

*Mediumship:  
Study and Practice*

*Program 2*

*Federação Espírita Brasileira*

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Study and Practice*

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*Organized by:*  
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**SUMMARY**



## Introduction

Further to the launch of the **Program I: Mediumship Course: Study and Practice**, we present to the Spiritist Movement the **Program II** which completes the doctrinal content planned for the formation of mediumship workers in the Spiritist House.

In this program, the study and practical activities have become more compressed and focused on Mediumistic practice, expected to be developed within six months, including the complementary activities, considered optional.

The weekly meetings remain up to two hours, and the presentation of each theoretical theme is at maximum between 30-40 minutes, reserving the remaining time (1 hour and 30/20 minutes) to the Mediumistic exercise, developed in the form of a supervised Mediumistic meeting.

Upon completion of the course, if the course coordination understands that participants need more time for Mediumistic practice, they may extend the supervised Mediumistic practice to one or two semesters, in accordance with the existing possibilities. Another possibility, always keeping consistency with the existing conditions in the Spiritist institution, is to direct participants who effectively demonstrate spiritual conditions to join a Mediumistic group, assuming their commitment to the work of mediumship.

Participants should be aware that the completion of the course does not guarantee them referral to a Mediumistic group, considering that the Mediumistic experience demands of each one, not only doctrinal knowledge itself, but the persevering effort of moral improvement, dedication, attendance and mental health.

We emphasize the need of the **Mediumship Course: Study and Practice** to be applied in full, avoiding completing only the study of the theory - a situation that, by itself, would not promote a good and safe exchange between the two planes of life. In mediumship, we need to know how to combine theory and practice, so the student is prepared to gradually overcome the barriers inherent to their condition of reincarnate and can harmonically and naturally develop the ability to feel, perceive and be in tune with the spiritual plane, regardless if the student has active mediumship or not.

It is recommended that those enrolled in this course also study in parallel the works of the Spiritist Codification, especially *The Spirits' Book*, *The Mediums' Book* and *The Gospel According to Spiritism*, complementing their Spiritist doctrinal knowledge.

## Credits

We address our sincere thanks to the following list of collaborators who remained cohesive and dedicated during the review and the preparation of **Program 2, Mediumship Course: Study and Practice**:

- Cylene Dalva Guida (operational coordinator of the group)
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Thank you for the generous blessings of spiritual benefactors who, acting in the name of Jesus, attended to our difficulties and limitations in all phases of the work.

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Translators:

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## Suggestions on how to conduct the course

The theoretical study of issues related to Mediumistic meeting is offered in this course, and presented in thirty minute sessions. However, its main focus is the practical activity, characterized by a supervised Mediumistic meeting, which aims to provide favorable conditions for the correct and safe development of Mediumistic faculty, in light of the Spiritist understanding.

We emphasize from the very beginning that no content presented in the course resulted from personal opinion or individual experience of any member of the review team. All guidelines, theoretical and practical, are subsidized by the experience and explanation of outstanding mentors, incarnate and discarnate, who used as reference the moral taught by the Gospel of Jesus and the knowledge of the works coded by Allan Kardec.

In this context, the coordination and assistants of the supervised Mediumistic meetings should be composed of experienced Spiritist workers, committed to the task and capable of assisting the mediumship student with patience, balance and doctrinal security.

Thus, some points shown below, are being emphasized in the course, in order to facilitate the process of unification of Mediumistic practice, so that it is undertaken without undesirable distortions, considering that the Spiritist can and should, wherever one is, speak the same language related to mediumship, as long as one assumes the commitment to follow the guidelines universally taught by guiding Spirits committed to the Spiritist Codification.

There is also the need to cover the Mediumistic meeting with simplicity that, according to Emmanuel, "(...) should be everywhere, a faithful copy of fraternal cenacle, simple and humble of Tiberius where the Gospel of the Lord was reflected in spirit and truth, without any world convention (...)."<sup>1</sup>

This is something that should be routinely observed in order to stop any kind of exotic, strange or contrary practice to the Spiritist postulates, seeing that benefactors and spiritual advisors never contradict on this subject, whenever possible reminding us about the instructions consolidated by Allan Kardec:

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<sup>1</sup> Francisco Cândido Xavier. *O Consolador*. By the Spirit Emmanuel. 29<sup>th</sup> ed. Q. 372, p. 242.

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*Study, compare and meditate upon the issues. We have constantly affirmed that knowing the truth has its price. How could you expect to reach the truth by interpreting everything according to your own narrow-minded ideas, but which you consider so great? The day is not far off, however, when the Spirits' teaching will be uniform not only in their details but also in their main aspects (...).<sup>2</sup>*

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<sup>2</sup> Allan Kardec. *The Mediums' Book*. Part 2. Ch. XXVII, item.301. Q. 4, p. 419.

## POINTS THAT DESERVE TO BE HIGHLIGHTED

1. Simultaneous communications should be avoided as possible, during Mediumistic practice.

As simple or brief a Mediumistic manifestation is, it aims at teaching all team members, not just one or two participants alone. Regardless if the message comes from an enlightened Spirit or one in need of assistance, the lesson, moral and intellectual is for the group as Allan Kardec points out: "Spiritist instruction does not entail only the moral teachings given by Spirits, but also the study of facts. (...)." <sup>3</sup> André Luiz also clarifies this point by stating at "(...) it is inadvisable to make simultaneous clarification to more than two entities in need of aid, so that the order is of course assured." <sup>4</sup>

2. The workers of Mediumistic group should act as "(...) a collective being, whose qualities and properties are the sum of all its members, forming a sort of cluster (...)." <sup>5</sup>

3. The homogeneity of Mediumistic practice is another point that should be pursued persistently. As stated in *The Mediums' Book*: "Every Spiritist meeting should try to be as homogeneous as possible. Of course, we are referring to meetings that desire to obtain serious and truly useful results. (...)." <sup>6</sup>

4. The content of the Mediumistic messages must be permanently evaluated: a brief evaluation after the closing prayer of the Mediumistic meeting and another, more consistent and time-consuming, to be held in the Spiritist House in day and time previously scheduled. It should be verified that Mediumistic messages (psychophonic, psychographic, clairvoyance, inspiration, etc.) are considered to be not only serious, but also instructive, because not everything that is serious is necessarily instructive. In this regard, the Encoder of Spiritism ponders:

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*(...) Every communication which does not display any frivolousness or crudeness, and which has a useful purpose, even though perhaps of private interest only, is naturally serious. However, that does not mean that such communications are always without error, since serious Spirits are not all equally enlightened. They are ignorant of many things and they may be mistaken about them, though in good faith. That is why truly high order Spirits constantly recommended that we submit all communications to the control of reason and strictest logic.* <sup>7</sup>

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<sup>3</sup> Allan Kardec. *The Mediums' Book*. Part 2. Ch. XXIX, item.32, p. 442.

<sup>4</sup> Francisco Cândido Xavier and Waldo Vieira. *Desobsessão*. Ch. 39, p. 159.

<sup>5</sup> Allan Kardec. *The Mediums' Book*. Part 2. Ch. XXIX, item.33, p. 445.

<sup>6</sup> *Ibid.* Item 331, p. 446.

<sup>7</sup> *Ibid.* Ch. X, Item. 136, p. 195.

Consequently, the Mediumistic practice in the Spiritist House, no matter how modest, should shroud itself of seriousness, of course, but without ceasing to prioritize the Spiritist instruction:

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*Instructive meetings are entirely different in character, and since they are the only ones where we can obtain real teaching, we shall particularly insist on the conditions under which they should be held.*

*The first condition is that seriousness must be maintained in every meaning of the word. All present must be convinced that the Spirits whom they want to address belong to a very special order, that the sublime cannot be mixed with the banal, nor good mixed with evil, and that if they wish to obtain good results, they must address good Spirits (...).*

*A gathering is not truly serious if it is not concerned with worthwhile subjects to the exclusion of all others. (...).<sup>8</sup>*

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Through these basic guidelines, the supervised Mediumistic meeting, suggested in this study program, seeks to assist the Spiritist student in the exchange processes between the two planes of life, particularly with regard to proper mediums, that is, those with patent mediumship effects.

During the Mediumistic practice, held under the supervision of experienced and enlightened Spirits, one learns to control the Mediumistic force that is used as a spiritual improvement tool. Mediums learn then to educate the Mediumistic ability that is revealed, especially when dealing with Spirits in need of assistance, which, for not having the desired spiritual harmony, seek mediating comfort, support and rebalancing conditions.

In addition to the safe and serene improvement of mediums with patent effects that is intended, the supervised Mediumistic meeting favors the development of dialoguers who, through fraternal and enlightening words help those who suffer; at the same time, the staff workers or support workers of the meeting exercise, along the course, the opportunity to expand their vital fluids and radiate harmonious thoughts for the benefit of those who suffer, incarnate and discarnate.

We emphasize the fundamental importance that the student of mediumship joins other activities of the Spiritist House, according to their abilities and inclinations, expanding their ability to help others. It is also advocated the value of keeping oneself doctrinally updated by attending other studies offered by the Spiritist institution, such as the study of Basic Works of the Spiritist Codification.

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<sup>8</sup> *Ibid.* Ch. XXIX, Item 327, p. 441.

**ATTENTION**

The coordinators, facilitators and participants in the *Mediumship Course: Study and Practice* should read carefully Annexes I to IV, inserted in this Program 2, in order to acquire a panoramic view of planned activities and to be informed about the correct way to execute them.

# *Mediumship: Study and Practice*

## *Program 2*

### MODULE I

#### The Mediumistic practice in a Spiritist House

**Mediumship: Study and Practice - Program 2**  
**GENERAL PLAN OF MODULE I**  
**The Mediumistic practice in a Spiritist House**

<b>THEORETICAL THEMES</b>	<b>PRACTICALS ACTIVITIES</b>
1. Organization and operation of the Mediumistic meeting (p.12)	1. Internship in Mediumistic groups in the Spiritist house.( Annex I, pp. 168/169)
2. Steps of mediumship meeting (p. 19)	2. Mediumistic group's internship conclusion.  Guidelines to Mediumistic practice and Mediumistic meetings. (Annex II, general framework, items 1 and 2, pp. 177/178)
3. Mediumistic meeting: the discarnate participants. (p. 26)	3. Internship assessment in Mediumistic groups. (Annex III, pp. 187/190)
4. Mediumistic meeting: the incarnate participants. (p.32)	4. Guidelines to Mediumistic practice (Annex II, item 3.1, p. 178) + Mediumistic exercise
5. Evaluation of Mediumistic meeting (p.39)	5. Guidelines to Mediumistic practice (Annex II, item 3.2, pp. 179) + Mediumistic exercise
6. Difficulties and obstacles of Mediumistic practice. (p. 46 <b>Error! Bookmark not defined.</b> )	6. Guidelines to Mediumistic practice (Annex II, item 3.3, pp. 179/180) + Mediumistic exercise
7. Animism in Mediumistic practice. (p.53)	7. Module evaluation of Mediumistic exercises: suspend the Mediumistic practice this day (Annex IV, pp. 191-194)

**COMPLEMENTARY ACTIVITIES OF THE MODULE (OPTIONAL):**

## Mediumship: Study and Practice - Program 2

### MODULE I – THE MEDIUMISTIC PRACTICE IN A SPIRITIST HOUSE

#### THEME 1: ORGANIZATION AND OPERATION OF A MEDIUMISTIC MEETING

The organization and working conditions of a Mediumistic meeting in a Spiritist House cover aspects that must be met, as possible. It summarizes the characteristics related to the performance of the team, the location, date, and time of completion of the Mediumistic exchange, etc.

The Mediumistic practice, as offered in the Spiritist institutions, gives priority to serving the Spirits in need of aid, however, the Mediumistic meetings “(...) can offer big advantages because they foster enlightenment through the exchange of ideas (...)”<sup>9</sup>, points Allan Kardec, completing his thought with these other considerations:

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*It would be erroneous to treat such meeting as ordinary gatherings, however, for desirable results require special conditions (...). Therefore, the instructions given up to this point regarding single individuals also apply to groups, which means that groups should take the same precautions and guard against the same problems that apply to individuals. (...).<sup>10</sup>*

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It is important, therefore, to invest in improving the human element that makes up the meeting, as well remarked by the Spirit André Luiz: “Each component of the set is an important part in the mechanism of the service. The whole group is instrumentation.”<sup>11</sup> Thus, for the Spiritist House to conduct serious Mediumistic meeting, it should avoid improvisations and discontinuity of activity, because it is a Spiritist activity of great responsibility, planned and coordinated by the spiritual benefactors who rely on the cooperation of enlightened incarnate participants. Moreover, the Spiritist Mediumistic practice must:

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*(...) keep Christ in our hearts and minds, so that we do not become disoriented upon coming in contact with Mediumistic phenomena. Without the notion of responsibility, without devotion to the practice of goodness, without the love of studying, without the persevering effort in our personal moral refinement, the liberating pilgrimage toward the peaks of life is impossible.<sup>12</sup>*

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<sup>9</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XXIX, item.324, p. 439.

<sup>10</sup> *Ibid*, p. 439.

<sup>11</sup> Francisco Cândido Xavier and Waldo Vieira. *Desobsessão*. Ch.1, p.18.

<sup>12</sup> Francisco Cândido Xavier. *In the domains of mediumship*. Introduction (message from Emmanuel), p.11.

## **ORGANIZATION AND OPERATION OF A MEDIUMISTIC MEETING**

### **1. Privacy**

Mediumistic meetings should be private, with doors locked to prevent the entry of late participants or persons foreign to the work, while performing the activity. There is no justification to delay the beginning of the meeting to await the arrival of a latecomer, since the spiritual team is already present, as alerted in this guidance by André Luiz: “Punctuality - essential theme in daily life, discipline of life.”<sup>13</sup> This spiritual guide also recommends: “It is advised to close in a disciplinary way the front door 15 minutes before the scheduled time for the opening of the meeting, this time it will be used in preparatory reading.”<sup>14</sup>

### **2. The incarnate participants of the meeting**

Participants must have basic Spiritist training, evangelical and doctrinal, acquired in regular courses of the Spiritist Doctrine, such as the *Systematic Study of the Doctrine, Study and Practice of Mediumship* or the basic Codification works, especially *The Spirits’ Book*, *The Mediums’ Book* and *The Gospel According to the Spiritism*.

Allan Kardec informs that Spiritist studies “(...) teach us how to determine what is real, false or exaggerated about the phenomena (...).”<sup>15</sup> However, it is essential that the worker of the Mediumistic group do not neglect its moral improvement, based on the guidance of the Gospel of Jesus, thereby acquiring the necessary moral authority in the relationship with the Spirits, especially those who still delight in doing bad actions.

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*(...) There are no mediums who misuse their ability out of ambition or self-interest, or who disgrace it with some essential defect sic as selfishness, pride or frivolousness, who do not time and again receive warnings from Spirits. Most of the time, unfortunately, they do not apply such warnings to themselves.*<sup>16</sup>

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Martins Peralva, in turn, summarizes the importance of moral improvement and study:

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*The moral improvement contributes to that, in the status of mediums, of Spirituality of the receptors, refining them with high principles. The study and*

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<sup>13</sup> Francisco Cândido Xavier and Waldo Vieira. *Desobsessão*. Ch.14, p. 63.

<sup>14</sup> *Ibid*, p. 64.

<sup>15</sup> Allan Kardec. *The Mediums’ Book*. Part 2, Ch. V, Item 91, p. 124.

<sup>16</sup> *Ibid*, Ch. XX, Item 226, Q.4, p. 300.

*the establishment of the spiritual education place us in a position of broader insight into the life, into the men and into the Spirits.<sup>17</sup>*

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It is important to note that the worker of the Mediumistic group should be integrated into other activities of the Spiritist House, not limited only to attending the Mediumistic meeting.

The number of participants of the Mediumistic meeting should not be too high, which would make the meeting counter-productive. Groups composed of fewer people work best, considers Kardec:

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*Since concentration and communion of thought are required conditions for every serious meeting, we can understand that a very large number of participants is one of the causes most contrary to homogeneity. There is no set limit to this number, of course. We know that one hundred persons, who are sufficiently concentrated and attentive, provide better conditions than ten, who are distracted and unruly. However, it is also obvious that the greater the number, the less easily such conditions are met. It is moreover a fact proven by experience that small intimate circles are always more favorable to beautiful communications (...).<sup>18</sup>*

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André Luiz recommends "(...) the number of fourteen people (...)."<sup>19</sup> Leon Denis, suggests "(...) ten to twelve people, (...) especially in the beginning of the experience."<sup>20</sup> It is essential that the group is made up of friendly elements, united by the pursuit of higher goals and the desire to improve themselves intellectually and morally, leading up to this policy of *The Mediums' Book*: "A meeting is a collective being, whose qualities and properties are the sum of all its members, forming a sort of cluster, and this cluster will be stronger the more homogeneous it is."<sup>21</sup>

It is not advisable the presence of incarnate individuals presenting signals of obsessive process at the meeting. The same applies to the worker of the group who is under the subjection of obsession: to be away from **Mediumistic** activities and referred to the spiritual care service of the Spiritist House - or the responsible person in the institution for this task - returning to the Mediumistic group when prove rebalanced.

Driving a Mediumistic meeting in evangelical-doctrinal standards must always be guided by simplicity.

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<sup>17</sup> Martins Peralva. *Mediunidade e Evolução*. Ch. 7, p. 32.

<sup>18</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XXIX, Item 332, p. 446.

<sup>19</sup> Francisco Cândido Xavier and Waldo Vieira. *Desobsessão*. Ch.20, p. 85.

<sup>20</sup> Leon Denis. *No Invisível*. Part 1, Ch. IX, p. 138.

<sup>21</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XXIX, Item 331, p. 445.

### **3. Time, duration and frequency of Mediumistic meeting**

The average duration of a meeting is 90 minutes, but can be extended up to a maximum of two hours, no more, covering during this time well-defined stages: preparatory reading; opening prayer; study (if required); mental radiations; manifestation of Spirits in need of assistance and/or benefactors; closing prayer and evaluation of the meeting. It is not recommended more than 60 minutes of Mediumistic practice itself.

The day, time and place of the Mediumistic group operation should be defined in advance, keeping them unchanged, whenever possible, as oriented by Leon Denis: "It is advisable to meet on fixed days and hours and in the same place. Spirits can appropriate, thus, of the fluidic elements which they need, and the meeting places, filled up by these fluids become increasingly favorable to the manifestations."<sup>22</sup>

The frequency is generally a weekly meeting, but under some circumstances it can be bi-weekly or more rarely, monthly. It is common sense to perform extemporaneous or occasional meetings, which must have an exceptional basis, in response to a particular situation, defined by the leadership of the Spiritist house.

It is preferable that the worker of the Mediumistic group be tied to only one weekly meeting, so one can honor the commitment of attendance without major problems and also avoid energetic and psychic wear, especially in the case of mediums with patent effects (psychophonic, psychographic and physical effects). Hence Kardec ponders that "(...) the prolonged exercise of any faculty produces fatigue. The same happens with mediumship (...)." <sup>23</sup> He also analyzes that according to the worker's personal circumstances (illness, prolonged fatigue, etc.) "(...), it is prudent and even necessary to abstain from or at least moderate the use of mediumship. It depends on the physical and mental state of the medium (...)." <sup>24</sup>

Added to these considerations other consideration from André Luiz, related to the manifestation of Spirits in need of aid: "Must only allow each medium two passages per meeting, thereby eliminating higher energy expenditures and successive or linked manifestations, inconvenient in many ways."<sup>25</sup>

### **4. Renewal, attendance and punctuality of the Mediumistic meeting**

The acceptance of new participants to the Mediumistic group is natural, but must be defined with discretion and common sense: do not excessively open the doors of the group, allowing a "back and forth of people" and do not block or impede the entry of new workers.<sup>26</sup> The arrival of new participants can be planned, from time to time, analyzing case by case, considering the possible

<sup>22</sup> Leon Denis. *No Invisível*. Part 1, Ch. IX, p. 139.

<sup>23</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XVIII, Item 221, Q. 2, p. 279.

<sup>24</sup> *Ibid*, Q.3, pp. 279-280.

<sup>25</sup> Francisco Cândido Xavier and Waldo Vieira. *Desobsessão*. Ch. 40, p. 163.

<sup>26</sup> Suggested reading: Ch. I (A Instrumentação), from the book *Diálogo com as Sombras*, by Hermínio Miranda.

exceptions. Denis notes that the frequent or continuous renewal can cause loss of energy absorption, suggesting that it should be “(...) required that at least a core of former members remain compact and constitutes an invariable majority.”<sup>27</sup>

There are other aspects which also deserve to be analyzed with criteria: absence, low attendance and lateness of some participants. It is necessary to investigate, with lucidity and spirit of brotherhood, the causes that are producing such occurrences, and, from this point, to talk privately with the worker, as adherence to any Spiritist work is always voluntary. On the other hand, it is useful to check that absence and infrequency are not related to issues during the conduction of the Mediumistic meeting: rivalries, authoritarianism, mistrust, marked indiscipline, incorrect doctrinal practices, unprepared or not attuned people to embrace the task, etc. What can be concluded is that absences and systematic lateness are symptomatic factors. They indicate that something is out of control and needs to be readjusted. “It is understandable in view of these facts, as it is necessary, to apply a strict attention to the composition of the groups and the experimental conditions. (...)”<sup>28</sup>, ponders Denis.

### **5. The place of the Mediumistic meeting**

The place where the Mediumistic meeting happens should be protected from constant changes, or noise, in order to facilitate the self-communion, concentration and trance, favorable elements to the manifestation of the discarnate Spirits, in need or not. Electronic devices such as recorder and CD player can be used, since their use does not disturb the Mediumistic concentration.

It is preferable that the Mediumistic practice occurs in the Spiritist House, avoiding it at home, not always conducive to manifestations of Spirits, as guides André Luiz:

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*As it clarifies the understanding, achievements of Mediumistic character, we noticed that the labors of Disobsession ask the environment of the spiritual temple to actualize safely. To understand this, remember that if many patients can regain health in the domestic climate, many others claim for a hospital. If at home we have empirical agents to the benefit of the sick, in a nursing home we found a whole collection of selected instruments for prompt assistance. In the Spiritist temple, discarnate instructors can find advanced features of the spiritual plane to help the obsessed and obsessor, reason why, as much as we can, that's among the respectable walls of our school of living faith, that we must situate the ministry of disobsession.*<sup>29</sup>

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<sup>27</sup> Léon Dennis. *No Invisível*. Part 1, Ch. IX, p. 139.

<sup>28</sup> *Ibid*, p.140.

<sup>29</sup> Francisco Cândido Xavier and Waldo Vieira. *Desobsessão*. Ch. 9, pp. 45-46.

The furniture of Mediumistic meeting room should consist basically of table, chairs and a cupboard to store preparatory reading or study books, and as necessary, papers, pencils, electronics, etc. Chairs should not be uncomfortable to the point of causing physical discomfort or overly comfortable because they can promote sleep. But the “(...) meeting room needs cleanliness and simplicity.”<sup>30</sup> Avoid therefore vestments, special garments, decoration with flowers, pictures, etc. Another important point: the arrangement of furniture should favor the silent movement of team members (dialog person, pass mediums), when necessary, avoiding the risk of bumping into objects or people.

It's recommended the existence of electrical device that allows changing the brightness of the room that should be dimmed during Mediumistic communications. Avoid, however, total darkness. A vessel with water to be magnetized should be kept away from the table of Mediumistic work in order to avoid any incident during the manifestations of Spirits. Placed on the meeting table, or in an appropriate place, there should be paper, pencils, frequency books, books for consultation or study, “(...) as preferred: 1. *“The Gospel According to the Spiritism”*, 2. *“The Spirits’ Book”*, 3. A subsidiary work that remarks on the “Kardecian” principles in the light of Christ's teachings”<sup>31</sup> (Quotes from the original)

The mediumship practice requires permanent care, achieved by study and experience, so that you can collaborate, even in a simple and humble way, with the task of regeneration of humankind. “Like any earthly work requires the sincere application of learners that they dedicated, the mental improvement service requires constant effort in good and knowledge.”<sup>32</sup>

## 1<sup>st</sup> PRACTICAL ACTIVITY

### Internship in Mediumistic groups

(Annex I, pages 154 to 157)

<sup>30</sup> *Ibid*, Ch. 9, p. 45.

<sup>31</sup> *Ibid*, Ch. 27, p. 113.

<sup>32</sup> **Francisco Cândido Xavier**. *Our Daily Bread*. Ch. 167, p, 347.

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## Mediumship: Study and Practice - Program 2

### MODULE I – THE MEDIUMISTIC PRACTICE IN A SPIRITIST HOUSE THEME 2: STEPS OF MEDIUMISTIC MEETING

The success of Mediumistic activity is related to the understanding of the work objectives, the Spiritist experience, and the commitment from those who voluntarily chose to engage in this kind of task. Accordingly, the Mediumistic meeting should reflect, in private, the existing spiritual feeling in the institution, as specified by Emmanuel: “A Christian Spiritist guild must have, more than anything, the family trait, where love and simplicity appear in the manifestation of all feelings.”<sup>33</sup>

#### 1. **Preparing for the Mediumistic meeting**

It is imperative that members of Mediumistic team get used to cultivating good living habits, useful to the development of a dignified mental attitude. It is recommended the elevation of thought through the practice of prayer and edifying reading, allowing one to be involved in a state of patience and serenity conducive to the realization of the Mediumistic exchange. On the day of the meeting, the preparation starts early, says André Luiz:

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*Upon awakening in the morning, the meeting leader, the orientation counselors, the channeling mediums [psychophony], the support participants or even those who are occasional visitors in the group must raise the level of thought, either praying or accepting higher order ideas. Intentions and pure words, attitudes and clean actions.*<sup>34</sup>

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The care with meals and rest are essential. André Luiz states that meals should be light, because “(...) laborious digestion consumes large amount of energy, preventing the clearest and broader functions of thought, which requires security and lightness to express (...).”<sup>35</sup> Physical and mental rest must be observed, teaches the spiritual director, as they provide for the constitution of: “(...) reputable private environment of which spiritual agents, ennobled and pure, are available to the instructors for the composition of relieving resources and explanations to the brothers, stripped of their physical robes, who still suffer.”<sup>36</sup>

We must remain attentive to obstacles arising on the day of the Mediumistic meeting, seeking to manage them efficiently, namely: climate change, unexpected visits, setbacks, social gatherings and

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<sup>33</sup> Francisco Cândido Xavier. *Educandário de Luz*. Ch. 2 (message from Emmanuel), p. 15.

<sup>34</sup> Francisco Cândido Xavier, Waldo Vieira. *Desobsessão*. Ch. 1, p. 17.

<sup>35</sup> *Ibid.* Ch. 2, p. 21.

<sup>36</sup> *Ibid.* Ch. 3, pp. 25-26.

other problems for which solutions must be provided, bearing in mind the fulfillment of spiritual obligations.<sup>37</sup>

The Mediumistic practice, in fact, is something simple to perform, but it requires commitment and dedication of the team, especially when you consider this guidance from Emmanuel: “If you have a conscious awareness to the needs of your own soul, you will understand easily that mediumship is work like any other resource that is destined to the edification (...). Mediumship is an opportunity for service and improvement, rescue and solution.”<sup>38</sup>

## 2. **Fundamentals and objectives of the Mediumistic meeting**

The following words of Emmanuel express the meaning of the Mediumistic meeting:

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*In any study of mediumship, we cannot forget that thought prevails at the base of all tuning phenomena in the realm of the soul. (...). We can verify similarly, that mental energy, ineluctably linked to the consciousness that produces it, obeys the will. And by understanding thought as the first station of magnetic engagement in our relationships with each other, regardless of which mediumship one has, it is in our intimate life that beats the drive for every psychic feature. (...).*

*Thought is therefore our business card. With it, we represent to others, according to our own desires, harmony or disorder, health or disease, intolerance or understanding, the light of the builders of goodness or the shadow of evil holders.*<sup>39</sup>

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Along with these explanations, it is important that the members of the Mediumistic group consider that the Mediumistic meeting also serves other purposes: a) opportunity to exercise healthy and safe Mediumistic faculty, in perfect harmony with the principles of the Spiritist Doctrine and the Gospel of Jesus; b) ensure the Mediumistic exchange with discarnate Spirits, participating in the spiritual work of assistance to those who suffer and those who make others suffer, as well as reflect on the guidelines and clarifications submitted by the benefactors of the Greater Life; c) assist directly or indirectly incarnate and discarnate Spirits involved in spiritual adjustment process; d) cooperate with the spiritual benefactors in the work of protection of the Spiritist Center, against the onslaughts of Spirits with commitment with goodness; e) learn to develop humility, fraternity and solidarity in dealing with incarnate and discarnate Spirits suffering, exemplifying thus the effort of moral transformation.

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<sup>37</sup> Suggested reading: chapters 5, 6, 7 and 8, of the book *Desobsessão*.

<sup>38</sup> **Francisco Cândido Xavier**. *Seara dos Médiuns*. Ch. 42, p. 144.

<sup>39</sup> *Ibid.* Ch.2, pp. 13-14.

### 3. Mediumistic meeting team

Consisting of incarnate and discarnate Spirits, each participant develops specific activity within the team, striving to overcome the vibrational differences between the two planes of life in order to jointly carry out the work of assistance and spiritual enlightenment. Therefore, the Mediumistic meeting offered in the Spiritist Centre should be serious in the strict sense of the word: “A gathering is not truly serious if it is not concerned with worthwhile subjects to the exclusion of all others. (...)”<sup>40</sup> In addition of being serious, teaches Allan Kardec, Mediumistic meetings should be instructive because the seriousness of a work does not always promote the Spiritist instruction “(...) does not entail only the moral teachings given by Spirits, but also the study of facts [Mediumistic phenomena] (...)”<sup>41</sup>

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*Instructive meetings are entirely different in nature, and since they are the only ones where we can obtain real teaching (...) all present must be convinced that the Spirits whom they want to address belong to a very special order, that the sublime cannot be mixed with the banal, nor good mixed with evil, and that if they wish to obtain good results, they must address good Spirits. However, it is not enough to merely evoke good Spirits; a strict condition is that the participants must be surrounded by a favorable atmosphere, so that good Spirits **agree** to come; in other words, high order Spirits do not participate in meetings of frivolous and superficial people - just as they would not if they were incarnate. (Emphasis in the original)<sup>42</sup>*

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It is vital, too, that the participants are aware that, to its proper functioning, the meeting should be seen as “(...) a collective being, whose qualities and properties are the sum of all its members, forming a sort of cluster, and this cluster will be stronger the more homogeneous it is. (...)”<sup>43</sup>

### 4. Mediumistic meeting steps

The activities of a Mediumistic meeting consist of three basic stages/phases: *opening, execution and closing*. The opening is the beginning of work, comprising activities needed for the mental and fluidic harmonization of the team. The execution is characterized by the manifestation of Spirits and dialogue with them. The closing, as the name implies, is the closure of the meeting, consisting of three simultaneous and brief steps: mental irradiation, final prayer and evaluation of the work done.

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<sup>40</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XXIX, Item 327, p. 441.

<sup>41</sup> *Ibid.* Item 328, p. 442.

<sup>42</sup> *Ibid.* Item 327, p. 441.

<sup>43</sup> *Ibid.* Item 331, p. 445.

### ***Preparatory phase or opening of the Mediumistic meeting***

After closing the doors and having assured the privacy of the meeting, it is time for the initial reading of an evangelical doctrinal text without comments. The Living Spring Collection (*The Way, Truth and Life, Living Spring, Our Daily Bread and Vine Light*), from Emmanuel, can be used for the reading. After that, it is time for the "(...) preparatory reading, which will not exceed the 15 minute limit, will be comprised, preferably, by one of the items from *The Gospel According to Spiritism*, followed by one of the questions of *The Spirits' Book (...)*." (Emphasis on the original)<sup>44</sup>. According to the meeting duration, you can choose to read a passage from one of these books, or both, followed by brief comments from the team, not exceeding the limit of 30 minutes.

Then the leader or someone appointed by him, makes the meeting opening prayer itself, that should be brief, clear, simple, concise and, "(...) in these circumstances, is requested the minimum time possible, since there are entities in agony waiting for (...) "<sup>45</sup>, teaches André Luiz.

### ***Manifestation of the Spirits phase or execution of Mediumistic meeting***

This is the climax of the meeting, characterized by the manifestation of the Spirits and the dialogue that takes place with them. Because this is the most important phase of the meeting, all efforts from the spiritual team and the physical plane are channeled for its success. The time devoted to all communications should be around 60 minutes, we insist on this point. It is important to note also:

- a) The psychophonic mediums should take turns with the Mediumistic communication among themselves, avoiding monopolization. In general, it should be limited to two psychophonic communications of suffering Spirits, by each medium.
- b) Control the tone of voice in psychophonic communications, not speaking too loudly or low.
- c) Clarifying or dialogue mediums should avoid long or very quick dialogues, keeping an eye on the problems manifested by the Spirit in need.
- d) Avoid direct evocations of Spirits, opting for a spontaneous manifestation: "Evocations often present more difficulties to mediums than spontaneous dictation (...) "<sup>46</sup> The spiritual leadership selects the discarnate which should manifest in the meeting.
- e) This phase can be initiated and terminated by the spontaneous manifestation of a spiritual benefactor. It is clear, however, that in disobsession meetings – characterized by the assistance to Spirits that carry serious disturbances such as obsessors, homicidal, suicidal, etc. - The work can present some complexity, hence it is common to have a message transmission from a spiritual director at the beginning of Mediumistic practice, or at its end, which brings necessary explanations for the proper progress of the work.

<sup>44</sup> Francisco Cândido Xavier, Waldo Vieira. *Desobsessão*. Ch. 28, p. 117.

<sup>45</sup> *Ibid.* Ch. 29, p. 121.

<sup>46</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XXV, Item 272, p. 367.

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*This measure is necessary because there are situations and problems strictly related to the doctrinal order of service, only visible to him, and the spiritual friend, in the condition of the leader of the group before the Greater Life, needs to address the group, reminding minuteness and answering the occasional query that the leader may ask, transmitting any notice or proposing certain measures. This understanding, at the threshold of the work program to be executed, is essential for the harmonization of agents and service factors, yet even if the mentor uses the mediator only for a simple prayer that, of course, will mean tranquility in all sectors of instrumentation.<sup>47</sup>*

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During the manifestation of the Spirits in need, simultaneously communications may occur, psychographic, clairvoyance, among others, that the team will become aware in due time during the meeting. However, there are Mediumistic groups that prefer to assign a time frame for the psychographics before the psychophony manifestation of Spirits in need. This is up to how the meeting was organized.

In Mediumistic groups still in beginner stages or the ones that do not yet have disobsession characteristics, the manifestation of a spiritual director usually happens on the end of the meeting.

### ***Closure phase of the Mediumistic meeting***

At the end of the Mediumistic manifestations, within the stipulated period of time (up to 60 minutes), the meeting leader invites the participants to an energetic renewal, "(...) in order that he himself and the circle members form mental chains with the best ideas that they are able to articulate, either by silent prayer, or edifying imagination."<sup>48</sup>

Then, irradiation or mental vibrations are provided by assisted Spirits in gratitude for the spiritual aid received, "(...) providing to the spiritual friends present the precise resources to the formation of several aid measures for the benefit of colleagues who are part of the circle, the attended discarnate and other brothers in need of spiritual support from distance."<sup>49</sup>

After irradiation, the leader makes the final prayer, which must comply with "the conciseness and simplicity"<sup>50</sup>, closes the meeting and promotes immediately, brief evaluation of the work, allowing relevant comments to be made by the participants.

The evaluation of the meeting will be object of study in specific theme, to be held at the next meeting.

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<sup>47</sup> Francisco Cândido Xavier, Waldo Vieira. *Desobsessão*. Ch. 30, pp. 125-126.

<sup>48</sup> *Ibid.* Ch. 51, p. 193.

<sup>49</sup> *Ibid.* Ch. 51, pp. 193-194.

<sup>50</sup> *Ibid.* Ch. 56, p. 213.

**2<sup>nd</sup> PRACTICAL ACTIVITY****Guidelines to Mediumistic practice**

(Annex II, general table and items 1-2, pages 165-169)

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## Mediumship: Study and Practice - Program 2

### MODULE I — THE MEDIUMISTIC PRACTICE IN THE SPIRITIST HOUSE THEME 3: MEDIUMISTIC MEETING: THE DISCARNATE PARTICIPANTS

For a mediumistic meeting to take place on the physical plane, it is necessary to recognize the tireless and dedicated work of the spiritual friends. All planning is done in the spiritual plane, but it relies on the seriousness and responsibility of the incarnate persons, so that the task can be performed satisfactorily. Hence the need for study, dedication, and discipline in the mediumship practice, in line with this advice from Emmanuel:

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*In mediumship, as it happens in any other noble service, there is no flash conquest. If you propose yourself to elevate it, recalls the obscure workers of evolution that passed by the world before you, struggling and suffering to give you a better path. None of them was in a state of enthusiasm or at the door of a dream. (...) mediumship quality is a talent common to all. But to practice mediumship as an active force in the service of goodness is the result of the experience of those who espouse the obligation in the path of discipline and work, consecrating themselves, day by day, studying and serving with it.<sup>51</sup>*

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In serious mediumship meetings there is a spiritual team coordinating the work that plays out in both planes of life, who guarantee the order and the development of the stages of work; the protection to the incarnate and discarnate participants, and to the location (magnetic protection) where the mediumistic communication activities take place; the proper selection of Spirits who will be present and those who will manifest mediumistically. Everything is planned in advance in order to avoid improvisations.

The Spirits in need of help that communicate in the mediumistic group, specifically selected by the spiritual team, represent categories of Spirits carrying the same or similar needs. Based on this principle, simultaneous manifestations of assistance to the sufferers are not justified, since the group, acting as a homogeneous whole, in the words of Allan Kardec, should direct their energies and feelings to assisting each communicating entity, helping them efficiently and fraternally in the best possible way. Moreover, the incarnate team, listening to every communicating Spirit, receives precious lessons from the spiritual instructors.

Through the continuous exchange, the mediums and other participants of the mediumship group learn to recognize: the real needs of sufferers now located in the spiritual plane, the level of

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<sup>51</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch. 54, p. 172.

understanding of each one and their true intentions and needs when they manifest themselves during the meeting, allowing the team to collectively contribute to its recovery.

### **Spirits at the mediumship meeting**

Spirits that attend a mediumship meeting can be classified into three groups: the spiritual benefactors (workers and supervisors); those in need of assistance, generically called sufferers; the companions of the incarnate, friends and family. The latter group falls, in fact, in one of the previous two, according to the moral and intellectual conditions presented, been part of the team to help or be helped.

#### ***Spiritual Benefactors***

Kardec states that at every mediumship meetings:

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*(...) we can always find Spirits who we might call **regular attendants**, but we do not mean Spirits who are everywhere and meddle in everything. Instead, we are referring to protector Spirits, or those who are most frequently evoked. (...). (Highlights from the original).<sup>52</sup>*

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In all mediumship meeting there are, in the spiritual plane, a leader and workers who make up the usual team, responsible for the attentive and careful organization of activities, taking care of Spirits in need of aid who were previously selected. They also provide assistance to the team working on the physical plane. The guides and spiritual benefactors act with safety and discretion, modesty and love in conducting the work, providing us good examples of conduct, as clarified by Emmanuel.

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*By the aid you receive, you know perfectly the help you can provide. You will thus easily recognize the condition of the discarnate friend. (...) Therefore, a good Spirit is not only the one who does you good, but above all, who teaches you to do good to others, so that you may also be a good Spirit.<sup>53</sup>*

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Among benefactors, there are skilled workers able to perform specific tasks. For example, the magnetic assistance technicians are charged with applying passes on discarnate and incarnate Spirits in the meeting. Alexandre, a well-known spiritual adviser quoted by André Luiz, provides the following explanation about the magnetic assistance technician who, in the spiritual plane, carries out this activity:

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<sup>52</sup> Allan Kardec. *The Mediums' Book*. Ch. XXIX, it 333, p. 446.

<sup>53</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch. 51, p. 166.

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*In performing the task to which they are entrusted, goodwill alone is not enough (...). Missionaries involved in magnetic assistance, either on the physical plane or here in our sphere, must have great self-control, naturally balanced sentiments, a purified love for their fellow beings, a higher understanding of life, strong faith and a deep trust in the Divine Power. I must point out that, in on our plane, these requirements are demands that one cannot be exempted from (...).*<sup>54</sup>

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Another example of specialized workers, commonly present at mediumistic meetings are the Spirits who perform preservation and vigilance services. They divide the meeting room into fluidic magnetic stripes, forming compartments where the different types of sufferers are constrained, so as to limit their movement and zone of influence over the incarnate. Observing the actions of these workers, André Luiz reports in the book *The Messengers* that, before the activities were started, "(...) the guards spread out around the simple dwelling. The noteworthy supervision of the benefactors was apparent in the smallest details. Everything displayed order, service and simplicity."<sup>55</sup>

The ambient air itself is magnetized or ionized. Ionization is a process of electrification and sanitization that eliminates impurities and microbes. "Its purpose is to enable the combination of resources for electrical and magnetic effects."<sup>56</sup>

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*Carrying out an effective spiritual work session is not such a simple thing. Whenever there are fellow incarnate Spirits devotedly and cheerfully involved in their labor, exempt of worries, unhealthy experiences or unreasonable apprehensions, we can set vast resources in motion to achieve success (...).*<sup>57</sup>

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### **Spirits in need of assistance**

They are Spirits who seek different kinds of help in mediumistic meetings, composing a vast and varied category. Among these there are those who are led by spiritual benefactors, and there are those who go willingly, but whose presence in the group is allowed by the Spirits who coordinate the meeting.

The Spirits selected to participate and/or to appear in the meeting may be grouped in: a) the afflicted, thirsting for assistance of all kinds; b) companions of incarnate Spirits or those in tune with them, who are in need of protection; c) disruptive and disorderly contumacious, among which may be found obsessors and spiritual stalkers, so described by Emmanuel:

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<sup>54</sup> Francisco Cândido Xavier. *Missionaries of the Light*. Ch. 19, pp. 408-409.

<sup>55</sup> Francisco Cândido Xavier. *The Messengers*. Ch. 43, p. 281.

<sup>56</sup> Martins Peralva. *Estudando a Mediunidade*. Ch. XLII, p. 297.

<sup>57</sup> Francisco Cândido Xavier. *The Messengers*. Ch. 43, p. 279.

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*[Disturbed Spirits] are discarnate creatures, Spirits who have lost their physical bodies, and because they have deliberately stopped in ignorance or cruelty, they now find only their own memories to live and to live with. They shut themselves up in avarice and continue locked in misery. They abandoned themselves to addiction and turned into vampires in search of anyone who would accept their unhappy suggestions. They embraced delinquency and suffer the whip of remorse in the recesses of their own soul. They relied on laziness and carry the pain of repentance. They mocked the hours and do not know what to do so the hours do not make fun of them (...). You may thus see and hear them in mediumistic circles, recording their disturbing narratives and bitter words; however, help them with respect and affection as one who succored lost friends.<sup>58</sup>*

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The obsessor Spirits are sufferers usually classified as systematic disrupters. They act alone or in groups, causing damage to the person or persons, object of their persecutions. Emmanuel thus qualifies them:

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*Obsessor, in correct synonymy, means "the one who annoys." And "the one who annoys" is almost always someone who took part with us in deep coexistence in the path of error, turning against us when we are looking for needed rectification. In the method of such a creature, the antipathy with which he follows us is similar to the wine of applause turned into the vinegar of criticism. Hence, the need for constant patience so that they can regenerate attitudes.<sup>59</sup>*

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Allan Kardec points out, however, that obsession only happens because of our moral imperfections<sup>60</sup>, which make us tune in with the obsessors, Spirits who, at some point in our evolutionary trajectory, shared intimacy with us.

The suffering Spirits, generically so-called, become tired and oppressed by the weight of the errors committed. Faced with their sufferings, the mediumistic group must show compassion, never denying them support and protection, knowing how to direct them to divine goodness and mercy, in order to find relief and rest in the love of the unforgettable Master. They are all

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*(...) disturbed souls who accompany incarnate relatives, friends or enemies to the Spiritist Center's public meetings, and disconnect from them as soon as the*

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<sup>58</sup> **Ibid.** *Seara dos Médiuns*. Ch. 55, pp. 173-174.

<sup>59</sup> **Francisco Cândido Xavier.** *Seara dos Médiuns*. Ch. 55, pp. 173-174.

<sup>60</sup> **Allan Kardec.** *The Mediums' Book*. Part 2, Ch. XXIII, Item 252, pp. 336-338.

*incarnate Spirits let themselves be renewed by the saving ideas expressed by the words of those who provide the doctrinal teachings. (...).*<sup>61</sup>

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Emmanuel presents the main characteristics of the discarnate Spirits who suffer and how to treat them.

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*There are always many. Sometimes represented by legions. (...). They present as Spirits discarnated from the physical sphere and communicate the venom of despair. Easily identifiable, they signal rebellion. They talk about duty but tend to violence; they refer to their rights and become vampires. They create pain for others, locking themselves in their own pain. They are commonly called "evil Spirits", when, more properly, they are unhappy Spirits. They mock everything that escapes their domain, they believe that are invincible in the citadel of their pride, they mock the highest values of Humanity and believe to deceive God itself. (...). The unhappy companions, besides being troubled brothers, are also our daily observers. Though with sacrifice, attend to your share of effort in the planting of goodness and the sweat of perfection. Let us know how to suffer and fight for the victory of goodness, with devotion and serenity, even to those who persecute and slander us, always remembering that in every noble service the absent are not right.*<sup>62</sup>

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### **3<sup>rd</sup> PRACTICAL ACTIVITY**

#### **Guidelines to Mediumistic practice**

#### **Evaluation of the Internship in the Mediumship Groups (Annex III, pages 178 to 180)**

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<sup>61</sup> Francisco Cândido Xavier. *In The Realms of Mediumship*. Ch. 4, p. 36.

<sup>62</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch. 50, pp.163-164.

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## Mediumship: Study and Practice - Program 2

### MODULE I – THE MEDIUMISTIC PRACTICE IN A SPIRITIST HOUSE THEME 4: MEDIUMISTIC MEETING: THE INCARNATE PARTICIPANTS

The mediumistic group in the physical plane is commonly formed by the following participants:

- Meeting leader and his/her substitute.
- Counselor mediums, also called clarifying or dialoguers.
- Regular ostensive (or with patent effects) mediums: psychophonics, psychographers, clairvoyants.
- Support team: pass mediums, people who utter prayer and / or make mental radiations.
- Occasional visitors.

#### 1. Leader and Clarifying medium

The leader, coordinator or director of the mediumship meeting "(...) is the one who presides over the work, directing the whole process. Is the one responsible for the meeting on the terrestrial plane."<sup>63</sup> But to carry it out fruitfully, it is necessary that the function be exercised with impartiality, common sense and logic, in a climate of fraternal relationship with the team. Allan Kardec affirms the need "(...) "(...) that the leaders of groups be gifted with refined tact and rare sagacity in order to discern authentic communications from those which are not, and at the same time not harm those mediums who have allowed themselves to be deluded."<sup>64</sup>

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*(...) This motivator, or initiator, cannot escape from a certain position of leadership, but it is necessary never to forget that this condition does not confer to anybody dictatorial and arbitrary powers on the group. On the other hand, the leader, or conductor, will have to have a certain amount of authority, exercised by a general consensus, to discipline and harmonize the group. Leading is coordinating efforts, not imposing conditions. (...).<sup>65</sup>*

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The leader of the meeting usually also occupies the position of lecturer, dialoguer or, according to André Luiz, the counselor medium:

<sup>63</sup> Suely Caldas Schubert. *Obsessão/Desobsessão*. Part 3. Ch.5, p. 173.

<sup>64</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XX, Item 230, p. 308.

<sup>65</sup> Hermínio Miranda. *Diálogo com as Sombras*. Ch. I, Item O grupo, p. 23.

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*In the [mediumship] service team the counselor mediums remain under the direction and inspiration of the spiritual benefactors who are the ones who coordinate the rescue or assistance of the suffering disincarnates. These include the director of the group and his assistants who are the ones more directly utilized by the Spiritual Benefactors to convey the teachings and to administer the necessary assistance.*<sup>66</sup>

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Therefore, it is fundamental that the dialoguer/counselor mediums have a good evangelical-Spiritist formation and strives to combat the imperfections that they still possesses, a condition that will provide them with the moral authority necessary for the success of the work. In the same way, they should strive to: "Be attentive, serene and understanding in dealing with incarnate and discarnate sick Spirits, combining humility and energy, as much as respect and discipline in the accomplishment of one's own tasks. Only the forge of good example shapes moral authority."<sup>67</sup>

In the leadership of the group it is important that the leader listen carefully to the participants, maintaining a fraternal and attentive relationship with everyone, accepting their suggestions, whenever it is possible, with discretion and discernment. In these circumstances, the leader will always act as mediator, seeking to make resolutions with impartiality, firmness, and kindness of treatment. There are other important qualities to be cultivated:

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*Authority based on example.*  
*Habit of study and prayer.*  
*Dignity and respect to all.*  
*Display of affection without extending privileges.*  
*Mildness yet also firmness.*  
*Sincerity and understanding.*  
*Constructive conversation.*<sup>68</sup>

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In summary, André Luiz explains that in the "(...) service team the counselor mediums remain under the direction and inspiration of the Spiritual Mentors who are the ones who coordinate the rescue or assistance of the suffering discarnate Spirits."<sup>69</sup>

These collaborators should be warned about the need for permanent prayer and vigilance, for these are neutralizing resources against the spiritual assault that they may suffer eventually. The dialoguer, in particularly, must be very concerned with the words spoken to the ones in need, as

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<sup>66</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession*. Ch. 24, p. 65.

<sup>67</sup> Waldo Vieira. *Conduta Espírita*. Ch. 3, p. 17.

<sup>68</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession*. Ch. 13, pp. 43-44.

<sup>69</sup> *Ibid.* Ch. 24, p. 65.

told by the *Mediums' Book*: "... By means of your good counsels, you may lead them to repentance and hasten their advancement. "<sup>70</sup> It is also important to consider:

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*The **doctrinal knowledge** of the clarifying medium is of utmost importance. (...) Among the Spirits brought to a meeting for explanations, there are prodigiously intelligent, well-prepared and experienced arguers in different techniques of debate, gifted with excellent dialectics. This does not mean that every clarifying medium has to be a genius, of enormous intellectual ability and impeccable philosophical formation. The conversation with the misfit Spirits should not be a cold academic debate. (...) The confrontation here is not one of intelligences, nor of cultures; it is one of hearts, of feelings. Doctrinal knowledge becomes important as a foundation base (...).<sup>71</sup> (Emphasis in the original).*

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## 2. Ostensive mediums

Allan Kardec explains that *ostensive mediums* are "(...) are those who possess a well-defined mediumistic faculty that expresses itself through patent effects of certain intensity (...)"<sup>72</sup>. Among these, we commonly find psychophonic, psychographic and intuitive mediums. But regardless of the type and degree of mediumship they possess, they should also develop the following habits:

- Participate, habitually, in a public lecture meeting, at a day and time of their choice, to maintain themselves doctrinally up to date. <sup>73</sup>
- Integrate with a social assistance and promotion group, to exercise the ability to donate to and love others. <sup>74</sup>
- Practice weekly gospel at home in order to maintain higher feelings and continually receive spiritual assistance necessary for the exercise of mediumship. <sup>75</sup>
- "Participants who are in need of spiritual assistance should be referred to the Spiritual Assistance activities or to the person who usually is responsible for this task at the Spiritist Center. They can remain in the study group if they show conditions for this. "<sup>76</sup>
- Exercise Spiritist activities with simplicity, dedication and love, avoiding the "(...) assumption that they have responsibilities or missions of great transcendence, recognizing themselves

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<sup>70</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XXIII. Item 254, Q. 5, p. 340.

<sup>71</sup> Hermínio Miranda. *Diálogo com as sombras*. Part II, Ch. 1, Item O Doutrinador, pp. 75-76.

<sup>72</sup> Allan Kardec. *Medium's Book*. Part 2, Ch. XIV, Item 159, p. 217.

<sup>73</sup> Federação Espírita Brasileira. *Orientação ao Centro Espírita*. Ch. I, pp. 22-26.

<sup>74</sup> *Ibid.* Ch. VII, pp. 71-74.

<sup>75</sup> *Ibid.* Ch. III, pp. 49-51.

<sup>76</sup> *Ibid.* Ch. IV, Item 6-d, p. 57.

humble bearer of common tasks, although serious and important as those of any other person. (...).<sup>77</sup>

- To refuse any kind of payment or material benefit, as well as a position of personal evidence, arising from the mediumistic practice, guided by this orientation of Kardec:

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*Alongside the moral issue, a no less important consideration presents itself in connection with the very nature of the faculty. Mediumship could not be, nor will it ever be, a profession, not only because it would be morally discredited and immediately compared with fortunetelling, but because a material obstacle is opposed to it: it is an essentially transitory, fleeting and changeable faculty, whose permanence no one can count on.(...)<sup>78</sup>*

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The ostensive mediums should also be guided to:

- "Present the physical and emotional conditions necessary to participate in the mediumistic meeting"<sup>79</sup>, avoiding certain animistic manifestations such as: panting, groans, shouting, excessive movement and gesticulation.

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*Extinguish obstacles, worries and negative impressions that are related to the mediumistic exchange, regardless of questions about vigilant conscience or somnambulistic unconsciousness during the trance, useless fears and unhealthy susceptibilities, and be guided by reasoned faith and devotion to others. Whoever proposes to advance in goodness, must forget all causes of disturbance.<sup>80</sup>*

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- Be aware of the impropriety of evoking a particular entity, relative or friend, in the course of the meetings, aware that, at the right time, they will manifest themselves, with the support of the spiritual counselors.

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*The desire of all aspirants to mediumship is of course to be able to talk with the Spirits of loved ones, but any impatience must be moderated because communication with a particular Spirit nearly always presents physical difficulties that render doing so impossible for the novice. In order for a Spirit to be able to communicate, there must be between it and the medium certain*

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<sup>77</sup> **Waldo Vieira.** *Conduta Espírita.* Ch. 4, p. 21.

<sup>78</sup> **Allan Kardec.** *The Gospel According to Spiritism.* Ch. XXVI, Item 9.

<sup>79</sup> **Federação Espírita Brasileira.** *Orientação ao Centro Espírita.* Ch.V, Item 6-I/VI, p. 64.

<sup>80</sup> **Waldo Vieira.** *Conduta Espírita.* Ch. 4, p. 22.

*fluidic combinations, which are not always immediately established. (...) it could also be that the longed-for Spirit is not in a favorable condition to communicate in spite of actually being present, or that it is neither able nor permitted to respond to the evocation.*<sup>81</sup>

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### 3. **Support Team**

It is a group usually composed by collaborators that cooperate fundamentally for the good progress of the meeting, through the maintenance of the mental and fluidic current:

*Every thought is a wave of creative force. Therefore, thoughts of peace and fraternity sent out by the group form and create a wholesome environment. They radiate positive beneficial energy, which will supply the spiritual friends present with the necessary resources to perform the diverse types of material aid, which are utilized for the benefit of the group, the Spirits already being assisted, as well as other needy brothers and sisters also requiring spiritual aid at a distance.*<sup>82</sup>

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This team presents the desirable skills and discipline for emitting good thoughts and radiating higher feelings, favoring the establishment of a spiritual atmosphere conducive to mediumship exchange and fluidic-mental donation, especially to the mediumistic manifestation of sufferers, assisting them in their spiritual recovery. Silent and operant, these comrades move around in the meeting location, if necessary, attentive to the potential circumstances that ask them for the magnetic donation of the pass.

*The pass-givers will incorporate a routine in their eating habits and training, to be available and capable of contributing with their abilities to the work, which has been organized for the group in the service of assistance. The enlightening mediums may also assume the function of pass-givers, but not that of trance mediums, so as not to become influenced by unwell Spirits.*<sup>83</sup>

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### 4. **Visitors**

The occasional and restrictive presence of visitors should be analyzed beforehand and with good judgment by the meeting leader, accepting only a Spiritist friend linked to the Spiritist Center, who shows enough experience to behave adequately during the activity. Visitors should present a useful purpose justifying their presence at the meeting. For example, internship or advanced learning “(...)

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<sup>81</sup> Allan Kardec. *Medium's Book*. Part 2, Ch. XVII. Item 203, p. 262.

<sup>82</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession*, Ch. 51, pp. 119-120.

<sup>83</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession* Ch. 26, p. 70.

with a view to constructive observation. It is important, however, not to receive a great number of people at any one given time, so that the ambiance of the meeting does not suffer inopportune variations.”<sup>84</sup>

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*Such visits must only be allowed on rare occasions, and only under reasonable circumstances, in particular when their objective is the formation of similar type of activities. (...) Note that in such cases the visitors do not need to be present for more than 3 or 4 meetings.*<sup>85</sup>

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#### **4<sup>th</sup> PRACTICAL ACTIVITY**

##### ***Guidelines for Practical Activities***

**(Annex II, Item 3, sub-item 3.1, page 162)**

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**Beginning of the Mediumistic Practice**

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<sup>84</sup> **Ibid.** Ch. 21, p. 59.

<sup>85</sup> **Ibid.** p. 60.

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## Mediumship: Study and Practice - Program 2

### MODULE I — THE MEDIUMISTIC PRATICE IN THE SPIRITIST HOUSE THEME 5: MEDIUMISTIC MEETING EVALUATION

To evaluate, in principle, is to pass judgment on value. Judgment that is reliable only if based on valid and impartial information. Evaluation is not an end, but a means of ascertaining the extent to which the goals or purposes of a work are being achieved.

The evaluation of the mediumship practice should focus on Spiritist aspects of the organization and functioning of the mediumship meeting, especially those related to the manifestation process of the Spirits, to the assistance by the dialogue and to the conduct of the participants, which should be based on the orientation of the Gospel. It is an activity that must be conducted with unity and fraternity, and be accepted by the group without bad feelings. The job is evaluated, not the person. Hence the advice of André Luiz:

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*Do not allow susceptibilities to disturb your heart. Allow other people to think as freely as you are free to think. Each person sees life's problems from a different point of view. Very often, a different opinion to yours could be very helpful in your business or private life, as long as you are inclined to exam it. (...)<sup>86</sup>*

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#### 1. Purpose and benefits of evaluation

The evaluation should always stimulate the critical reflection of actions triggered in a work or activity. The results of the evaluation allow the correction of the direction and the improvement of the processes, as long as effective decisions are taken. (See table below). It also reveals a precious instrument of mutual assistance in a team, if used with responsibility. Emmanuel, by the way, enlightens us with wisdom:

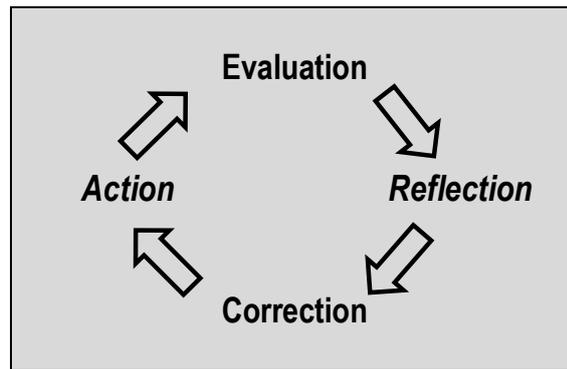
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*Embracing, in the Spiritist Doctrine, the climate of your own faith, remember Jesus, in front of the people he intended to serve. The Divine Master is not located in a guaranteed tribune with advisors fully identified with his principles. He is someone who walks before the crowd. (...) So, in the institution where you go, you will find, in almost all the companions, opportunities to learn or to help.<sup>87</sup>*

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<sup>86</sup> Francisco Cândido Xavier. *Green Light*. Ch. 23, p. 71.

<sup>87</sup> *Ibid.* *Seara dos Médiuns*. Ch.10, pp. 37-38.



Evaluation process

## 2. The mediumistic practice: evaluation criteria

The evaluation of the mediumship practice should never be waived, because besides monitoring the productivity and the seriousness of the task, it allows the analysis, with good sense and logic, of the content of the communications from the Spirits, perceptions and sensations captured by the members of the group. In this respect, for the evaluation of a mediumistic group the follow basic criteria must be considered:

- Impersonality;
- Self-criticism;
- Common team effort to operate as a collective and homogeneous whole;
- Level of the assistance provided to Spirits in need of help;
- Content of the communications received by mediums.

## 3. Indicators of the evaluation of the mediumistic practice

Indicators are processes that signal the operability, impact, performance and effectiveness of an activity. The items listed below are the most common indicators used as benchmarks in the evaluation of serious mediumistic practice.

- It is based on the Spiritist orientation contained in the works of Allan Kardec, and other authors faithful to the Codification, as well as in the moral precepts of the Gospel of Jesus.

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*(...) we must consider the excellence of the Kardec's Codification; however, it will always be helpful to remember that doctrinal meetings should observe the utmost simplicity, like the humble and sincere assemblies of early Christianity (...).<sup>88</sup>*

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<sup>88</sup> Francisco Cândido Xavier. *O Consolador*. Q. 373, p. 242.

- Preserves the care regarding the private nature of the meeting and safeguards the privacy and secrecy of the content of the mediumistic communications, whether or not related to known persons.

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*That is why, in our activities, we all need a fulfilled obligation and correct attitude, vigilant humility and working faith, with charity and tireless tolerance towards all without despising anyone.*<sup>89</sup>

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- There is a team effort to work as a harmonious whole, "(...) collective being, whose qualities and properties are the sum of all its members, forming a sort of cluster (...) "<sup>90</sup>, according to Kardec's directive.
- The participants demonstrate commitment to the task, are punctual and assiduous.

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*Do not admit that there could be useful construction without study and activity, attention and hard work. (...) Mediumship in the harvest field of the Spirit is equal to the noble plant in the common crop. God gives the seed, but for the seed to produce, it does not exempt the effort of our hands.*<sup>91</sup>

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- It is understood that it is a measure of common sense to not make records of subjects or events related to people, in records or notebooks, even if it is under the pretext of assisting the next one: "No one should claim intellectual or emotional conquests as a reason for disagreement with brothers on Earth."<sup>92</sup>
- Identify difficulties that may impede the smooth progress of work, as well as the respective solutions. "If you want Jesus to come to sanctify your activities, straighten the ways of existence, regenerate your impulses. Undo the shadows that surround you and you will feel He at your side with His blessing."<sup>93</sup>
- Excessive enthusiasm for the mediumistic phenomenon is discouraged: "Decentralize the attention of phenomenal manifestations (...) to focus in the moral sense of facts and lessons. In mediumship, the phenomenon constitutes the external envelope that covers the fruit of the teaching."<sup>94</sup>
- Firmly avoids the manifestations of vanity and personal evidence among team members.

<sup>89</sup> **Francisco Cândido Xavier.** *Seara dos Médiuns.* Ch. 35, p. 123.

<sup>90</sup> **Allan Kardec.** *Mediums' Book.* Part 2, Ch. XXIX, Item 331, p. 445.

<sup>91</sup> **Francisco Cândido Xavier.** *Seara dos Médiuns.* Ch. 88, p. 246.

<sup>92</sup> **Ibid.** *Caminho, Verdade e Vida.* Ch. 8, p.32.

<sup>93</sup> **Ibid.** Ch. 16, p.48.

<sup>94</sup> **Waldo Vieira.** *Conduta Espírita.* Ch. 29, p. 82.

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*The first need of the medium [here understood as any worker in the mediumistic group] is to evangelize himself / herself before he / she indulges in the great doctrinal tasks, otherwise he may run into the ghost of personalism to the detriment of his mission.*<sup>95</sup>

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- Analyze and organize the messages transmitted by the guiding Spirits, disseminating them only with the endorsement of the Spiritist Center's directors. Kardec advises to submit

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*(...) all communications to rigorous examination, probing and analyzing their ideas and expressions as if we were appraising a literary work, rejecting **without hesitation** everything that is contrary to logic and common sense and everything that belies the character of the Spirit who claims to be manifesting, (...)*<sup>96</sup> (Emphasis in the original).

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- Observe attentively the participants' behavior and attitudes, especially in relation to the ostensive mediums, as to the control of their own mediumistic manifestations (sleep, yawning, altered tone of voice - too high or too low - exaggerated gesticulation, wheezing, use of rude or inconvenient words, etc.). The "(...) mediumship, above all, must rise and become clear, edify itself and serve, with bases in education."<sup>97</sup>
- Recognize the inconvenience of continuous consultations with the benefactor Spirits or on the guidelines that the counselors are supposed to pass on to their incarnated companions. It is accepted that spiritual benefactors, however dedicated and evolved, do not interfere with the mechanisms of manifestation of the law of cause and effect.

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*The habit of waiting for everything from a guide can be transformed into an obnoxious vice, weakening the most precious possibilities of the soul. When one arrives at this distortion, one reaches the slope of the mystifications and doctrinal extravagances, becoming the lazy and frivolous medium responsible for the deviation of his sacred task.*<sup>98</sup>

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- Avoid practices and methods that are exotic or unfamiliar to the mediumistic practice of Spiritism, especially those of assistance to the suffering discarnate Spirits: "In summary, in

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<sup>95</sup> Francisco Cândido Xavier. *O Consolador*. Q. 387, p. 251.

<sup>96</sup> Allan Kardec. *Mediums' Book*. Part 2, Ch. XXIV, Item 266, p. 351.

<sup>97</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch. 43, p.147.

<sup>98</sup> *Ibid.* *O Consolador*. Q. 392, p. 254.

the face of access to the highest values of life, Jesus and Kardec are perfectly conjugated by Divine Wisdom. Jesus, the door. Kardec, the key."<sup>99</sup>

#### 4. **How and when to evaluate the mediumistic practice**

The review process involves, in essence, self-assessment and evaluation of the activities. It is worth noting that one does not evaluate the person, but the conduct or actions of the other. This must, necessarily, excel by its fraternal content.

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*The fraternal and constructive observations, in this sense, will serve to alert the mediums to attitudes that should be avoided, and remind those in charge of the counseling of minor improper attitudes or words that they should not repeat.*<sup>100</sup>

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The evaluation of the mediumistic practice must be performed in two specific moments, in the Spiritist Center:

- Right after the final closing prayer of the mediumistic meeting.
- On specific day and time, defined in a calendar previously established by consensus of the group.

André Luiz explains the brief evaluation that should occur, soon after the closing of the mediumship activity.

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*Whenever possible, at the end of the meeting, it is important that the director, the assistants, the trance mediums, and other members of the group analyze the communications received, pointing out all the vulnerable points of the messages, (...) This attitude, accompanied by the reciprocal kindness that we must have towards one another, will result in all the members of the group accepting their own responsibility continuing to study in order to maintain the efficiency of the group.*<sup>101</sup>

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The other evaluation is planned in advance, being carried out once a month, every two or three months, according to the specificities of the group, for a period of time not exceeding two hours. This evaluation should meet the following objectives:

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<sup>99</sup> Francisco Cândido Xavier, Waldo Vieira. *Opinião Espírita*. Ch. 2 (mensagem de Emmanuel), p. 25.

<sup>100</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsessão*. Ch. 60, p. 137.

<sup>101</sup> *Ibid*, pp. 137-138.

- Make reflective analysis of the main doctrinal contents (instructions, advices, suggestions, etc.) transmitted by the spiritual counselors in that period.
- Ensure that the assistance given to suffering Spirits follow the indicators of the mediumistic practice.
- Identify difficulties that arose before, during and after the mediumistic exchange.
- Present proposals for the improvement of the activity.

There are specific evaluations that do not necessarily require the presence of all the participants, although the ideal is always to count on the presence of the whole team in the planned evaluations. André Luiz points out, in this sense, the meeting of enlightening mediums (dialoguers), who, gathered periodically, to analyze topics of work or present

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*(...) plans with the objective of improving and perfecting the group. Such meetings are absolutely necessary, so that minor problems present in the functioning of the work may be sorted out and the necessary measures may be taken for the benefit off the ongoing work. These modifications, in the form of a doctrinal re-strengthening, also constitute the means of a secure and direct action on the part of the Spiritual Mentors of the group, to take certain actions or inspire advice needed for the equilibrium and good performance of the group.*<sup>102</sup>

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## **5<sup>th</sup> PRACTICAL ACTIVITY**

### ***Guidelines for Practical Activities***

(Annex II, Item 3, sub-item 3.2, pages 162 to 163 )

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Mediumistic Practice

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<sup>102</sup> Francisco Cândido Xavier e Waldo Vieira. *Disobsession*. Ch. 65, pp. 147-148.

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## Mediumship: Study and Practice — Program 2

### MODULE I — THE MEDIUMISTIC PRACTICE IN THE SPIRITIST HOUSE

#### THEME 6: DIFFICULTIES AND OBSTACLES TO MEDIUMISTIC PRACTICE

The conscious Spiritist worker assumes with responsibility and dedication the task that he willingly accepted to perform at the Spiritist Center. He/she understands that all kinds of obstacles naturally arise along the way, demanding a persistent effort so that the commitment assumed is neither interrupted nor abandoned. Emmanuel teaches how to deal with such challenges:

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*Whenever obstacles come between the duty of action and the need of cooperation in the service of good to others, which will always benefit us, let us ask for Divine Assistance through silent prayer, and let us address all those that concern the tranquility of consciousness; but, In the face of any of any others, without any serious foundation in the spiritual life, let us have enough courage to break with them, in the certainty that, with the blessing of God, we will know how to go through all the crises and the daily struggles, if we are willing to work.<sup>103</sup>*

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In the first theme of this program and module, which deals with the organization and operation of the mediumistic meeting, the main requisites for being part of a mediumistic group were studied. However, it is not uncommon to have temporary or permanent difficulties and impediments, which guarantee the continuous stay and regular attendance of the worker in mediumistic activity.

#### 1. Difficulties to mediumistic practice: absences

Frequent absences from the mediumistic group are usually related to causes that can be mapped and solved. But it must be taken into account that the persistent absence, even if justifiable, leads to the discontinuity of the task, a situation that gives rise to other problems, such as difficulties in tuning with the incarnate and discarnate team workers. In this situation, the worker's permanence in the team must be suspended until the situation returns to normal. Let us recall, by the way, these significant words of Emmanuel:

---

*Mediumistic quality is a talent common to all. But exercising mediumship as an active force in the ministry of goodness is the fruit of the experience of those who espouse the obligation, through a path of discipline and work, devoting themselves day by day to study and serve with it.<sup>104</sup>*

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<sup>103</sup> Francisco Cândido Xavier. *Rumo Certo*. Ch. 8, p. 30.

<sup>104</sup> *Ibid.* *Seara dos Médiuns*. Ch. 54, p. 172.

The constant absence should not be allowed in the mediumistic meeting. It deposes against the productivity of the work, perceived, especially, in the service to Spirits in need of assistance. Moreover, absences directly affect the homogeneity and harmony of the whole, indispensable conditions for serious mediumistic practice, as well guided by Allan Kardec:

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*Every Spiritist meeting should try to be as homogenous as possible. Of course, we are referring to meetings that desire to obtain serious and truly useful results. However, if they simply want to obtain any communications whatsoever regardless of quality, all these precautions are obviously unnecessary, but then they should not decry the quality of the product.*<sup>105</sup>

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The main justifications for the continuous absences of the mediumistic group can be outlined as follows: ordinary trips (for professional reasons or lifestyle); temporary relocation to another city; problems in the home (child requiring care, spouse not Spiritist, etc.); lack of perseverance; teaming problems; significant fatigue as a result of the profession and studies (common among university students); frequency of more than one mediumistic activity, in the same Spiritist Center or in another; spiritual influence. These are just the most common examples, but of course there are others.

These are conditions that can sometimes be overcome, if there is commitment by the person; other times it is not possible to be free of them at the present moment of existence. By the way, Emmanuel teaches:

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*In mediumship, just as in any other noble service, there is no fast development. If you propose yourself to enhance it, remember the obscure workers of evolution who have passed in the world before you, struggling and suffering so that you would find the better way. None of them stayed in the season of enthusiasm or at the door of the dream.*<sup>106</sup>

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Until the difficulties are properly managed, common sense and experience indicate that the worker should be temporarily removed from the group, but not from the Spiritist House, obviously. He/she must join another Spiritist task (public lectures, social assistance and promotion, doctrinal studies, etc.), compatible with his/her current phase of life. Later, after the obstacles are overcome, he/she can return to the mediumistic meeting.

## **2. Barriers to the mediumistic practice**

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<sup>105</sup> Allan Kardec. *Mediums' Book*. Part 2, Ch. XXIX, Item 331, p. 446.

<sup>106</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch. 54, p.172.

There are more complex situations that prevent the worker from attending the mediumship meeting, either temporary or permanent, and can be summarized in two:

- Lack of moral or social behavior, incompatible with the seriousness of the meeting.
- Severe physical or mental/psychic disharmony.

In both cases, obsession may characterize the triggering factor, but not necessarily. The group's directors should be attentive, as there are other factors not related to the obsession, properly speaking. For example, there is the manifestation of certain serious physical illnesses and their sequels. Faced with such occurrences, André Luiz ponders:

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*Remember that disillusion, embarrassments, disappointments and trials are milestones in everyone's path and that, for this reason, to avoid the enslaving in obsession, what matters is not the suffering that visits us, but our personal reaction to it.<sup>107</sup>*

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### **2.1 Obsession in the mediumistic meeting**

Moral misconduct or social behaviors incompatible with the seriousness of the meeting are not uncommon, as assumed at first sight. They can be triggered by an obsessive process or by lack of vigilance from the Spiritist worker, who starts to adopt certain behaviors that lead to moral defeat. In both cases the mind and thought are subjected to pernicious influences, either their own or foreign, which produce, therefore, stunning of the senses and reasoning, thus characterized by Emmanuel:

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*We are not unaware, however, that misguided senses inevitably lead to misrepresentation and folly.  
The eyes are the immediate assistants of the spies and the criminals who scheme war and populate the penitentiaries (...).  
The ears are direct collaborators of the cruelty and the slander that provoke the social degradation (...).  
The hands, when used to make destructive bombs, are workers of death (...).  
The sex, that built the home in name of God, is everywhere a victim of tremendous abuses that increase terribly the number of registered patients in asylums. (...)  
The mediumistic faculty cannot, therefore, be responsible for the attitude of those who use it in acts of ignorance and superstition, wickedness and fanaticism.*

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<sup>107</sup> Francisco Cândido Xavier. *Meditações Diárias*. Ch. Evitando Obsessões, p. 82.

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*And, just as it happens to the eyes and to the ears, to the hands and to the sex, that depend on the mental command, mediumship, above all, [the individual] must rise and clarify himself / herself, edify and serve, based on education.<sup>108</sup>*

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Therefore, it is necessary to always be vigilant, trying to prevent any possibility that leads to obsession in the mediumistic group, since this represents one of the great challenges of the mediumistic practice, as Kardec points out in *The Mediums' Book*.

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*Of all the difficulties presented in the practice of Spiritism, among the worst we must place **obsession**, which is the domination that certain Spirits may acquire over certain individuals. This domination is always the work of little-evolved Spirits, for good ones never exert any kind of coercion whatsoever; instead, they provide counsel and fight against the influence of evil Spirits, and whenever they are not listened to, they prefer simply to withdraw. Evil ones, on the other hand, latch onto whomever they can control. If they manage to dominate someone, they identify with the victim's Spirit, leading the person as if he or she were a child.<sup>109</sup> (Emphasis in original).*

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Kardec also presents the nine most obvious signs of obsessional process detected in the mediumistic group, applied to both the medium himself/herself and to any other worker at the meeting:

- 
1. *A Spirit's insistence on communicating, whether or not the medium desires it, through writing, audition, typology, etc., and its opposition to all other Spirits to do so.*
  2. *The illusion is such that, in spite of the intelligence of the medium, it prevents him/her from recognizing the falseness and ridiculousness of the communications received.*
  3. *A belief in the infallibility and indisputable identity of the Spirits who communicate, and who state lies and absurdities under respectable and venerated names.*
  4. *The medium's acceptance of praise from the Spirits who communicate through his or her intermediation.*
  5. *A propensity for avoiding those who could provide enlightenment about the situation.*
  6. *Offence taken at criticisms of the communications received.*
  7. *An incessant and inopportune need to write.*
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<sup>108</sup> **Ibid.** *Seara dos Médiuns*. Ch. Mediunidade e Alienação Mental, pp.146-147.

<sup>109</sup> **Allan Kardec.** *Mediums' Book*. Part2, Ch. XXIII, Item 237, p. 323.

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8. *Any form of physical coercion that dominates the will and forces one to act or speak without wanting to.*
  9. *Continuous noises and disturbance around the medium that are either caused by the medium himself or herself, or that have the medium as their target.*<sup>110</sup>
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The Codifier also explains in Genesis how to prevent and combat obsessions:

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*Just as infirmities are the result of physical imperfections that render the body accessible to pernicious outside influences, obsession is always the result of a moral imperfection that allows entry to an evil Spirit. A physical cause may be opposed by a physical force; a moral cause must be opposed by a moral force. In order to protect oneself from infirmities one must strengthen the body; to guard oneself against obsession, one must strengthen the soul, thus the need of those who are the object of an obsession to work on their self-improvement, which is often enough to rid themselves of an obsessor without the help of outside persons. Such help becomes necessary when the obsession degenerates into subjugation and possession, because then the patient sometimes loses his or her will and free will.*<sup>111</sup>

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Faced with such arguments, the worker must always be involved in the fraternal and solidarity support of the group, as the spiritual benefactors are always ready, providing the indispensable care for the patient.

On the other hand, it is necessary to reflect carefully that the removal of the worker from the mediumistic group is a situation that must be done with much common sense and a true spirit of brotherhood, analyzing case by case. The leader and other members of the group should be made available to the participant, assisting him/her in what is possible, and welcoming him/her back as soon as the issue that caused his removal ends.

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<sup>110</sup> **Ibid.** Item 243, pp. 327-328.

<sup>111</sup> **Allan Kardec.** *Genesis. Miracles and Predictions According to Spiritism.* Ch. XIV, Item 46, p. 392.

**6<sup>th</sup> PRACTICAL ACTIVITY*****Guidelines for Practical Activities***

(Annex II, Item 3, sub-item 3.3, pages 163 to 164 )

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## Mediumship: Study and Practice - Program 2

### MODULE I — MEDIUMISTIC PRACTICE AT THE SPIRITIST CENTER THEME #7: ANIMISM DURING MEDIUMISTIC PRACTICE

According to Spiritism, there are two fundamental kinds of psych phenomena: *the animist phenomena*, called *emancipation of the soul* by Allan Kardec, and the *Mediumistic phenomena*. (Review topic #6 — Emancipation of the Soul — Program 1, Module 1). In which regards animism, André Luiz explains:

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*While learning about mediumship, we cannot forget some aspects regarding animism or the set of psyche phenomena produced with the help of the medium in action, be such help conscious or not. Many examples may come up in both physical and intellectual Mediumistic phenomena. The incarnate controls manifestations or diligently take part in them, showing that the spiritual body [perispirit] can, in fact, get emancipated and work with their own resources and characteristics, as a thinking and organizing entity, out of their physical vehicle.<sup>112</sup>*

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Based on such preliminary explanation, the following guideline from *The Medium's Book* is very clear: "(...) The medium's Spirit can certainly act on its own. But this is no reason for other Spirits not to be equally able to act through the medium's intermediation."<sup>113</sup>

In order for the animist phenomena to happen, the incarnated Spirit needs to be apart momentarily from its physical body and, by itself, be aware of its extracorporeal reality, feeling it according to its level of understanding. In such cases, the incarnate Spirit can communicate with other Spirits, being those incarnate or discarnate. During this detachment or emancipation, which may be more or less long lasting, it is said that the incarnate Spirit is in a bi-corporeal experience, in a trance-like state.

Thus, there are occasions in which there is no Mediumistic communication itself. It is the incarnate Spirit that transmits their own thoughts, as a result of their own personal interpretations, taken from their memory, resulting from their present or past incarnations. That is why it is not always possible to confirm if a message is actually from a communicating Spirit or if it comes from the medium's soul. To distinguish what is psychic or spiritual source, Allan Kardec recommends the following:

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*By the nature of the communication. Study the circumstances and language and you will be able to tell. The medium's Spirit manifests especially in the*

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<sup>112</sup> Francisco Cândido Xavier, Waldo Vieira. *Mechanisms of Mediumship*. Ch. 23, Item Mediumship and Animism, p. 143.

<sup>113</sup> Allan Kardec. *The Medium's Book*. Part 2, Ch. XIX. 223, Q, 2-a p. 226.

*somnambulistic or ecstatic state because that is when it is freest. But in the normal state it is more difficult. Moreover, there are responses that could not possibly be attributed to the medium's own Spirit. That is why I have told you to observe and study.*<sup>114</sup>

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Between the phenomena of emancipation of the soul, Allan Kardec highlights somnambulism and ecstasy effects, which can be observed during the Mediumistic practice. We know that somnambulism can be caused by magnetic action, but the manifestations during the Mediumistic session are natural, considering the following explanations from *The Spirits' Book*:

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*The phenomena of natural somnambulism are produced spontaneously and independently of any known external cause. But, among some persons gifted with a special physical organization they may be artificially induced through the action of the magnetic agent.*

*The state called **magnetic somnambulism** is no different than the natural somnambulism, except that it is artificially induced, whereas the other is spontaneous.*

*Natural somnambulism is a widely known occurrence and no one questions its reality, despite the marvelous character of its phenomena. (...).*<sup>115</sup> *(Emphasis in the original).*

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**Kardec reminds us that somnambulism is “(...) a state of the soul** in which its independence is more complete than in the dreams; thus, its faculties are more unrestrained. The soul has perceptions that it does not attain in the dream state, which is actually a state of **imperfect somnambulism**. ”<sup>116</sup> Somnambulism is actually classified as a mixed nature state, i.e. animistic-Mediumistic, according to the following clarifications of *The Mediums' Book*:

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*Somnambulism can be considered as a variety of Mediumistic faculty, or rather, we should say that these two types of phenomena are frequently found together. Somnambulists act under the influence of their own spirit; it is their own soul who, in moments of emancipation, sees, hears and perceives, beyond the limits of the senses.*

*What they express proceeds from themselves. Their ideas are generally more correct than during their normal state and their knowledge is broader since their soul is free. Mediums, on the other hand, serve as instruments for an outside intelligence; they are passive, and what they express is not their own.*

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<sup>114</sup> *Ibid.*, Q. 3, p. 226.

<sup>115</sup> *Ibid.* *The Spirits' Book*. Q. 455 (comment), p. 223.

<sup>116</sup> *Ibid.* Q. 425, p. 216.

*(...) However, the Spirit who communicates through an ordinary medium might also do so through a somnambulist (...). Many somnambulists see Spirits perfectly well and describe them with the same precision as seeing mediums. They can converse with them and transmit their thought to us. Thus, what they say, beyond the circle of their personal knowledge, is almost always suggested to them often suggested by other Spirits. (...)*<sup>117</sup>

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The Spirit André Luiz gives examples of somnambulism that took place in mediumship meetings, presenting us with enlightening information. In particular, we highlight the topic contained in the following books, which we recommend studying thoroughly:

- 1. In the Domain of Mediumship**, Chapters 3 (the Mediumistic team), 8 (unconscious *trance* communication) and 11 (out-of-body experience).<sup>118</sup> Information regarding mediums Antonio Castro and Celina is very important.
- 2. Missionaries of the Light**, Chapter 16 (Incorporation).<sup>119</sup> We highlight the work of medium Otávia.
- 3. Mechanisms of Mediumship**, Chapters 21(Bi-corporeality 23 (Animism)).<sup>120</sup> It contains enlightening information related to mediumship and animism.

All the manifestations (hearing, speaking, seeing, psychography etc.) bring the medium's animistic characteristics, as they do not behave like a machine when receiving and transmitting the message of the communicating Spirit. The medium works as an *interpreter* of the Spirit's thoughts, naturally adding their own characteristics to the communications they intermediate: "(...) That is why that in spite of several Spirits communicating through the same medium, the data received from them always bears the personal stamp of the medium both in form and style, because although the thought is not exclusively the medium's own (...)"<sup>121</sup>, ponders Allan Kardec, and also explains:

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*The medium's spirit is the interpreter because it is connected to the body, which serves for the communication, and because this link between you and the communicating Spirits is necessary on either end of the wire to receive and communicate.*<sup>122</sup>

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<sup>117</sup> **Ibid.** *The Mediums' Book*. Part 2, Ch. XIV Item 172, pp. 178-179.

<sup>118</sup> **Francisco Cândido Xavier**. *In the Domain of Mediumship*. In order to better understand the subject, we suggest reading the following chapters.

<sup>119</sup> **Ibid.** *Missionaries of the Light*. We suggest reading the whole chapter.

<sup>120</sup> **Francisco Cândido Xavier and Waldo Vieira**. *Mechanisms of Mediumship*. We suggest you to fully read both chapters.

<sup>121</sup> **Allan Kardec**. *The Mediums' Book*. Part 2, Ch. XIX, Item 225, p. 233.

<sup>122</sup> **Ibid.** Item 223, Q. 6, pp. 226-227.

When asked if the medium could influence communications received from Spirits, Allan Kardec says the following:

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*Yes, because if there is no affinity between them, the medium's Spirit could alter the responses by adapting them to its own ideas and tendencies, but it does not exert any influence on the communicating Spirits themselves; it is merely a bad interpreter.*<sup>123</sup> (Emphasis in the original).

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In fact, the medium's interference in the Spirits communication can be considered beneficial and even necessary. In certain circumstances, as in the manifestations of very disturbed and persecuting Spirits, it is important that the medium interferes, firm and fraternally, in order not to undermine the meeting, keeping the order and harmony.

Thus, when commenting on *The Mediums' Book* that *a priori* there is no totally passive medium, which means one that does not interfere with the message rendition, the encoder states the following: "It's passive [the medium] when does not mix its own ideas with those of the communicating Spirit, but it is never completely nullified. Its cooperation is indispensable as an intermediary, even in so-called mechanical mediums."<sup>124</sup>

There are cases of animistic manifestations that can be associated with obsession. However, there are also specific situations, characterized by significant disharmony of mind, in which there is, in fact, no obsessing Spirit acting as a disturbing agent. In this sense, it is the Spirit of the incarnate that, attached to torturing memories linked to acts committed in previous existences, take them away from your unconscious mind and projects it to your conscious mind. This leads the person to a state similar to a somnambulistic trance, talking and acting as if they were suffering an obsession.

André Luiz gives us an example, by him called as *emersion in the past*; it is part of the book *In the Domain of Mediumship*<sup>125</sup>, which can be summarized as follows:

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*(...) The group presided by Raul Silva, André sees a lady in a trance, cursing a man who allegedly stabbed her, calling him a coward and swearing revenge. Raul tried to calm her, asking her to forgive and to leave her thirst for justice to God, but she says she can't break free from her hideous past when he made her unhappy. (...) Aulus explains that she expresses a personality from a previous existence, because she sees her old enemy, which still haunts her, and relives that experience which took place in the Old World, during the past century (XIX). She used a large amount of emotional energy on that experience and reincarnated hoping to forget it, but the physical body did not overcome the*

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<sup>123</sup> *Ibid.* Q. 7, p. 227.

<sup>124</sup> *Ibid.* Q. 10, pp. 227-228.

<sup>125</sup> **Francisco Cândido Xavier.** *In the Domain of Mediumship.* Ch. 22, pp. 243-250. We suggest reading the whole chapter.

*crystallization of mental suffering and it reappears when she faces her tormentor, behaving as if everything was happening again, looking like there was another Spirit manifesting (...).*

*For a psychiatrist, she is a clear candidate to severe treatment, but she is spiritually ill, requiring moral support for her inner renewal. "Mediumistically speaking, we have here an authentic case of animism" [comments Aulus]. Our friend supposes she is giving a communication from a different personality when in truth she expresses her personal inner world.<sup>126</sup>*

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We see that mediumship requires attention, knowledge and fraternal spirit of the team, in order to assist the mediums, without pursuing them, as the fear of animism, which, because of ignorance and misinformation, can be seen as a conscious or unconscious mystification. André Luiz clarifies:

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*Many companions (...) are converting the theory of animism into a trick that impedes their reaching the good they seek. Therefore, it is not acceptable to adopt the word mystification, 'unconscious or subconscious' to explain this phenomenon (...).<sup>127</sup>*

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It is necessary to be gentle and understanding while handling this, checking only if the medium's animistic interference does not exceed the acceptable limit. And if it does, until the person educates their abilities, the person must "(...) be handled with the same attention as we take care of the others who communicate with us in suffering. It is also an immortal Spirit, which requires our help and understanding so that balance can be restored. (...)."<sup>128</sup>

## **7<sup>th</sup> PRACTICAL ACTIVITY**

### **Evaluation of Mediumistic Exercises**

**(Annex IV, pages 182 to 194)**

**Note: suspend the Mediumistic practice on this day**

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<sup>126</sup> **Geraldo Campetti Sobrinho.** A Vida no Mundo Espiritual – Estudo da Obra de André Luiz. Ch. 1, pp. 260-261.

<sup>127</sup> **Francisco Cândido Xavier.** In the Domain of Mediumship. Ch. 22, p. 247.

<sup>128</sup> **Ibid.** p. 248.



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## Mediumship: Study and Practice - Program 2

### COMPLEMENTARY ACTIVITY TO MODULE I (ELECTIVE)



This seminar, despite being an elective activity of this course, must be directed to all workers of the Spiritist Center, especially the coordinators of groups and institutions, not only to beginners.

The theme of the seminar covers items related to moral and ethical influence, the correct application of the Spiritist principles and the Gospel, which are often postponed because of the members' everyday personal and institutional life.

Thus, all Spiritists, especially those who are in charge of activities that involve decision-making and strategic areas of the Spiritist Center, must take part in this study.

It is suggested that the Spiritist invited to lead the seminar should be someone who knows the subject, who is aware of the actions, subtle or not, of certain people, both incarnate and discarnate Spirits, that because of their way of thinking and acting, may raise dissension or disagreement among the working teams at the Spiritist institution.

You will find useful Spiritist references about the topic below.

1. Allan Kardec. *The Mediums' Book*. Second Part, chapter X (The nature of communications); chapter VII (Bi-corporeality and transfiguration); chapter XX (The medium's moral influence); chapter XXI (The influence of the surroundings); chapter XXIII (Obsession); chapter XXVII (Contradictions and deceptions); chapter XXVIII (Charlatanism and trickery). Editora FEB.

\_\_\_ *The Spirits' Book*. Part Two, chapter I, items: Different Orders of Spirits and Spirit Hierarchy; chapter VIII (The Emancipation of the Soul) and chapter IX (The Intervention of Spirits in the

Corporeal World). Part Three, chapter XI (The Law of Justice, Love and Charity) and chapter XII (Moral Perfection). Editora FEB.

\_\_\_ *The Gospel According to Spiritism*. Editora FEB. Chapter XI (Loving One's neighbor as oneself). Ch. XV (Without Charity there is no Salvation); chapter. XVI (You cannot serve both God and mammon); chapter XVII (Be perfect); chapter XX (Workers of the last hour); chapter XXI (There will be false Christs and false prophets).

*Mediumship:  
Study and Practice*

*Program 2*

MODULE II

Mechanisms of Mediumship

**Mediumship: Study and Practice - Program 2**  
**MODULE II GENERAL PLAN:**  
**Mechanisms of Mediumship**

THEORY	SUPERVISED MEDIUMISTIC MEETING
1. Mediumistic meeting organization in the spiritual realm <b>(p. 64)</b>	Practice: Mediumistic practice guidelines (Annex II, it. 3.4, pp. 180/181) + mediumistic practice.
2. Equipment and devices used by the Spirits in the Mediumistic meeting. <b>(p. 71)</b>	Practice: Supervised Mediumistic practice guidelines (Annex II, it. 3.5, p. 181) + mediumship practice.
3. Perception tuning and mental concentration. <b>(p. 77)</b>	Practice: Guidelines to supervised mediumship Practice (Annex II, it. 3.6, p. 182) mediumship practice.
4. The Mediumistic trance. <b>(p.83)</b>	Practice: Guidelines to supervised Mediumistic practice (Annex II, it. 4, Q. 1, 2 and 3, pp. 182/183) + mediumistic practice.
5. Psychophony and psychography. <b>(p. 90)</b>	Practice: Guidelines to supervised Mediumistic practice (Annex II, it. 4, Q. 4 and 5, pp. 182/183) + mediumistic practice.
6. Seeing, hearing and intuitive mediums. <b>(p. 98)</b>	Practice: Guidelines to supervised Mediumistic practice (Annex II, it. 4, Q. 6 and 7, p. 183) + mediumistic practice.
7. Unusual Mediumistic manifestations with physical effects. <b>(p. 105)</b> THEME 7: UNUSUAL MEDIUMISTIC	Practice: Guidelines to supervised mediumship Practice (Annex II, it. 4, Q. 8, pp. 183/184) + mediumistic practice.
8. Unusual Mediumistic manifestations of intelligent effects. <b>(p. 111)</b>	Assessing this module's Mediumistic practice: Suspend the mediumship practice this day. (Annex IV, pp. 191/194)
<b>SUPPLEMENTARY ACTIVITY (OPTIONAL):</b>	
▮ Course: <i>Enlighteners / Mediators in Mediumistic Groups.</i> <b>(p. 123)</b>	

## Mediumship: Study and Practice - Program 2

### MODULE II MECHANISMS OF MEDIUMSHIP

#### THEME 1: MEDIUMISTIC MEETING ORGANIZATION IN THE SPIRITUAL REALM

The Mediumistic sessions are activities which require high levels of responsibility in the Spiritist Center and, if taken seriously, they represent a source of great benefits. Allan Kardec instructs that good results "(...) depend entirely on the moral character of the assistants (...)." <sup>129</sup> Such character facilitates the work of the higher Spirits who coordinate the mediumship meeting in the spiritual realm. About that, the Spirit Manoel Philomeno de Miranda, says the following:

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*Resulting from two clusters of lucid servers - discarnate and incarnate Spirits - who have the primary task of keeping the principles and goals in harmony, so that the works they program can develop in perfect balance. To achieve such balance, both segments undertake to comply with specific provisions that must be performed accordingly.*

*The guiding Spirits organize the program, determining incarnate cooperators' responsibilities while in charge of defending the location, pointing out those who will communicate, providing relief mechanisms before and after the sessions. Trusting the human team has already taken responsibility for taking part in such serious task, they get prepared the day before, establishing first contact with the mediums they will communicate through, developing vibratory affinities compatible with their needs.* <sup>130</sup>

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André Luiz says: "(...) When we find incarnate companions, devoted to service and good will, free from worries, bad experiences and unjustifiable concerns, we mobilize great resources in favor of the required success. (...)." <sup>131</sup>

#### **SPIRITUAL DIMENSIONS OF MEDIUMSHIP MEETINGS**

The preparations for holding a Mediumistic meeting *done by a spiritual team* are complex and varied, involving four basic levels of protection, summarized as follows: a) sanitation of the physical environment, where the Mediumistic exchange takes place; b) installation of spiritual and magnetic protection barriers; c) helping the present Spirits in need, regardless if they are going to manifest or not; d) assistance to the incarnate workers team.

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<sup>129</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XXIX, Item 341, p. 370.

<sup>130</sup> Divaldo Pereira Franco. *Reformador*. Year 125. # 2,144. Nov 2007, p. 414.

<sup>131</sup> Francisco Cândido Xavier. *The Messengers*, Ch. 43, p. 261.

### 1. Sanitation of the physical environment

Environmental sanitation is carried out in two successive stages: active cleaning, a sort of "cleanup", which removes the polluting waste of the Mediumistic meeting place,<sup>132</sup> followed by the ionization of its atmosphere. It is performed by "(...) enlightened co-workers, who prepare the environment, ionizing the atmosphere, combining resources for electric and magnetic effects. (...)."<sup>133</sup>

Through the atmosphere's ionization fluids and negative thought-forms are removed, eliminating or neutralizing the action of polluting agents, namely, "maggots" and microbes, which interfere directly in the quality of care provided to the ill Spirits. Obviously, depending on the purpose of the Mediumistic meeting, there is more or less ionizing potential. This is far more intense in physical effects (materializations, transport, intense fluidic donations, etc.)<sup>134</sup> and in suicides and obsessing Spirits.

### 2. Spiritual and magnetic protection

Once completed the environmental sanitation tasks, the workers from the spiritual realm prepare the site for welcoming and serving the needy Spirits, as well as selecting the ones who will manifest, representatives of the group that show the same or similar difficulties. In this sense, workers of the spiritual realm create "magnetic panels" in the meeting room, "using long fluidic tracks" for the sake of "preservation and surveillance", in order to "limit their influence zone", explains Aniceto, enlightened spiritual advisor, mentioned in *The Messengers*.<sup>135</sup> Aniceto also informs us about the importance of spiritual protection:

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*Even the priests of ancient Egypt were aware of the fact that to achieve certain effects it was essential to impregnate the atmosphere with spiritual elements, saturating it with positive impressions of their will. To disseminate the light of the Gospel to discarnate Spirits, varied and complex provisions are necessary, without which everything would result in more disturbances (...).<sup>136</sup>*

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In the book *In the Domain of Mediumship*, André Luiz provides other information related to magnetic and spiritual protection in places dedicated to spiritual assistance:

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<sup>132</sup> Francisco Cândido Xavier. *In the Domain of Mediumship*. Ch. 28, p. 295.

<sup>133</sup> *Ibid.* *Missionaries of the Light*. Ch. 10, p. 117.

<sup>134</sup> More detailed information can be found in the following books, received by Francisco Cândido Xavier, dictated by the Spirit André Luiz: *Missionaries of light*, chapter 10; *In the Domain of Mediumship*, chapter 28. As well as in the work of Martins Peralva, *Studying mediumship* (in a free translation) Ch. 42-44.

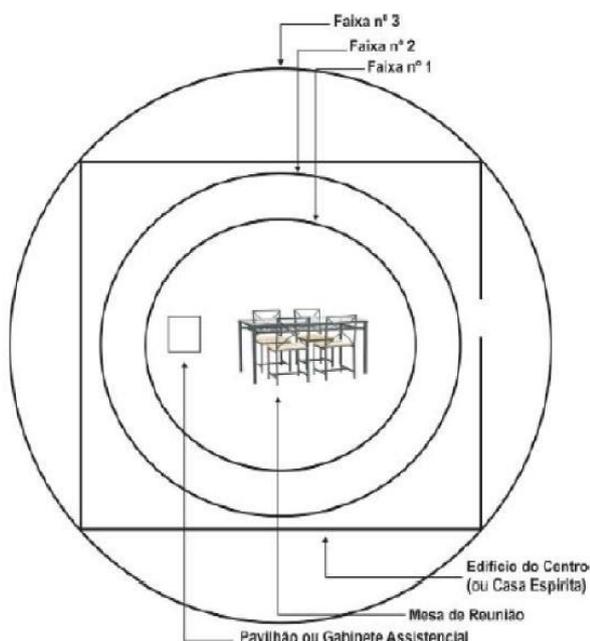
<sup>135</sup> Francisco Cândido Xavier. *The Messengers*. Ch. 43, p. 262.

<sup>136</sup> *Ibid.* p. 262.

*A big table, in the middle of an ample living room, was surrounded by a large luminous cord acting as a partition. Surrounding it, there was a large area, reserved to those who lacked assistance, incarnates or not. This area appeared to be equally protected by rays of magnetic defense, under the care of the Spirits-guards.<sup>137</sup>*

The Spirit-guards spread, then, in and around the place where Spirits in need are assisted, be it for a Mediumistic meeting itself, or for any other meetings (public lectures, pass groups, mental irradiation groups etc.), always paying attention to the development of their activities. André Luiz informs us: "(...) The remarkable supervision of the benefactors was apparent in the smallest details. Everything displayed order, service and simplicity."<sup>138</sup> Magnetic barriers and protective equipment are installed, in order to avoid inappropriate actions of Spirits not attuned to high purposes. See diagram prepared by Martins Peralva:<sup>139</sup>

*Esquema de Funcionamento dos Recursos Protetores à Reunião Mediúnica\**



Caption:

Zone 1: magnetic isolation band and protection of members around the table and those enabled to communicate.

Zone 2: surveillance and control band for Spirits in the place, but out of Zone 1.

Zone 3: isolation band surrounding the building where the meeting takes place, defense against Spirits

<sup>137</sup> Francisco Cândido Xavier. *In the Domain of Mediumship*. Ch. 16, pp. 171-172.

<sup>138</sup> *Ibid.* *The Messengers*. Ch.43, p. 263.

<sup>139</sup> União Espírita Mineira. *Mediumship. Mediumistic Meetings*. pp. 36-37.

The positive and disciplined thoughts of our spiritual benefactors, kept tuned with the good and in loving our neighbors, provides powerful elements, guaranteeing that the work remains in harmony, as teaches Aulus, respected mentor mentioned in the book *In the Domain of Mediumship*:

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*There is no reason for fear, because deleterious fluidic emanations recede instinctively before the spiritual light that neutralizes or disintegrates them. Each medium possesses his or her personal atmosphere and each group is characterized by a particular magnetic energy that preserves and defends it. (...) The luminous rays from a sound mind oriented toward goodness pass over evil similar to electric discharges.*<sup>140</sup>

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### 3. Assistance to Spirits in need

The suffering Spirits only are brought to such meetings after being preliminary helped by spiritual first responders. Before, during and after their referral to the Mediumistic group, they receive attention and permanent care from good Spirits, dedicated laborers of love that work with the Mediumistic team, based in the physical realm. Among the workers of the extra physical realm, the Spirit Efigênio Victor highlights the action of the so-called *spiritual architects*: "In every meeting, guided with safety, we have a similar team of helpful, operational, efficient and united Spirits, handling mental matter necessary to create educational frameworks."<sup>141</sup>

He continues to explain that in a Mediumistic meeting there is an "(...) atmosphere, a defined mental center, to which all thoughts converge, not only ours [discarnate workers of the group], but also of those who we share the general tasks with. (...)." <sup>142</sup> Efigênio Victor concludes by adding more valuable information:

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*This center encloses a vast reservoir of the subtlest plasma, from which the workers we have mentioned before extract resources essential to thought-forms creation, forming landscapes, screens and half-intelligent things, aiming at transforming our maddened friends who we wish to help. (...) In order for them to recover, they need to receive vivid images about the vague and discontinued impressions they are connected to. For this kind of specialized collaboration, the architects of the spiritual realm are brought into scene, operating prior to our tasks. They analyze details of the communicating Spirits to be supported that day and take a look at their past, keeping track of their psychological mazes, in order to create temporary vivid moving panels in our*

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<sup>140</sup> Francisco Cândido Xavier. *In the Domain of Mediumship*. Ch. 8, pp. 82-83.

<sup>141</sup> *Ibid.* *Psychophony Instructions*. Ch. 44, p. 229.

<sup>142</sup> *Ibid.* pp. 229-230.

*sanctuary, capable of taking them to their mental reformation, crucial to the victory of the good.*

*This is how during our times of activity, gardens, temples, fountains, hospitals, schools, workshops, homes and other structures are created so that our fellow discarnate Spirits feel like they returned back to their previous reality, becoming more prone to accepting our words and more sensitive. It helps our interference, which must be effective and fruitful.*

*Offenses, difficulties, problems and tragedies that were in the distance, order of our companions of the illustration work for spiritual they are properly revised, aiming to aid all of those who visit us, in obedience to superior planes.*

*This is how our group's mental, neural and psychic forces are handled by our designers, in the organization of phenomena that can revitalize the sight, memory, hearing and touch of suffering Spirits, still living in mental darkness.<sup>143</sup>*

The suffering Spirits represent a vast contingent of suffering souls, with different levels of disharmony. Among them, there are those who have significant intellectual knowledge, but as they feel stuck with materialistic, biased or misleading theories, end up suffering a lot. There are also those who have a prominent position in the community or family and that when faced with their new reality, feel disturbed. Among so many people in need, André Luiz mentions, as an illustration, the situation of some just-discarnated Spirit who were referred to a Mediumistic group, making use of Aniceto's clarification, previously mentioned:

*Most of them (...) are discouraged and embittered brothers and sisters, who want renewal but do not know how to begin. (...). Indeed, the recent arrivals had deep anguish imprinted on their faces. There was a large number of sobbing women. A few Spirits held their hands to their bellies or were pressing down on wounded areas. Many were wearing bandages and dressings. "A lot of them", said Aniceto "have yet to face the realities of corporeal death. And by and large, they are all slaves to the idea of illness. (...) Sometimes, deep down, they are good souls who are dedicated to their kin and are useful in the restricted area of understanding where they have taken refuge, but nevertheless, they have been bogged down in mental contamination for many centuries."<sup>144</sup>*

Of course that not all suffering Spirits attending the Mediumistic meeting will communicate. The ones chosen for communication show the pain they bring inside according their own individual

<sup>143</sup> *ibid.* pp. 230-231.

<sup>144</sup> *ibid.* *The Messengers*. Ch. 43, pp. 263-264.

characteristics: resentment, violence, aggressiveness, grief, fear, sadness, anguish, regret, attachment, etc. All of them are, in fact, deeply unhappy and insecure, despite all the shouting, irony, derision, outrage, threats, etc. many profess. Even so, Emmanuel pleads: "(...) help them with respect and affection as if they were lost friends."<sup>145</sup>

#### 4. ***Spiritual assistance to the Mediumistic team on the physical plane***

Spiritual plane workers who also operate in the Mediumistic session do not neglect support to the incarnate members of the team, as Manoel P. de Miranda explains:

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*They guide those who shall communicate, assisting them in understanding the Mediumistic mechanism in order to avoid shocks and damages to the delicate mediumship equipment, both in regards to disturbed psychophony communications and as moral comfort and guiding psychographic messages. They watch those who will communicate, saving the meeting components of any mental or moral aggression and disturbance arising from the sick Spirit, as well as the emotional dystonia of the wicked who are also taken to the session. They guide the communications, wisely establishing its order so to avoid turmoil during care, as well as preventing that time is misused by the discarnate Spirit's inconsequent behavior. They never improvise because all the details of the work are properly examined beforehand, and when something unforeseen occurs, there are alternatives to prevent imbalances in the group.* <sup>146</sup>

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### **8<sup>th</sup> PRACTICAL ACTIVITY**

#### ***Guidelines to Practice***

(Annex II, Item 3, sub item 3.4, page 164 )

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**Mediumship Practice**

<sup>145</sup> **Ibid.** *Seara dos Médiuns*. Ch. 55, p. 174.

<sup>146</sup> **Divaldo Pereira Franco**. *Reformador*. Nov. 2007, pp. 414-415.

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## Mediumship: Study and Practice - Program 2

### MODULE II: MECHANISMS OF MEDIUMSHIP

#### THEME 2: EQUIPMENT AND DEVICE USED BY SPIRITS AT THE MEDIUMISTIC MEETING

The workers from the spiritual plane install, in Mediumistic groups and in other Spiritist meetings, mobile and fixed equipment and devices, for incarnate and discarnate Spirits who need help.

Some of these technology features are commonly used in Mediumistic meetings and others are occasionally installed in specific meetings. However, there are indications that there is an *assistance office* in each Mediumistic group, no matter how modest it is, "(...) containing beds, stretchers, medicines, medical utensils etc."<sup>147</sup> This place would be for Spirits in serious need, even if they had already been aided in other places. It's possible that they continue to be assisted by spiritual benefactors, after a Mediumistic session in order to receive more energy from the physical plane, just like suicides that have deeper perispiritual wounds.

#### **TECHNOLOGICAL RESOURCES USED BY THE SPIRITS**

##### 1. *Oxygen condensation apparatus*

Oxygen condensation in the atmosphere, also known as *active oxygen* or *ionization\**, is obtained by ionizing environment oxygen in order to remove impurities from the air (gases and polluting particles) and destroy harmful micro-organisms (viruses, bacteria, fungi), located in physical and spiritual). Ionization means that every atom has a neutral electric charge, because it contains the same number of electrons and neutrons, which are their atomic particles. Gaining or losing electrons creates ions, and it consequently affects the electrical neutrality of the atom.

\* Oxygen ionization means adding one more oxygen molecule to form O<sub>2</sub>, which usually represents this gas in the atmosphere, transforming it into the O<sub>3</sub> formula, called *trioxygen* or *ozone*.

Active oxygen, widely used by science nowadays, especially in hospital environments, keeps the air pure and healthy. André Luiz refers to atmosphere oxygen ionization technique in a materialization session:

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*A few moments later a number of workers from our sphere arrived, bringing small apparatuses, which due to the rays they were emitting in all directions, looked to me like small instruments of great electric potency. (...). "These friends," Alexander explained, "are in charge of performing the condensation of oxygen throughout the house.*

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<sup>147</sup> União Espirita Mineira. *Mediunidade – Reuniões Mediúnicas*. Série Evangelho e Espiritismo – 6, p. 37

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*The environment for the materialization of an entity from the invisible plane to human eyes calls for a high level of ozone \*; moreover, such an operation is crucial in order to exterminate all the larvae and microscopic residue of low order activity. The relative 'ionization'\* of the inner area is necessary as a bactericidal procedure.<sup>148</sup>*

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## 2. **The psychoscope**

It is a tiny and delicate apparatus that would weigh a few grams. Spiritual workers use it to analyze incarnate emanations when running short of time for more accurate tests

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*It is intended for listening to the soul, and can also set its vibrations and determine several aspects of the matter. (...) It works based on electricity and magnetism, using radiant elements, similar to gamma rays. It consists of assessment goggles with microphotography features.<sup>149</sup>*

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You can infer, therefore, that the psychoscope has features similar to x-ray (use of "gamma rays") and, is intended for visualization of physical and mental energies. These are likely to be classified and photographed at the time of analysis ("microphotography features"):

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*(...) By analyzing the psychoscopy of a person or a group of workers, it is possible to access their potential and categorize their situation. According to the radiation they project, we can plan the work they are capable of achieving.<sup>150</sup>*

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## 3. **Condenser of ectoplasm**

André Luiz describes the equipment as

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*(...) a cloth screen measuring approximately one square meter, which appeared to be of sheer gauze and had distinctive controls. Clementino maneuvered a small key of the corners of the apparatus and the soft fabric became covered in a light, white and shimmering fluidic mass.<sup>151</sup>*

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<sup>148</sup> Francisco Cândido Xavier. *Missionaries of the Light*. Ch. 10, pp. 117-118.

<sup>149</sup> *Ibid.* In *the Domain of Mediumship*. Ch. 2, pp. 22-23.

<sup>150</sup> *Ibid.* p. 23.

<sup>151</sup> *Ibid.* Ch. 7, p. 73.

Images of the suffering discarnate Spirit that is mediumistically manifesting are projected on the screen of the ectoplasmic condenser. Its mechanism works on capturing radiant emanations, physical, psychic, and perispiritual, from the workers of both planes of life. Therefore, it has the power to reproduce, in the form of images, events related to the communicating Spirit's early life. André Luiz complements:

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*"(...) It concentrates the energy rays projected by the participants of the meeting and reproduces the images that flow from thoughts of the communicating entity. Not only does this occur for our observation, but also for analysis by the counselor, who receives the images in his intuitive field, aided by the magnetic energies from our plane".<sup>152</sup>*

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#### 4. **Magnetic Mediumistic contact apparatus**

Mediums with a Mediumistic mandate, granted at the expense of dedication, sacrifice and loving their neighbor, they can carry a small device, installed by spiritual benefactors, which keeps them in tune with each other. Here is what André Luiz tells us:

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*"Ambrosina had grey hair and was old and wrinkled; however, a peace vibrated from her being. On her head, we saw a small cone of light similar to a delicate adornment. (...) That is an ultra-sensitive magnetic apparatus, through which the medium lives in constant contact with the Spirit responsible for the spiritual work she is doing (...)".<sup>153</sup>*

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#### 5. **Voice amplifier**

The spiritual benefactors make use of this tiny instrument, whenever necessary, allowing the voice and the words of incarnates and discarnate Spirits are heard in the distance in the spiritual plane. This is a very useful feature that can be installed where the Mediumistic meeting takes place, so that discarnate Spirits outside can follow the development of the group's activities, such as readings, spiritual guidance, communications service to Spirits in need etc.

*The book Workers of the Life Eternal shows the use of this instrument in areas of great suffering, while helping Spirits in need. Through a voice amplifier, the words of Zenobia, benefactor who coordinated the work, "(...) acquired impressive rebounding power. It echoed, far away, as if it were addressed to the souls that were maybe sleeping at a considerable distance. "<sup>154</sup>*

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<sup>152</sup> Francisco Cândido Xavier. *In the Domain of Mediumship*. Ch. 7, p. 76.

<sup>153</sup> *Ibid.* Ch. 16, p. 173.

<sup>154</sup> *Ibid.* *Workers of the Life Eternal*. Ch. 8, pp. 166-167.

## 6. *Apparatus for incarnate communication*

It is equipment consisting of "(...) About twelve feet away stood a large crystal globe, approximately six feet tall. Its lower part was wrapped in wires connecting it to a small apparatus, identical to our loudspeakers",<sup>155</sup> described André Luiz in "*Nosso Lar*". The main goal of the apparatus is the communication with incarnates, not always in a Mediumistic session, to meet specific purposes. The person briefly loosens their ties to the physical body and travels in the spiritual plane, where it is possible to talk to kin discarnate Spirits. The question is: why use the equipment if it is possible for both incarnate and discarnate to communicate, especially in times of emancipation? A spiritual benefactor thus provides the answer to that question:

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*"We must remember", continued Nicholas, "that our emotions can transmit disturbing vibrations. The crystal cabinet is made of insulating material. It will protect Richard from our mental energies".<sup>156</sup>*

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## 7. *Apparatus for message transmission and reception*

It is a technological resource used in the spiritual realm when you want to establish an urgent communication. In the book *Sex and Destiny*, André Luiz says: "In the light of the small devices on the physical plane used for sending and receiving messages, it is unnecessary to comment on the ease of interchange on the spiritual plane". (...).<sup>157</sup> The device was used in an emergency situation, while helping and incarnate under an obsessive process.

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*I had failed to grasp the details of the dark plan taking shape. Claudio's thoughts were entwined with those of the vampirizer in strange, vague purposes. I immediately sent an urgent message to Brother Felix asking him to meet with me, but his answer was not very encouraging. He would come, but only that evening, because of unavoidable obligations.<sup>158</sup>*

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Technological resources in the afterworld are numerous and diverse, and it is impossible to be fully described in a study. There are simple and sophisticated equipment, having greater or lesser degree of accuracy, and for general or restricted use. But, it is important to understand that technology, here and in the other plane, is used by good and enlightened Spirits, who always think about our wellbeing, but also by Spirits who do have lower actions in mind. We must not forget!

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<sup>155</sup> *Ibid.* *Nosso Lar*. Ch. 48, p. 321.

<sup>156</sup> *Ibid.* p. 322.

<sup>157</sup> *Ibid.* *Sex and Destiny*. Part 1, Ch.13, footnote, p. 151.

<sup>158</sup> *Ibid.* p. 151.

**9<sup>th</sup> PRACTICAL ACTIVITY**

***Guidelines to Practical Activities***

(Annex II, Item 3, sub item 3.5, page 165 to 166 )

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Mediumship practice

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## Mediumship: Study and Practice - Program 2

### MODULE II - MEDIUMSHIP MECHANISMS

#### THEME 3: PERCEPTION, TUNING AND MENTAL CONCENTRATION

##### 1. Perception

*Perception* means being aware of something through intelligence and senses. *Extrasensory perception (ESP)* - An expression coined by the American scientist Joseph Banks Rhine (1895-1980) - refers to the ability to understand beyond the senses and the ordinary mental action. In general, the ESP is considered synonymous with paranormal impression or intuition.

For JB Rhine, the ESP is based on the theory that the human mind has, among others, the *Psi* function, responsible for the production of phenomena called paranormal or preternatural (unusual). The *Psi* function is classified, then into two types, according to the effects produced, but that can be proven by applying the statistical method associated with the calculation of probabilities: the *gamma psi* phenomena or intelligent effects (telepathy, clairvoyance, omens, etc.); and kappa psi phenomena or physical effects (levitation, telekinesis, teleplasty). To support them, the researcher indicates use of the statistical method combined with the probability calculation.

Perceptual processes do not necessarily rely on the bodily senses, and it is no accident that they are named extrasensory processes. Thus, a blind or deaf person can capture images and sounds not detected through the physical eyes and ears respectively. However, in terms of the types of perception, highlighted by Rhine as *gamma psi* and *kappa psi*, the Spiritist Codification classifies them as mediumship and psychic processes. Allan Kardec subdivided the mediumship processes into two broad categories, enabled by mediums of physical effects and of intellectual effects, as defined below:

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**Physical Effects Mediums** - *Those who have the power to induce physical effects or ostensive manifestations. (...).*

**Intellectual Effects Mediums** - *Those who are more especially able to receive and transmit intelligent communications (...).*<sup>159</sup> *(Emphasis in the original).*

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The *mediumship perception* has in common with parapsychology the fact that it is extrasensory. But it differs as to the agent that produces its effects, which are discarnate Spirits. The "*animistic perception*" is of an extrasensory nature, called by Allan Kardec *soul emancipation phenomenon*. In this situation the incarnate individual may, for perispiritual unfolding realize events, ideas, feelings

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<sup>159</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XVI, Item 187, p. 244.

and people outside the boundaries of the timeline where he is reborn. However, it never hurts to remember that psychic perception always brings "animistic" content.

The ESP itself does not represent a specific type of mediumship, for example, psychophony, psychography, seeing, hearing, etc., but *a kind of understanding (perception) that is common to all types of mediumship*<sup>160</sup>, easily identified in the "*sensitive mediums* - individuals who are susceptible to sensing the presence of Spirits through a general or localized, vague or physical impression. Most of them distinguish between good and evil Spirits by the nature of the resultant sensation."<sup>161</sup>

It matters that the perceptive ability is directly related to the degree of human evolution. This is immersed in an extensive ocean of mind waves, living in continuous process of sending and receiving ideas and feelings.

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*And the man, placed in the ranges of this immense domain (...), only points out the waves that attune to their needs. Have it in this way, by Cosmo traveler, breathing in a vast empire of waves (...), subject, in their perceptions, to the scale of the progress already achieved, progress that always shows itself added by the equity gained through experience in which one graduates, in the mental field that is characteristic of himself/herself, whose dimensions reveals what life has already given you, or the **time of evolution**, and what he/she himself/herself has given to life to, or **time of personal effort** in building the destiny. (...).<sup>162</sup> (Emphasis in original)*

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## 2. **Tuning**

It is said that there is *tuning* between two or more people when there is harmony, similarity, sympathy or reciprocity in thinking and feeling, because "(...) we all live in communion (...). The association lives in all things, presides over all events and commands the existence of all beings"<sup>163</sup> ponders Emmanuel.

Allan Kardec uses the word *sympathy* to generally express tuning, as stated in *The Spirits' Book*: "The sympathy that attracts one Spirit to another is the result of the perfect harmony of their tendencies and instincts. (...)"<sup>164</sup> On the other hand, the absence of mutual tuning does not mean that the Spirits have evil nature: "Two Spirits are not necessarily bad just because they are not sympathetic. Antipathy may originate from dissimilarity in the way of thinking. As they evolve, however, these shades of dissimilarity are erased and the antipathy disappears."<sup>165</sup>

<sup>160</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XVI, Item 188, p. 244.

<sup>161</sup> *Ibid.* p. 245.

<sup>162</sup> Francisco Cândido Xavier, Waldo Vieira. *Mediumship Mechanisms*. Ch.1, Item Humans and waves, p. 19.

<sup>163</sup> Francisco Cândido Xavier. *Thinking and life*. Ch. 8, p. 35.

<sup>164</sup> Allan Kardec. *The Spirits' Book*, Q. 301, p. 236.

<sup>165</sup> *Ibid.* Q. 390, p. 268.

Tuning, however, may cover a much broader concept, characterized as a general law of Nature observed in affinity relationships found in the elements infinitely small and large. Thus, the atom consists of elementary particles (electrons, protons and neutrons) that associate to form an atomic unit. Similarly, worlds, constellations and other celestial bodies interact with one another in similar processes.

Based on this law, human groups, nations, peoples and individuals cluster themselves. Reported in *The Spirits' Book*:

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*Spirits prefer places where they can be amongst those who are like themselves. In such places they can be more at ease and assured of being listened to. Humans attract Spirits because of their tendencies, whether as individuals, as a collective group, a city or a nation. Thus, there are societies, cities and nations that are assisted by Spirits of greater or lesser advancement, depending on their character and the passions that dominate them. (...).<sup>166</sup>*

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We see, then, that the existence of everyday good and bad relations is established by tuning, as Emmanuel says:

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*Thus also in ordinary life, the soul resonates with mental currents where similar souls breathe. We assimilate the thoughts of those who think like us. It is by feeling, visualizing, speaking or acting that we tune into the emotions and ideas of all people, incarnate or discarnate, in our sympathy range.<sup>167</sup>*

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As for the *mediumistic tuning*, the principles that govern it are the same, which explains why, in principle, every human being is a medium: "(...) we are all instruments of the forces with which we are in tune. We are all mediums within the mental field that is inside, associating ourselves with edifying energies, (...) or the disturbing and depressing forces (...)." <sup>168</sup> Moreover, Emmanuel teaches: "The basis of all the exchange of services between discarnate and incarnate resides in the mind (...)." <sup>169</sup>

### 3. **Mental Concentration**

*Concentration* means to converge to the center. *Concentration* is to know how to direct attention or energies to a specific goal. *Mental Concentration* is the mental process by which the mind

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<sup>166</sup> *Ibid.* Q. 518, p. 325

<sup>167</sup> **Francisco Cândido Xavier.** *Thinking and life.* Ch. 8, p. 36.

<sup>168</sup> *Ibid.* *In the Domains of Mediumship.* Introduction of Emmanuel, p. 9.

<sup>169</sup> *Ibid.* *Script.* Ch.28, p. 117.

remains focused on something, sustained by attention, by firm thought and energy skillfully focused on a goal, object or activity.

Mental concentration involves the simultaneous action of two types of forces: *Attention* and *will*. Attention is the cognitive intellectual process characterized by "active selection of certain stimuli or aspects of experience with concomitant inhibition of all others. (...)."<sup>170</sup> *Will* - is what fuels the process of attention in turn -, is the "mental faculty used in the choice or decision on an act or thought. Power to control their own actions or emotions."<sup>171</sup> In *mediumship concentration* there is a mental link between the medium and the communicating Spirit, whose thoughts and emotions circulate between one and another, in a closed circuit system. André Luiz explains this:

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*The mental current in the mediumistic circuit balances equally between the communicating entity and the medium, but in order to feed the energy flow in circulation, it is essential that **thoughts of constant acceptance or adhesion of the medium** show themselves in balance or, more exactly, it is necessary that the mediumistic circuit remains closed because the mental association current does not articulate in a regime of open circuit system or inattention.<sup>172</sup> (Emphasis in original).*

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In fact, good results with concentration require mental discipline, persistence and continuous practice. It's not something you learn superficially and hastily. Hence, Aniceto, experienced spiritual director, quoted in *The Messengers*, commented:

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*— Many disciples of Spiritism are concerned about the issue of concentration during work of a spiritual nature. There are many who set the standards regarding the outward appearance of the person who is concentrating. They are the ones who require a certain body posture, and who expect to see immediate results in activities of this sort. Nevertheless, those who say they are concentrating are of course referring literally to the "act of gathering something together." Well, if these incarnate friends don't take their responsibilities seriously outside the room of Spiritist practice, if they disregard the advice about perfection they give to others, what will they be able to "gather together" during a few fleeting moments of a spiritual endeavor? Good concentration requires righteous life. (...).<sup>173</sup>*

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<sup>170</sup> Álvaro Cabral and Eva Nick. *Technical Dictionary of Psychology*. p. 32.

<sup>171</sup> Clayton L. Thomas (org.) *Encyclopedic Medical Dictionary Taber*, p. 1853.

<sup>172</sup> Francisco Cândido Xavier, Waldo Vieira. *Mediumship Mechanisms*. Ch.6, Item Open and closed circuit, p. 50.

<sup>173</sup> Francisco Cândido Xavier. *The Messengers*. Cap.47, p. 304.

The mediumistic concentration is therefore the habit that one gradually acquires, for which good results depend directly on the invested efforts. Thus, during contact with discarnate Spirits, it is necessary that the medium, carrier or not of ostensive mediumship, abstract himself/herself of concerns / problems from the meeting, focusing on the events involving the mediumistic exchange, developed in both planes life, so that the donation and reception of magnetic-spiritual energies and the climate of harmony and seriousness of the work may not suffer continuity problems.

## **10<sup>th</sup> PRACTICAL ACTIVITY**

### ***Guidelines to Practical Activities***

(Annex II, Item 3, sub item 3.6, page 165 to 166)

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Mediumship practice

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## Mediumship: Study and Practice - Program 2

### MODULE II - MEDIUMSHIP MECHANISMS THEME 4: THE MEDIUMISTIC TRANCE

In Program 1 of this mediumship course, Module II, Theme 2, we had opportunity to study the general characteristics, types and degrees of a *trance*. It may be useful to reread the concepts developed there in order to better understand how the change of consciousness state occurs within the mediumship practice.

#### 1. **Concept of mediumistic trance**

Returning to the concept of trance, we find that, etymologically, it brings the meaning of *crisis*, a *critical moment*, "(...) a special state between wakefulness and sleep that somehow opens the doors of the sub-consciousness (...)." <sup>174</sup>

It is also considered a "(...) state of low psychic tension (...), with narrowing of consciousness and dissociation fields." <sup>175</sup> In this situation, it is possible to have a deep dive into the unconscious, either by intrinsic conditions of the individual or produced by external action, for example, by a Spirit.

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*There are psychic events that occur automatically, the Spirit participates in them passively (low psychic tension): instincts, habits and emotions themselves are of this order; others require active participation (high tension), such as intellectual operations, will and creative activity. The decrease of mental tension - passivity - is the path to a trance, in other words, to the unconscious domains. A person of intellect works in high psychic tension regime, whereas an inspired person searches for the passivity that extends animistic perception. (...) We understand by dissociation or automatism the fact that an area more or less extensive of the brain act is detached from "normal" consciousness [awakened state]. (...).* <sup>176</sup>

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The Brazilian Spiritist psychiatrist Jorge Andréa made the following observations concerning the mediumistic trance:

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*The trance that draws more of our attention, since it is absolutely physiological, without hues of abnormality in its central concept, is that with mediumship characteristic. It is the trance that reveals itself by the presence of a spiritual*

<sup>174</sup> Jayme Cerviño. *Beyond the Unconscious*. Ch. 1. The Trance p. 17.

<sup>175</sup> *Ibid.* *Ibid.*

<sup>176</sup> *Ibid.* p. 18.

*entity seeking the mediator in order to convey its message. On one hand the Spirit, on the other the sensitive or medium, that is, the recipient of ideas of the active Spirit.*<sup>177</sup>

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Some people confuse, incorrectly, trance with sleep. Sleep is a physiological condition "(...) characterized by suppressing the surveillance, slowing of the metabolism, muscle relaxation, decreased sensory activity, suspension of conscious experience (...), by the concomitant appearance of dreams."<sup>178</sup>

Leon Denis considers the mediumistic or psychic trance (emancipation of the soul) as akin to sleep, a "(...) degree of magnetic sleep that allows the fluidic body [perispirit] exteriorize itself, come off the fleshly body, and the soul to live for a moment its free and independent life. (...)"<sup>179</sup>

In mediumistic trance there is no complete suppression of surveillance, which may be greatly reduced, as occurring in the state of somnambulism, because the perispirit remains attached to the body.

Noteworthy that during the mediumistic manifestation of a Spirit, an increase or decrease in body metabolism may occur, a condition that requests assistance of spiritual benefactors, which use radiant magnetic-spiritual energies, from the Spirit or the incarnated, to preserve the balance of the medium's somatic vehicle.

## **2. Degrees of mediumistic trance**

A trance can be shallow or deep, and between one end and the other there is an almost infinite gradation: these are the partial trances.

- **Superficial trance:** there is no amnesia. That is, the medium remembers all the events during the reception or transmission of the message. For a medium in a beginner state, the superficial trance can generate "(...) doubt of the fact that he remained in a trance."<sup>180</sup> With time, with the mediumship practice and learning about psychic faculty, he/she learns how to distinguish what is its own thought and what are discarnate communicant's thoughts.

In intuitive mediums the trance is always superficial. It is not common to observe any change in their physiognomy or presence of marked passivity. The medium simply "(...) receives the Spirit's thought and transmits it."<sup>181</sup>

- **Deep trance:** in this case, the mediumistic message and other events rarely reach the medium's conscience and, if anything escapes, the memories are almost always fragmented.

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<sup>177</sup> Jorge Andréa. *The secrets of psychism*. Ch. XV, p. 116.

<sup>178</sup> Houaiss Dictionary of the Portuguese Language. p. 2608.

<sup>179</sup> Leon Denis. *In the invisible*. Part. 2, Ch. XIX, p. 349.

<sup>180</sup> Jayme Cerviño. *Beyond the Unconscious*. Ch. The Trance, p. 21.

<sup>181</sup> Allan Kardec. *The Mediums' Book* Part. 2, Ch. XV, it 180, p. 237.

It's important to remark that even in the state of very deep trance (thus also known as unconscious trance or somnambulistic), the medium loses completely the link to consciousness.

In the deep trances the medium enters a state of greater passivity (read: of greater receptivity). This is observed mainly in somnambulistic psychophonic mediums, in which cases the

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*(...) speaking mediums express themselves without any awareness of what they are saying, and they nearly always address subjects completely foreign to their customary ideas, outside their sphere and even beyond the reach of their intelligence.*

*Although they are perfectly awake and normal during the process, they rarely remember what they have said.<sup>182</sup>*

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- **Partial trances:** they represent gradations in the state of lower psychic. The mediums remember some events or excerpts of the message transmitted by the spiritual communicant. It is common for the medium to remember the message contents immediately after its transmission, forgetting it over time.

### 3. Stages of mediumistic trance

The stages of mediumistic trance can be summarized in two: conditions that lead to inducing trance, and the trance itself.

#### **a) Induction of mediumistic trance**

In the early stages of psychic exchanges, the medium is surrounded by fluid from the communicating Spirit. By capturing the energy emanations from the Spirit, the medium perceives, in the form of feelings, good or bad, the spiritual situation of the discarnate.

These magnetic fluids produce numbing effect, acting directly on the medium's perispirit and instantly in their cerebral cortex and frontal neurological lobes. Accordingly, the medium moves away from the environment where, due to psychic lowering, common when in trance state, which will be increased as the perispirit detaches from the physical body. At this time, the medium lives in two planes of life and, according to the degree of the trance induction, can move away from the physical plane, or not.

These fluidic, perispiritual and mental actions are responsible for driving the medium to wakefulness, especially if there are environmental factors inducing the trance, such as:

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<sup>182</sup> **Ibis.** Ch. XIV. Speaking Mediums Item 166 p. 224

- *Physical environment*: meeting in a place quiet, clean, pleasant, indirect light, soft music (not mandatory), dignified conversation, among others.
- *Fluidic emanation*: the radiant power of prayer, of metallization (mental irradiation) associated with energies from the spiritual plane, produced by the spiritual benefactors, saturate the environment and directly affect the medium's mind, inducing him to trance.
- *Mental concentration*: the two previous conditions allow the medium to enter the mental state of concentration, characterized by lower psychic tension (the medium is as if "turned off" from the physical environment where he/she is).

There are other ways of inducing mediumistic trance, not used in the Spiritist center. But, as an example only, remember that:

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*(...) In the African-Brazilian cults stronger stimuli prevail - the drums, the "points" sung - always rhythmic and monotonous, which (...) end up raising the cortical inhibitory wave. This is obviously a less refined technique. The Kardec methodology makes use of verbal or psychological resources, addresses first the frontal lobes.<sup>183</sup>*

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### **b) The trance itself**

- **Mental tuning**: In this condition the medium captures ideas and feelings from the communicating Spirit, which loom to mind and the intimate world, in a continuous flow. He captures also the intention, emotion, psychologic state, and other characteristics of the entity's personality. Mediums can have an idea of what happens around them, in the mediumship group, if their trance is superficial or partial, although they remain connected to the presence and to the communication of the Spirit.
- **Access to the medium's memory**: Sometimes, in order for the Spirit to convey more clearly its ideas, it accesses the medium's memory. Such access is performed in two distinct situations: a) by the communicating Spirit with the medium's authorization: is what happens in the manifestation of enlightened Spirits; b) by the Spirit in need of aid, in working together with the enlightened entities and with the permission of the medium. For the medium's spiritual files to be opened and read, it is necessary that he is in a higher state of psychic dissociation, or deep trance.
- **Mediumistic manifestation of the communicating entity**: is the moment in which the medium agrees, effectively, with the Spirit communication, by conveying to bystanders their ideas and feelings.

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<sup>183</sup> Jayme Cerviño. *Beyond the Unconscious*. Ch.3, p. 92.

During the mediumistic exchange the perispirit from the medium and the communicant remain united in order to facilitate the mental connection between them. This union is more easily perceived in psychophonic manifestations as to mistakenly assume that the communicant replaces the spirit of the medium. Hermínio Miranda makes the following considerations:

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*The binding of the manifesting Spirit with the medium occurs by some sort of coupling of the respective perispirits in the range of aura, which partly interpenetrate themselves. Hence the inadequacy of the term incorporation. The discarnate Spirit does not enter the medium's body with its perispirit. (...) What happens, therefore, is the link between both entities by the perispirit terminals of each one, just like the electrical plug binds to a socket. It is through this coupling that the medium gives space to the manifesting Spirit to have access to his/hers mental commands (brain) and thus can give it the necessary tools to speak, to gesture, to express emotions and ideas.<sup>184</sup>*

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## **11<sup>th</sup> PRACTICAL ACTIVITY**

### ***Guidelines to Practical Activities***

(Annex II, Item 4, questions 1, 2 and 3, page 166 )

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Mediumship practice

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<sup>184</sup> Hermínio C. Miranda. *Diversity of Charisms*. Vol. II, Ch. I, Item 14, p. 44.

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## Mediumship: Study and Practice - Program 2

### MODULE II - MEDIUMSHIP MECHANISMS

#### THEME 5: PSYCHOPHONY AND PSYCHOGRAPHY

In his first letter to the Corinthians 12:4-11, Paul of Tarsus refers to the diversity of gifts (or charisms) of the Spirit, including the mediumistic.<sup>185</sup> Aligned with these guidelines, Allan Kardec points out in *The Gospel According to Spiritism*: "to know the things of the visible world and to discover the secrets of material nature, God has given man the bodily sight, senses and special instruments. (...)."<sup>186</sup> He complements his ideas to highlight the role of mediums and mediumship in this process.

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*(...) With the telescope, they can plunge their eyes into the depths of space and with the microscope they can discover the world of the infinitely small. In order to penetrate the unseen world, God has given them mediumship.*

*Mediums are the interpreters in charge of transmitting the Spirits' teachings to humans; or, rather, they are the material instruments through which the Spirits express themselves in order to become intelligible to humankind. Their mission is holy because their aim is to open the horizons of life eternal.<sup>187</sup> (Emphasis in original)*

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Mediumship communications occur by different means, as the apostle Paul noted, but this study will be given emphasis to two types of mediumship, common in the mediumship meetings: the psychophony and psychography.

*Psychophonic or speaking* mediums are those who verbalize messages from Spirits. "(...) Spirit acts upon their vocal organs, just as they act upon hands of writing mediums."<sup>188</sup>

As for the communication of the Spirits through writing, the Encoder subdivided into two types:<sup>189</sup>

a) *indirect psychography*, written on material surfaces (writing "appears" or materializes in walls, stones, wood, air, paper etc.). In this situation, the spiritual communicant uses the medium's radiant energy or ectoplasm to convey its message; b) *direct psychography*, which is obtained through the medium's hand, which writes the message of the communicating Spirit.

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<sup>185</sup> *Jerusalem's Bible*. 1Co, 12:4, 7-10: There are diversities of gifts, but the Spirit is the same; diversity of ministries, but the Lord is the same; (...) to one, the Spirit gives the message of wisdom, to another, the word of knowledge according to the same Spirit; to another, the same Spirit gives faith; to another still, the one and the same Spirit grants the gifts of the priests; to another, the power to perform miracles; to another prophecy; to the other the discernment of the Spirits; to another, the gift of speaking in tongues; to another still, the gift of interpreting them. p. 2008.

<sup>186</sup> Allan Kardec. *The Gospel According to the Spiritism*. Ch. XXVIII, Item 9, p. 413.

<sup>187</sup> *Ibid.* p. 413.

<sup>188</sup> *Ibid.* *The Mediums' Book*. Part. 2, Ch. XIV, Item 166, p. 224.

<sup>189</sup> *Ibid.* Ch. XIII, Item 157, p. 214.

## 1. General characteristics of psychophony

Psychophony is clearly recorded in Apostles' Acts 2:4, which refers to the episode of Pentecost, there manifested in a very special way: transmission of a spiritual message not only in speech, but in different languages (xenoglossy phenomenon), as the following Luke's account:

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*Having completed the day of Pentecost, they were all together in one place. And suddenly there came a sound from heaven like the stirring of a mighty wind, and it filled the entire house where they were. Appeared to them, then, tongues as of fire, which parted and came to rest on the head of each of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.<sup>190</sup>*

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Emmanuel says that Pentecost is a milestone in the field of mediumship. "(...) it established the era of mediumship, the foundation of all achievements of Christianity throughout the centuries."<sup>191</sup> However, mediumship by psychophony may cover different forms of expression, according to the degree of mediumistic trance:

- ✓ *somnambulistic or unconscious.*
- ✓ *intuitive or conscious.*
- ✓ *Direct Voice or pneumatophony.*

A point to be noted is that, normally, it is customary to use the word "incorporation" as a synonym for psychophony. It is important to consider, however, that the term is inappropriate because it is not possible for two Spirits to cohabit the same physical body, not even briefly, even in the case of severe obsessive processes, such as subjugation. In this sense, the spiritual directors informed Allan Kardec:

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*A Spirit does not enter into a body as you enter a house. Instead, it associates with an incarnate Spirit who has its same defects and qualities so that they both act conjointly. Nevertheless, it is always the incarnate Spirit who acts upon the matter enveloping it (...). A Spirit cannot replace the one who is incarnated because the Spirit is connected to the body until the time set for the end of its material existence.<sup>192</sup>*

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<sup>190</sup> *Jerusalem's Bible. Apostles' act, 2:1-4, p. 1902.*

<sup>191</sup> **Francisco Cândido Xavier.** *The way, the Truth and the Life.* Ch.10, p. 36.

<sup>192</sup> **Allan Kardec.** *The Spirits' Book.* Q.473, p. 308.

### 1.1 Somnambulistic or unconscious psychophony

In this type of psychophony, the medium disengages from the physical body, as a result of the split personality (emancipation of the soul), because he is in a state of deep or somnambulistic trance. André Luiz exemplifies the situation, citing the care provided by the medium Celina - quoted in the book *In the Domains of Mediumship - a Spirit in grave spiritual condition*: "The medium was a passive instrument on the outside, however, in the depths of himself, it showed the positive moral qualities that were inalienable conquest, preventing that brother any less worthy manifestation."<sup>193</sup> The details of somnambulistic psychophony are contained in Chapter 8 of that work, for which we recommend careful reading.

### 1.2 Conscious or intuitive psychophony

While the transmission of mediumistic message lasts, the intuitive mediums are aware of what happens around them, in the physical plane, without disconnecting mentally from the spiritual communicant. It is noted, all the time, the ideas and intentions from the discarnate that communicates through, being possible to monitor the communication, controlling gestures and words of the Spirit. For this reason, mediumistic interference is usually higher. Only with experience will the medium not interfere too much in the message.

More confident mediums can even move away a little from the physical body, but without losing the communicating Spirit from view. André Luiz also cites in the work *In the Domains of Mediumship* an example of conscious psychophony, made possible by the medium Eugênia:

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*We note that Eugênia's soul moved away from the body, keeping it together, at a distance of a few centimeters, while supported by friends who watched the visitor sat close, leaning over the mediumistic equipment to which juxtaposed in the same way someone would look into a window.*

(...)

*It is the conscious psychophony phenomenon or work of speaking mediums. Although using Eugênia's forces, the sick guest of our plan remains controlled by it, to whom irradiates the nervous current through which our sister is informed of all the words he mentalizes and wants to say. Effectively he seizes up temporarily vocal organs of our friend, appropriating their sensory world, managing to see, hear and think with some balance through her energies, but Eugênia commands, firm, the reins of the will (...).<sup>194</sup>*

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Anyway, what basically characterizes conscious psychophony is similar to what happens in intuitive psychography. In both the mediumistic trance is superficial, as "(...) the speaking medium's passivity

<sup>193</sup> Francisco Cândido Xavier. *In the Domains of Mediumship*. Ch. 8, p. 84.

<sup>194</sup> *Ibid.* Ch. 6, pp. 62-63.

is not always so complete. There are those who have an intuition about what they are saying at the time they utter the words.<sup>195</sup>

### 1.3 *Pneumatophony or direct voice*

In the pneumatophony phenomena, sounds arise in the environment, and are heard by whoever is present, not only the actual mediums. It is a physical effects mediumship, rather than intellectual effects like other genres of psychophony. It requires, therefore, the medium's vital or ectoplasmic energies.

Allan Kardec states: "Since Spirits can produce noises and raps, they can naturally make all kinds of crying and vocal sounds, including imitating the human voice, either right at our side or in the air. (...)."<sup>196</sup> But we must analyze the matter carefully, alert the encoder, not to be easily fooled, by confusing sounds that are of the physical plane itself with the ones of spiritual origin, since "(...) the sounds of pneumatophony express thoughts, and we can thus recognize that there is an intelligent rather than an accidental cause behind them. (...)".<sup>197</sup> Complements thus its clarification:

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*Spirit sounds or pneumatophony manifest in two very distinct ways; sometimes as an inner voice that resonates within us, and although the words may be clear and distinct, they are not physically produced; at other times, as words that are outside of us and which are so distinctly articulated that they seem to be coming from someone standing right beside us. Whichever way it is produced, the phenomenon of pneumatophony is nearly always spontaneous and it can rarely be evoked.*<sup>198</sup>

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## 2. General characteristics of psychography

Direct psychography, in which the medium uses a pencil or pen to write the message of the communicating Spirit, has three modalities according to guidelines from Allan Kardec, thus expressed:

### 2.1 *Mechanical psychography*

The communicating Spirit "(...) acts directly upon the mediums hand, it impels it completely independently of the medium's will. The hand writes without stopping and despite the medium's will for as long as the Spirit has something to say (...)."<sup>199</sup> This is the reason why the mechanical mediums are called *unconscious* or *somnambulistic* because they do not remember what they wrote, since they were in a state of deep trance.

<sup>195</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XIV, Item 166, p. 224.

<sup>196</sup> *Ibid.* Cap. XII, Item 150, p. 209.

<sup>197</sup> *Ibid.* p. 209.

<sup>198</sup> *Ibid.* Item 151, p. 210

<sup>199</sup> *Ibid.* Ch. XV, Item 179, p. 236.

## 2.2 Intuitive psychography

The communicating Spirit identifies itself with the medium that is in a state of light trance. "(...) The communicating Spirit does not act directly upon the hand in order to make it write, for it neither holds it or guides it, but acts upon the soul [of the medium], with which it identifies itself. Then, under this impulse, the medium's soul guides the hand, which in turn guides the pencil. (...)"<sup>200</sup>, clarifies Kardec, who, by pursuing this line of ideas, adds new elucidations:

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*(...) Consequently, the soul's role is not completely passive; it receives the Spirit's thought and transmits it. In this situation, the medium is conscious of what is being written, though it's not reflection of his or her thoughts. This type of person is called **intuitive medium**.<sup>201</sup> (Emphasis in original).*

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The Spirit of the medium exercises the role of an interpreter and the more faithful to the Spirit remains communicating ideas the better its interpretation. It is for this reason that Spirits look for "(...) the interpreter who best sympathizes with them and transmits their thought most precisely. (...)." <sup>202</sup>

## 2.3 Semi-mechanical psychography

In semi-mechanical psychography the medium is in a state of partial trance, which can be more or less deep: "(...) they feel their hand being moved without their willing it to do so, but at the same time they are aware of what is being written while the words are being formed. (...)." <sup>203</sup> It can be said that the two extreme types of direct psychography (mechanical and intuitive) have the following characteristics:

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*The role of the mechanical medium is that of a machine; whereas intuitive mediums act as interpreters. In order to transmit thoughts, the latter must comprehend them, and in a sense assimilate them in order to faithfully translate them. But the thoughts are not their own; they do nothing than pass through their brain. This is precisely the role of intuitive mediums.<sup>204</sup>*

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<sup>200</sup> **ibid.** Part 2, Ch. XV, Item 180, p. 237.

<sup>201</sup> **ibid, ibid.**

<sup>202</sup> **ibid.** Ch. XIX, Item 223, Q. 8, p. 285.

<sup>203</sup> **ibid.** Ch. XV, Item 181, p. 238.

<sup>204</sup> **ibid.** Item 180, p. 237.

In other words: (...) "In the first [mechanical mediums], the medium's thought appears after the writing; with the second [intuitive mediums] before writing; with the third [semi-mechanical mediums], while the writing is in process. (...)." <sup>205</sup>

### **3. Direct Psychography or pneumatography**

In pneumatography the communicating Spirit derives from the universal cosmic fluid and the medium's radiant energy, especially the ectoplasm, the required elements for writing production that thus is materialized. This is actually a physical effects phenomenon, a factor that differs from indirect psychography, which is of intellectual or intelligent effects.

And because it is a physical effect phenomenon, the pneumatographic writing is necessarily dependent on the donation of the medium's energy:

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*(...) Depending on the greater or lesser power of the medium, simple traces, symbols, letters, words, sentences and even entire pages may be obtained. All that is usually required is to place a sheet of folded paper somewhere or in a place designated by the Spirit for then or fifteen minutes or a bit longer. Prayer and meditation are essential. (...).* <sup>206</sup>

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It is important to remember that psychography is not the most suitable form of mediumship for attending Spirits in need of aid or those with declared spiritual disturbance. Psychophony is the mediumship of choice, favoring dialogue and more effective aid to the suffering Spirits. However, it is worth noting that the spiritual benefactors manifest themselves usually both by the psychography as well as by psychophony.

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<sup>205</sup> **ibid.** Item 181, p. 238.

<sup>206</sup> **ibid.** Ch. XIV, Item 177, p. 233.

**12<sup>th</sup> PRACTICAL ACTIVITY*****Guidelines to Practical Activities***

(Annex II, Item 4, questions 4 and 5, page 166-167)

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## Mediumship: Study and Practice - Program 2

### MODULE II - MEDIUMSHIP MECHANISMS

#### THEME 6: SEEING, HEARING AND INTUITION

The psychic powers of seeing, hearing and intuition are common, particularly the latter, and rare are the people who, at some point in life, did not have an intuition or presentiment.

*Seeing* is the mediumistic ability to see Spirits. Some seeing Mediums "(...) enjoy this faculty in a normal state, who are perfectly awake and who retain a precise memory of what they have seen. Others display it only in this somnambulistic state or one close to somnambulistic. (...)"<sup>207</sup>

*Hearing* is the ability to hear the voice of Spirits. It is sometimes translated as "(...) an internal voice that is heard deep inside, while at other times it is an external voice as clear and distinct as if by a living person [incarnate]. Hearing mediums can thus converse with Spirits"<sup>208</sup>

*Intuition*, according to the dictionary, is the ability to perceive, discern or sense things regardless of reasoning or analysis, according to this context: a) immediate knowledge of something, obtained through the sensitive or intellectual understanding; b) forehand knowledge, characterized by a "presentiment" or a "foreknowledge" of something that might happen; c) knowledge of the essence of things, that is, ability to see beyond appearances.

For the Spiritism, intuition does not constitute in itself a specific mediumistic faculty, but a form of mediumship to express itself. That is, the intuitive perceptions, the medium interprets the message of the communicating Spirit and transmits the bystanders using their own words, in the language which is her usual and according to their understanding. Hence Allan Kardec says that the intuitive medium acts as interpreters. For example, in the case of intuitive psychography that conveys the thought of the communicant, the medium is aware of what he writes, though he does not express his own thoughts.<sup>209</sup>

Other characteristics of these three types of mediumship will be analyzed next.

#### 1. Seeing and Clairvoyance

Allan Kardec ponders that "(...) like those with second sight, seeing medium believe they see through their eyes, but in reality it is their soul who sees, which is why they can see either with their eyes closed or open."<sup>210</sup>

Seeing and second sight express the ability to see Spirits or scenes from the spiritual plane. What makes one faculty different from the other is that in the first case there exists a mediumistic fact, a

<sup>207</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XIV, Item 167, p. 224.

<sup>208</sup> *Ibid.* Item 165, p. 223.

<sup>209</sup> *Ibid.* Ch. XV, Item 180, p. 237.

<sup>210</sup> *Ibid.* Part. 2, Ch. XIV, Item 167, p. 225.

manifestation mediated by a communicating Spirit; in the second case there is an animistic phenomenon, it is the very soul of the incarnate that sees by itself the extra-physical reality, during moments of emancipation of the soul (personality split). And more: "(...) the ability to see Spirits while dreaming is also a kind of mediumship, but does not comprise seeing mediumship per se."<sup>211</sup>

In the somnambulistic state the seeing and second sight are more accurate. For, "(...) in reality is their soul who sees."<sup>212</sup> In this context, seeing and second sight words are replaced by clairvoyance, or somnambulistic clairvoyance.

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*Somnambulism can be considered as a variety of the mediumistic faculty, or rather, we should say that these two types of phenomena are frequently found together. Somnambulists act under the influence of their own Spirit; it is their own soul who, in moments of emancipation, sees, hears and perceives beyond the limits of the senses. (...)*

*Mediums, on the other hand, serve as instruments for an outside intelligence; they are passive and what they express is not their own. In sum, somnambulists express their own thoughts, while mediums express the thoughts of others. (...).<sup>213</sup>*

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In somnambulistic clairvoyance, known as the *view of the soul*, it is possible to the clairvoyant to have "(...) an actual vision of present or absent things; a retrospective vision of the past; in certain exceptional cases, a presentiment of the future. Frequently, they are allegorical images that good Spirits present to us (...)." <sup>214</sup>

## **2. Hearing, clairaudience and pneumatophony**

*Hearing mediumship* is very common. However, only with the mediumship practice it is possible to distinguish between the sounds that occur in nature and from the mediumistic origin. But hearing mediumship may reveal itself very clearly, to the point that there are mediums that "(...) get used to communicate with certain Spirits, they will immediately recognize the voice timbre."<sup>215</sup>

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*This faculty is very pleasing when such mediums hear only good Spirits or those whom they call, but the same is not true when evil Spirits hound them, making*

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<sup>211</sup> **ibid.** Ch. XIV, Item 167, p. 225.

<sup>212</sup> **ibid.** p. 225.

<sup>213</sup> **ibid.** Item 172, p. 229.

<sup>214</sup> **ibid.** Ch.VI, Item 101, p. 152.

<sup>215</sup> **ibid.** *Posthumous Work*. Part.1, Ch. VI, Item 43, p. 85.

*them hear every minute the most disagreeable and often most inappropriate things.*<sup>216</sup>

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The hearing and seeing mediumship are similar in form of communication; the difference is the neurological structure and the receiving unit. In seeing mediumship, the communicating Spirit operates in the vision center located in the encephalon which, in turn, acts on the eyes. In the hearing mediumship, the action takes place in the hearing center of the brain, therefore, will pass on the ear. André Luiz provides this technical explanation:

*Acting on mental rays of the medium, the discarnate gives you pictures and images, taking advantage of autonomous centers of insight, located in the diencephalon, or communicates voices and sounds, using the cochlea, the more perfectly the more intensely is found to complement the vibrating frame frequency of the waves, these occurrences in which it appears the medium has a mirror in the privacy of the eyes or a loudspeaker in the deepness of his ears.*<sup>217</sup>

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In *seeing mediumship* the medium listens very clearly what the Spirit tells him at the time of communication - hears exactly as if listening to a living person. If the medium is in a state of deep trance or somnambulistic, and split personality is taking place, he can see and hear other Spirits and other sounds (music, for example) usual in the spiritual plane. It is then the *somnambulistic clairaudience*.

Another modality of the spiritual sounds being heard by incarnate is through the *pneumatophony* phenomenon. It is a manifestation of physical effects in which sounds are materialized in the physical environment, allowing anyone present to listen, whether mediums or not. The pneumatophony is also known as direct voice phenomenon.

### 3. Intuition

The Spiritist concept of intuition covers the following meanings: a) the result of an animistic occurrence (emancipation of the soul); b) mediumship manifestation; c) memory recalling.

The **unfolded** Spirit becomes aware of the events occurring both in the physical and the spiritual planes, being able to actively participate in them. Returning to the physical body, the person intuitively remembers the events lived, as stated by the spiritual mentors: "Ordinarily, upon awake, an intuition remains that is almost always the origin of certain ideas which arise spontaneously

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<sup>216</sup> **Ibid.** *The Mediums' Book*. Part. 2, Ch. XIV, Item 165, p. 223.

<sup>217</sup> **Francisco Cândido Xavier, Waldo Vieira.** *Mediumship Mechanisms*. Ch. 18, Item Clairvoyance and clairaudience, p. 118.

without your being able to explain them, and which are but the ones grasped during such conversations.”<sup>218</sup>

Intuition manifested through mediumship is very subtle to the point that the medium assumes that the ideas that occur to him in the intimate world are his own and not from a Spirit. With the mediumship practice, one learns to distinguish between their thoughts and those from the discarnate. In this situation, the medium acts as interpreter. Allan Kardec also states that the *inspirational* and *prescient mediums* are a variety of intuitive mediums. Inspirational mediums are "(...) those who receive thoughts suggested by Spirits, usually without being aware of it, whether for the ordinary manners of life or for great intellectual works."<sup>219</sup> The *prescient mediums* are "(...) those who in certain circumstances have a vague intuition of future common occurrences."<sup>220</sup>

By the way, intuition is the preferred way that good Spirits use to convey advices, suggestions or alerts. But intuition can also manifest itself in the form of memories, triggered by the individual or by a benefactor and even by an obsessing Spirit. The explanation is simple:

1. *Intuition to meet the reincarnatory planning* - intuitively looms the memory of the person something that was pre-established earlier, before reincarnation. In this mode, intuition manifests itself as a desire or a force that drives the individual to follow a certain path.
2. *Intuition of an advice / guidance from spiritual benefactors* - in these circumstances, the person gets the message of a good Spirit, sometimes without realizing the origin of the ideas that pop into their mind.
3. *Intuition the caused by obsessive action* - the obsessor Spirit can make the individual, the object of his influence, remember of the bad actions committed in previous existences. This memory, strongly fueled by the obsessor, comes to you by the intuition channels, producing the most varied sufferings, according to the severity of the action committed: remorse, fear, guilt etc.

However, it can be said that intuition is a regulatory mechanism of spiritual progress, manifested in the form of innate ideas and instinctive tendencies.

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*(...) the knowledge acquired in each existence is not lost. When a Spirit is free of matter, it always recalls such knowledge. While incarnate, it may forget it partially and temporarily, but the intuition that remains helps it advance. Without it, it would always have to start over. (...)*<sup>221</sup>

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<sup>218</sup> Allan Kardec. *The Spirits' Book*. Q. 415, p. 283.

<sup>219</sup> *Ibid.* *The Mediums' Book*. Part. 2, Ch. XVI. Item 190, p. 247.

<sup>220</sup> *Ibid.* p. 248.

<sup>221</sup> *Ibid.* *The Spirits' Book*. Q. 218-a, p. 186.

Through intuition, humans capture the thought and the radiations of Spirits that can expand their intellectual and moral achievements or remain more or less stationary, in mental symbiosis processes with other minds with which they have affinity. Emmanuel informs, by the way, that in its development the "(...) persevering study, with sincere efforts and sound meditation is the great vehicle for broadening intuition, in all aspects."<sup>222</sup>

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<sup>222</sup> Francisco Cândido Xavier. *The Consoler*. Q. 122, p. 87.

**13<sup>th</sup> PRACTICAL ACTIVITY*****Guidelines to Practical Activities***

(Annex II, Item 4, questions 6 and 7, page 167)

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## Mediumship: Study and Practice - Program 2

### MODULE 2 - MEDIUMSHIP MECHANISMS

#### THEME 7: UNUSUAL MEDIUMISTIC PHYSICAL EFFECTS MANIFESTATIONS

Among the different types of mediumship there are those of unusual occurrence, especially in ordinary Spiritist meetings that, strictly speaking, prioritize assistance to Spirits in need of aid. However, it is important to stay informed about these occurrences categorized by Allan Kardec as: "(...) mediumship offers infinite varieties that include what may be called special mediums, those gifted with still-undefined particular aptitudes (...)." <sup>223</sup>

In this study, emphasis will be given to the main unusual forms of physical effects mediumship (spiritual healing, materialization and object transportation etc.). Next, the unusual mediumship of intellectual effects will be analyzed.

#### 1. **Materialization of Spirits**

It is a mediumistic phenomenon that allows Spirits to become visible and even tangible to people in general, even if they are not seeing mediums. During these apparitions, it is common to the materialized Spirit to present itself with its appearance from a previous reincarnation, revealing easily identified physiognomic aspects. Materialized, the Spirit can establish direct conversation with the incarnate, moving in the room where they are. <sup>224</sup>

The main purposes for materialization are: proof of survival, individuality and immortality of the Spirit after the death of the physical body <sup>225</sup>. The phenomenon is, however, not simple to execute because it involves the use and handling of various fluids, in particular ectoplasm provided by the physical effects medium.

#### 1.1 **Ectoplasm**

The word ectoplasm was coined by Charles Richet (1850-1935), known as the Father of metapsychics. This bioenergy refers to a milky substance which, despite being produced within the cell in its protoplasm or cytoplasm, can be expelled out of the human body. The materialization mediums, among other mediums of physical effects, have the ability to produce ectoplasm abundantly, fundamental substance to apparitions, materializations and tangibility of the Spirits.

The ectoplasm presents the appearance of a "(...) flexible paste, similar to a viscous and slurry jelly (...)" <sup>226</sup> that for the spiritual materializations is expelled from the body of the medium "(...) through all pores and with more abundance, by natural orifices, in particular the mouth, nose and ears with

<sup>223</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XVI, Item 185, p. 241.

<sup>224</sup> *Ibid.* Ch. VI, Item 100, Q. 11 e 11-a, p. 146.

<sup>225</sup> *Ibid.*, Q. 8, p. 109

<sup>226</sup> Francisco Cândido Xavier. *In the Domains of Mediumship*. Ch. 28, p. 298.

high proportion also exteriorized from the chest and finger tips. (...)”<sup>227</sup>, says André Luiz, who adds other information, when observing a materialization session:

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*“(...) the substance, characterized by a very special smell that we cannot describe ran in reptilian movements, accumulating at the bottom of the mediumistic body, where it showed the massive protoplasmic aspect, alive and quivering.”<sup>228</sup>*

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Also according to André Luiz, the environment where the materialization will occur is carefully prepared by discarnate workers, “(...) by ionizing the atmosphere and combining resources for electric and magnetic effects. Works at this level demands accelerated processes of materialization and dematerialization of energy. (...)”<sup>229</sup> It goes on to state that the materialization, “(...) to be more perfect, it requires safe dematerialization of the medium and fellow incarnates who support him (...)”<sup>230</sup> In the full materialization, parts medium body are momentarily dematerialized. By the way, we recommend reading the book *A Case of Dematerialization*, by Alexander Aksakof, Editora FEB.

The whole process thus involves the combination of distinct energies or fluids, expertly handled by specialized discarnate Spirits, generically denominated by André Luiz as: “(...) fluids A, representing the higher and subtle forces of our plane, fluids B defining resources from the medium and companions who assist him, and fluids C, being energy taken from terrestrial Nature. (...)”<sup>231</sup>

## 2. Transportation Mediumship

This is a rare mediumship, where results are as amazing as the materialization of Spirits. The mediumistic transportation of objects is produced both by enlightened Spirits as well as less evolved entities, even by obsessors, as it is known that “(...) the nature of the resulting communication is always related to the nature of the Spirit and bears the stamp of its degree of evolution, its wisdom or its ignorance. (...)”<sup>232</sup> But the quality, delicacy and beauty are characteristics of the materials transported by good Spirits.

The occurrence of the transport phenomenon can be summed up in three stages, distinct and sequential: a) the discarnate Spirit withdraws an object from Nature (flowers, stones, and fruit) that has no owner; b) dematerialization of this object during transport; c) materialization of the object in a specific location. However, the implementations of the process requires specialized knowledge by the Spirit who performs the action and at the same time, close fluidic tuning with the medium, as indicated by the Spirit Erastus, in *The Mediums' Book*:

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<sup>227</sup> *Ibid.*, p. 298.

<sup>228</sup> *Ibid.*, p. 298.

<sup>229</sup> *Ibid.* *Missionaries of the Light*. Ch. 10, p. 115.

<sup>230</sup> *Ibid.* *In the Domains of Mediumship*. Ch.28, p. 299

<sup>231</sup> *Ibid.*, p. 302-303.

<sup>232</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XVI, Item 185, p. 241.

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*In order to experience phenomena of this order, it is indispensable to employ mediums whom I shall call 'sensitives', that is, gifted to the highest degree with the mediumistic faculties of expansion and penetrability. The easily-excitabile nervous system of these mediums enables them, by means of certain vibrations, to profusely project their animalized fluid all around them.*<sup>233</sup>

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Additionally, for the implementation of this phenomenon it is necessary that the discarnate Spirit's perispirit, who will perform the transportation, be impregnated with the vital fluid of the medium, creating therefore a mixed mode of energy (or fluid), containing properties favorable to isolation, invisibility, transportation, and materialization of the object. Erastus continues its clarification:

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*(...) in fact, between the Spirit and the medium a certain affinity, a certain analogy, in a word, a certain similarity must exist that enables the expansive part of the **perispiritual** fluid of the medium to mix, unite and combine with that of the Spirit who desires to perform an apportionment. This fusion must occur in such a way that the resultant force it becomes, so to speak, **one** (...). Because for the production of these phenomena, the essential properties of the Spirit agent must be augmented by certain mediumistic properties since the **vital fluid**, which is indispensable for the production of these mediumistic phenomena and is the exclusive property of incarnate Spirits, must necessarily impregnate the Spirit agent. Only then can the Spirit agent, by means of certain properties of your environment, which are unknown to you, isolate, render invisible and move certain material objects and even individuals as well. (Emphasis in original).*<sup>234</sup>

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### 3. Healing mediumship

The Spiritist Doctrine teaches that diseases originate in the actions of the Spirit, which affected the formation of its perispirit. The healing mediumship appears, then, as a manifestation of divine mercy to relieve or cure illnesses, according to the purposes reincarnation of each individual. In this regard, "(...) healing operates by replacing an *unhealthy* molecule by a sound molecule. The healing power is therefore in proportion to the purity of the inoculated substance; but it also depends on the energy of the will [of healing medium] (...)"<sup>235</sup> (emphasis in original). The healing mediumship has other features:

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<sup>233</sup> **Ibid.** Ch. V, Item 98, p. 132.

<sup>234</sup> **Ibid.**, pp. 133-134.

<sup>235</sup> **Allan Kardec.** *Genesis. Miracles and Predictions.* Ch. XIV, Item 31, p. 251.

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*(...) We will only say that this kind of mediumship consists mainly in the gift that some people have of healing by a simple touch, by a look or even a gesture, without resorting to any medication whatsoever. (...) it is obvious that the magnetic fluid plays a large role. However, when the phenomenon is examined with due care, one may easily recognize the presence of something more. (...) All magnetizers are able to heal to some degree (...), among the healing mediums the faculty is spontaneous and they sometimes possess it without ever having heard of magnetism. The intervention of a hidden power - the characteristic of mediumship - becomes obvious in certain circumstances. (...).<sup>236</sup>*

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Spiritual surgeries are related to healing mediumship and involve equally large movements of ectoplasmic fluids. These surgeries do not happen normally in Spiritist houses and the mediums are not always Spiritists themselves.

The magnetic-spiritual gift of the pass, common in the spiritist field, can be a healing vehicle for a disease or help alleviate the suffering of the sick therefore slowing down the onset of the disease. Spiritist healing, when they happen, is achieved by applying the pass, by fluidification of water, the healthy habit of prayer, the enrichment of the faith - obtained through positive mental attitudes and changes in negative habits. The fluidic transmission can be made directly to the sick person or remotely, through plasmatic effects (ideoplastic) of thought and will.

#### **4. Instrumental Transcommunication**

It is a kind of manifestation of Spirits who use communication devices and equipment found in the physical plane, namely: recorders, telephone, television, computer, fax, radio, answering machine etc. The medium would be used indirectly as the donor of ectoplasmic fluids.

The idea of building an instrument that would make possible the exchange between the physical and the spiritual worlds is not new. The well-known American inventor and technological innovator, Thomas Alva Edison (1847-1931), best known for inventing the electric light bulb, also tried to build one of these devices.

There are several works that deal seriously with the matter. Among them, we suggest: *Transcommunication Throughout the Ages* (in Portuguese *A Transcomunicação Através dos Tempos*), Hernani Guimarães Andrade, FE publisher; *Bridge between Here and Beyond - Theory and Practice of Transcommunication* (in Portuguese *Ponte entre o Aqui e o Além – Teoria e Prática da Transcomunicação*), Hildegard Scäfer, translation to Portuguese by Gunter Altmann, Pensamento publisher.

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<sup>236</sup> **ibid.** *The Mediums' Book*. Part 2, Ch. XIV, Item 175, pp. 230-231.

Among the types instrumental communication, there is the transcendental photography, or the photography or images of Spirits, animals, plants or scenes from the spiritual plane. Regardless of the technological resources used, its principle lies on ideoplasty or fluidic creations, phenomenon by which "(...) thought can materialize, creating forms that often are of long duration, according to the persistence of the wave in which it expresses itself."<sup>237</sup>

The ideoplasty processes comprise all kinds of events: of physical effects, as cited above, those which have as a direct vehicle the technological means and those of intellectual effects.

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*(...) The Spirits act upon spiritual fluids, not by manipulating them as men manipulate gas, but by the aid of thought and will. Thought and will are to the Spirit that which 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 them, which have a definitive appearance, form, and color; They change the properties of them, as a chemist changes the gas or other bodies by combining them by following certain laws. It is the great workshop or laboratory of spiritual life.*<sup>238</sup>

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## 14<sup>th</sup> PRACTICAL ACTIVITY

### ***Guidelines to Practical Activities***

(Annex II, Item 4, question 8, pages 167-168)

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Mediumship practice

<sup>237</sup> Francisco Cândido Xavier, Waldo Vieira. *Mediumship Mechanisms*, Ch. 19, p. 119.

<sup>238</sup> Allan Kardec. *Genesis. Miracles and Predictions*. Ch. XIV, Item 14, p. 240.

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## Mediumship: Study and Practice - Program 2

### MODULE 2 - MEDIUMSHIP MECHANISMS

#### THEME 8: UNUSUAL INTELLECTUAL EFFECTS MEDIUMISTIC MANIFESTATIONS

In the previous study we saw that the mind, through the ideoplastic processes, is located at the basis of all mediumistic phenomena. In mediumship of intellectual effects, however, ideoplasty is much more active, characterizing the form which the medium can capture and interpret thoughts, ideas and feelings of the communicating Spirit and how this Spirit, in turn, can transmit to the medium what occurs in its inner world.

For the communication process to occur, the medium and the Spirit use the fluids / energies from both planes of life, particularly mental energy.

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*Fluids being the vehicle of thought, the latter acts upon them, as the sound does upon the air; they bring us the thought, just as the air brings us the 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 the waves and sonorous rays in the air. Moreover, the thought creates **fluidic images** and reflects itself back on the perispiritual body, as on a mirror; the thought takes on body and somehow **photographs itself** on it. (...).<sup>239</sup> (Emphasis in original)*

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Among the unusual mediumistic manifestations of intellectual or intelligent effects, those involving artistic sensibility and ability to speak / write in foreign languages deserve to be highlighted. The rare soul-mediumistic faculty called psychometry is also analyzed in this study.

#### 1. Artistic mediumistic manifestations

Through art it is possible to grasp reality in an intuitive and sensitive manner, since by taking advantage of feelings, the artist can express in their works the perception of beauty and aesthetics. Accordingly, the artist is revealed as the person who has the ability to rationalize the feeling, so that it can be contemplated and understood by others.

The understanding of artistic production should not be limited to the precepts of technique and skill. It involves, above all, the sense of aesthetics and beauty which, in turn, is related to the artist's moral achievements. To Allan Kardec, the artistic works always reveal the degree of moral sense of

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<sup>239</sup> Allan Kardec. *Genesis. Miracles and Predictions*. Ch. XIV, Item 15, p. 241.

the author: those that express ugliness, coarseness and crudeness in traits are indicative of low moral sense of the author.<sup>240</sup>

But the ugliness considered here is not related to the aesthetic aspects or the imperfections of the physical form. In this context, there are people who, even with some ugliness in physiognomy modelling are considered beautiful because of the qualities of its Spirit, which obliterates and overlaps the body aesthetics.

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*For a long time it has been said that the countenance is the mirror of the soul. This truth, which became an axiom, explains the common fact that certain ugliness disappear in the reflection of the moral qualities of the Spirit and that, too often, if you prefer an ugly person, endowed with outstanding qualities, to the one that has only plastic beauty. It is that similar ugliness consists solely in the form of irregularities without, however, excluding the fineness of the traits necessary to the expression of delicate feelings.*

*From the foregoing, it can be concluded that the real beauty is in the form that appears furthest from the animality and what better reflects the intellectual and moral superiority of the Spirit, which is the principal being. Influencing the moral on the physical, he appropriates to their physical and moral needs, it follows: 1. the type of beauty is the most appropriate way to the expression of the highest moral and intellectual qualities; 2, which, as the man to rise morally, your wrap will approach the ideal of beauty, which is the angelic beauty.<sup>241</sup>*

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Artists are mediums - even if they do not realize - that have specific personality characteristics, due to their heightened sensitivity. Such characteristics make them different from ordinary people, and, often mistakenly viewed as exotic, different, even hard to get along. Situation that Emmanuel explains lucidly:

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*— The artist, in general, lives more often in the spiritual realm than properly on the earth plane.*

*His psyche is always the result of his inner world, full of endless memories of past lives, or the sublime visions that could grasp the circles of spiritual life, before his reincarnation in the world.*

*His feelings and perceptions transcend to the common man due to his wealth of experience in the past, a situation which sometimes gives reason to the false*

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<sup>240</sup> We suggest the reading of the item Theory of Beauty in full, that is part of the first part, pp. 213-227, from the book *Posthumous Works*, by Allan Kardec.

<sup>241</sup> Allan Kardec. *Posthumous Works*. Part 1, Item Theory of Beauty, p. 222.

*enjoyment of human science, which it classifies transport as neurosis or abnormality in their misinterpretations. Is that, in view of their special psychic position, the artist never gives in to the demands of the conventionality of the planet, while remaining above the contemporary prejudices, stressing that a lot of times in excess of disregard for the discipline, despite their superior qualities he can surrender to the harmful excesses of freedom, when misdirected or falsely used. (...).<sup>242</sup>*

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Artistic mediumship manifestations are varied, but it is necessary that the communicating Spirit and the medium have the required artistic knowledge in order to enable the manifestation. The acquisition of artistic learning by the medium does not proceed from the current reincarnation, but from experience lived in prior existences.

According to the Spiritist Codification, the main types of artistic mediums are the following:

**1.1 Painting or drawing mediums:** "Those who paint or draw under the influence of Spirits. We are referring to those who obtain serious works, because we could not apply this name to certain mediums whom mocking Spirits cause to produce grotesque works (...)."<sup>243</sup>

**1.2 Musical mediums:** "Those who compose or perform music under the influence of Spirits. There are mechanical, semi-mechanical, intuitive and inspirational musical mediums. There are also literary of the same nature. (...)."<sup>244</sup> The greatest musical mediums of the twentieth century were Iole Catera and Rosemary Brown, born respectively in Italy and England.

**1.3 Verse-making mediums:** "Those who most easily receive communications in verse. Very common for bad verse; very rare for good verse."<sup>245</sup>

**1.4 Poetic mediums:** "Although they do not receive verse per se, they do receive communications of a vaporous, sentimental style without any harsh quality about them. They are more able than the others at expressing tender and affectionate sentiments. Everything in their communications is vague, and it would not be worthwhile to require anything precise from them. Very common."<sup>246</sup>

**1.5 Literary mediums:** "Those who do not display the vague tone of poetic mediums or the down-to-earth tone of positive mediums, but who write with sagacity. Their style is correct, elegant and frequently of notable eloquence."<sup>247</sup>

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<sup>242</sup> Francisco Cândido Xavier. The Consoler. Q. 165, pp. 113-114.

<sup>243</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XVI. Item 190, p. 248.

<sup>244</sup> *Ibid.*, p. 249.

<sup>245</sup> *Ibid.* Item 193, p. 252.

<sup>246</sup> *Ibid.*, p. 252.

<sup>247</sup> *Ibid.*, p. 252.

**1.6 Historian mediums:** "Those who have a special aptitude for historical dissertations. Like all others, this faculty does not depend on the medium's own knowledge, for there are uneducated individuals - even children - who address subjects far beyond their reach. A rare variety of positive medium."<sup>248</sup>

## 2. Polyglot and specular mediumship

In this category are included the mediums who, during the trance, speak or write in foreign languages that, in general, are unknown to them or they do not have fluency in the current reincarnation. Polyglot mediums are very rare.<sup>249</sup> In this type of mediumship, the language of learning (or languages) was acquired in prior existences, found, however, in the medium's deep memory.

The polyglot mediumship is also known as xenoglossy (*xeno* = different, foreign, *glossa* = language) or *xenography* (written in a foreign language), as proposed by Charles Richet (1850 -1965), French physiologist and medical student of psychic phenomena to differentiate the sounds and coherent written in a language with the false sounds pseudo-language, pronounced by mental patients in certain circumstances. In this situation, it is said that there is *glossolalia*.

The *glossa* radical means etymologically tongue, while the suffix *lalia* refers to babble. Glossolalia would then to present babbling, simulating sounds / noises of a foreign language that, however, are unintelligible, indicating mere repetition, sounds like human speech, but without meaning or connection, unrelated to the subject or situation involved.<sup>250</sup> The glossolalia is found in severe obsessive processes (fascination and subjugation).

The mediumistic manifestation in a foreign language is not of practical use in mediumship meetings, common in Spiritist Houses, because the people present do not know the language manifested by which the Spirit, except by possibly one or other person. However, it has probative value of the action of the discarnate, its immortality and of survival in another plane of life. That's the reason to be directed primarily to non-Spiritist public or those with limited knowledge of Spiritist Doctrine.

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*Undoubtedly, a communicating Spirit understands all languages because they are forms of expressing thought, and the Spirit understands through thought. In order to transmit this thought, however, it requires an instrument - the medium. The medium's soul, who receives the Spirit's communication, can only transmit it through the bodily organs; thus, for transmitting in an unknown*

<sup>248</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XVI. Item 193, p. 253.

<sup>249</sup> *Ibid.* Item 191, p. 250.

<sup>250</sup> Clayton L. Thomas (Cood.). *Encyclopedic Medical Dictionary Taber*, p. 817.

*language, these organs do not have flexibility they possess for the familiar language. (...).*<sup>251</sup>

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Another point that deserves to be highlighted is that with the death of the body, rare are the Spirits that are released immediately from the native language used in their last reincarnation, although it is considered the language of thought exercised in extra-physical plane and that, during mediumistic manifestation, the spiritual communicant projects in the mind the medium ideoplastic images to be interpreted by the medium in the form of written or spoken word. It is not possible therefore to free itself automatically of memories related to language that the Spirit articulated until recently. André Luiz explains that it is "(...) hard to be observed that the articulated language in the so-called *space of nations* still has fundamental importance in the regions that the common man will be transferred immediately after shutdown the physical body."<sup>252</sup> (Emphasis in original).

The written polyglot mediumship (xenography) can present an amazing feature, known as *specular*. That is, the mediumistic text, not only is written in a foreign language, but can also only be read before a mirror because it brings the inverted image. Mediums Francisco Cândido Xavier and Divaldo Franco have this type of mediumship, although manifested in rare occasions. (See illustration, attached).

### 3. **Psychometry mediumship**

In experimental psychology, psychometry "(...) means 'registration, assessment of intellectual activity', however, in the mediumistic work, this word means the ability to read impressions and memories by contact with common objects."<sup>253</sup> (Emphasis in original). In this sense, the psychometer medium has the rare faculty where, "(...) by touching certain objects, enters into a relationship with people and events connected to them."<sup>254</sup> You can tell that it's an animistic mediumistic faculty, not exclusively mediumistic.

The Spirit André Luiz explains how it is possible to carry out psychometric mediumistic readings:

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*We will highlight that in some individuals, the mental wave to expand, when regime in "closed loop", in deep attention, carries with advanced perception agents capable of carrying the ordinary senses beyond the physical body in the natural state of wakefulness.*  
*The nervous fluid or psychic force disarticulates from to the vital centers, incorporates into the externalized mental energy rays, setting them the field of*

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<sup>251</sup> Allan Kardec. *The Mediums' Book*. Part 2, Ch. XIX, Item 224, p. 290.

<sup>252</sup> Francisco Cândido Xavier, Waldo Vieira. *Evolution in two Worlds*. Part 2, Ch. 2, p. 174.

<sup>253</sup> Francisco Cândido Xavier. *In the Domains of Mediumship*. Ch. 26, pp. 277-278.

<sup>254</sup> Martins Peralva. *Studying Mediumship*. Ch. XXXIX, p. 271.

*perception that is desired mold, according to the will, giving the Spirit new sensory powers.*<sup>255</sup> (Emphasis in original).

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The psychometric reading occurs in two ways: a) perception of facts printed in the aura of the object; b) telepathic relationship that the psychometer medium creates with the mind of who owned the object, regardless of the fact that it is incarnate or discarnate. We can then imagine that psychometer, as he touches, directly or indirectly, an object he enters into a kind of time warp, noticing events and people related to the object in question.

André Luiz also explains that as they feel or touch the object, the medium naturally tunes with the mind of the owner:

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*Who presents an ancestors' belonging to the psychometer, in most times have already invoked the memory and, with it, when it has not attracted to the object affective interest in the Spiritual Plane, will have mentally designed its traces or allusive paintings to reminiscence that has available, thus providing induction resources so that ultra-sensory perceptions of the medium is in the corresponding vibrational field.*<sup>256</sup>

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Psychometric mediums were (and still are) widely used in the past to locate lost objects or find hidden treasures. As a result, they may be harassed by tricksters and playful Spirits. Great care is required.

## **15<sup>th</sup> PRACTICAL ACTIVITY**

### ***Guidelines to Practical Activities***

(Annex IV, page 175-176 )

Note: Suspend exercises on this day

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<sup>255</sup> Francisco Cândido Xavier, Waldo Vieira. *Mediumship Mechanisms*. Ch. 20, p. 125.

<sup>256</sup> Francisco Cândido Xavier, Waldo Vieira. *Mediumship Mechanisms*. Ch. 20, p. 128.

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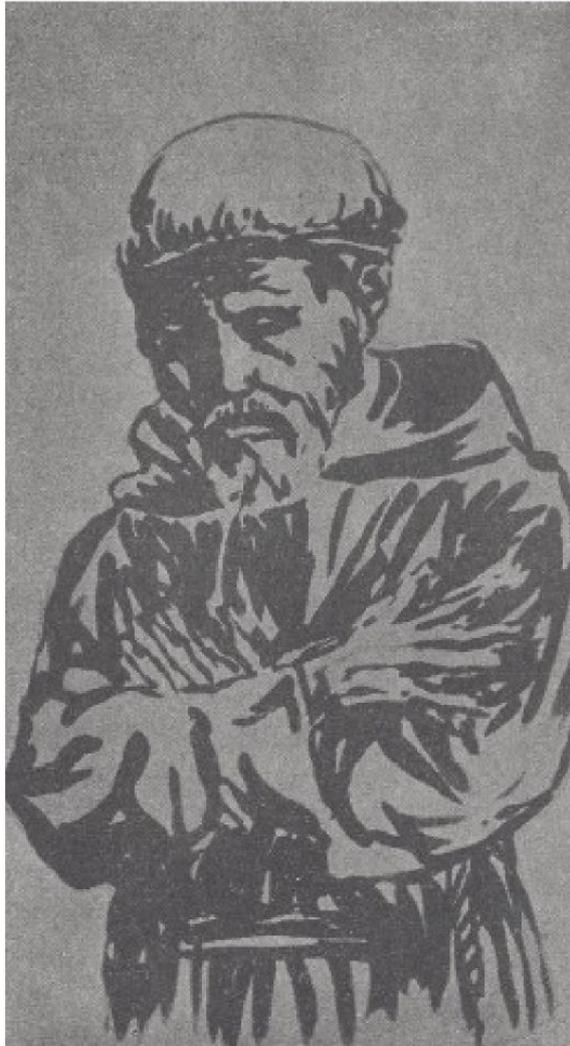
\_\_\_\_\_. *Mediumship Mechanisms*. By the Spirit André Luiz. 28th ed. 1st imp. Brasília: FEB Editora, 2013.

**THEME ANNEX: ILLUSTRATIONS**

**EXAMPLE OF ARTISTIC MANIFESTATION: XILOGRAPHIC DRAWING<sup>257</sup>**

**(Drawing and painting directly on wood)**

Medium: unknown. Spirit: unknown



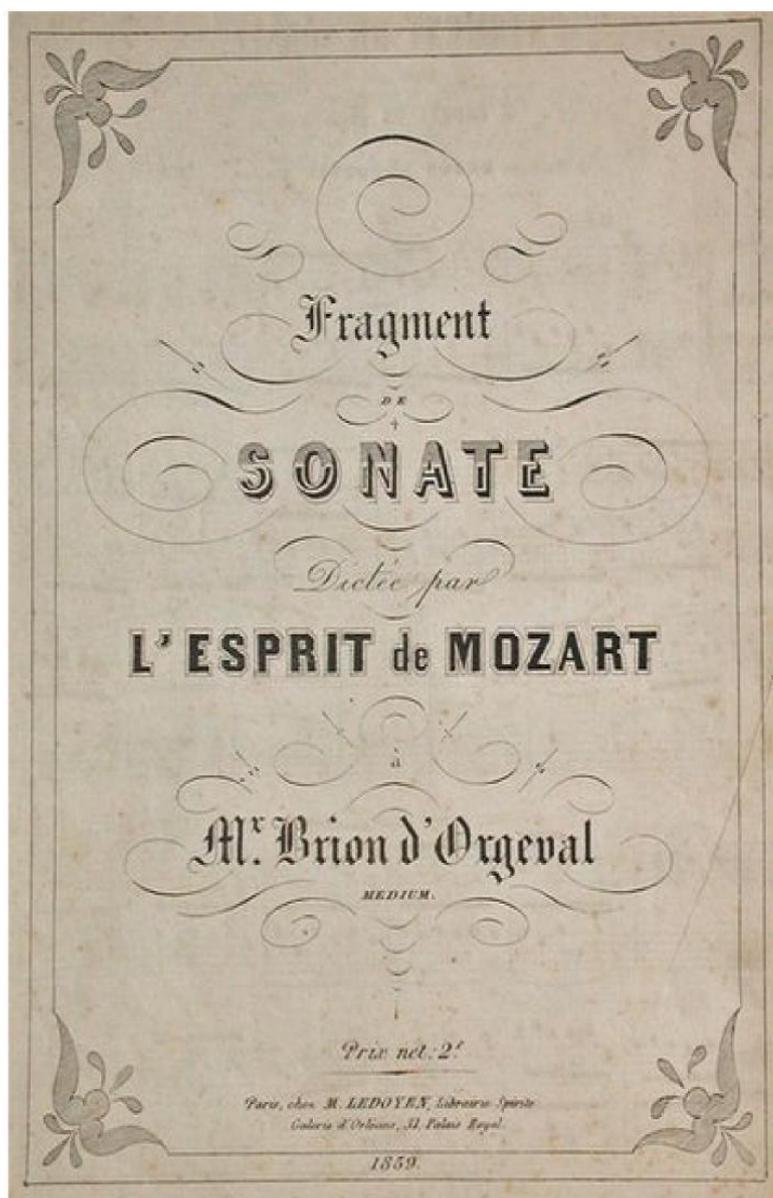
Xylographic drawing mediumship representing Francis of Assisi

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<sup>257</sup> João Teixeira de Paula. *Dicionário de Parapsicologia, Metapsíquica e Espiritismo*. Vol. 2, p. 93.

**EXAMPLE ARTISTIC EXPRESSION: MOZART SONATA**<sup>258 259 260</sup>

Medium: Brion d'Argeval. Espírito: Mozart



<sup>258</sup> Allan Kardec. *Spiritist Magazine*. May 1859, p.191.

<sup>259</sup> *Boletim da TV CEI*- execution by Henrique Eliseo Baldovino <http://www.youtube.com>.

<sup>260</sup> *International Magazine of Spiritism*, January 2011- Interview with Henrique Eliseo Baldovino, by Julia Nezu.



Handwritten musical score for two pieces. The first piece is titled "PIMP NMI" and "etW-". It features a treble and bass clef with a key signature of one flat and a 4/4 time signature. The second piece is titled "SWIBM" and includes a key signature change to two flats. Both pieces contain various musical notations such as notes, rests, and dynamic markings.

Handwritten musical score for a piece titled "YRANENT DA SONNTi.:.". It is written for piano in a 4/4 time signature with a key signature of one flat. The score includes measures numbered 100 through 130. It features a variety of musical notations, including notes, rests, and dynamic markings such as "p" (piano) and "f" (forte).

**YRANENT DA SONNTi.:.**  
Trict<sup>4</sup>. Far  
**.MOZari**  
Moroi twr nn YON DO it (4 TrYAL Mt/AM ,

Handwritten musical score for "YRANENT DA SONNTi.:.". It is marked "Moderato" and "PIANO". The score is written for piano with a treble and bass clef, a key signature of one flat, and a 4/4 time signature. It includes various musical notations such as notes, rests, and dynamic markings.



## Mediumship: Study and Practice - Program 2

### MODULE 2 - SUPPLEMENTARY ACTIVITY (OPTIONAL)

This course, held in conjunction with the workers of the mediumistic group from the Spiritist House should have the following characteristics, considered essential for a good understanding of the subject:

- **Hours:** six to eight hours.
- **Streamlining:** use of educational and audiovisual techniques and resources, favorable to the participation of subscribers and the exchange of experiences.

### COURSE - MEDIUMSHIP GROUPS' ENLIGHTNERS/DIALOGUERS

#### **SUGGESTED TOPICS**

1. **The mediumship team:** incarnate and discarnate
2. **The enlightening medium:** moral attributes and spiritist knowledge
3. **Dialogue:** the phases of the dialogue; the ability to listen; how to identify the main difficulties of the Spirit; evangelical and spiritualist argument.
4. **The communicating Spirits served by the dialogue:** the different categories of suffering Spirits and how to help them with profit.
5. **Auxiliary resources:** Pass prayer, mental irradiation, memory regression, sleep induction etc.
6. **Mediumship meeting assessment:** analysis and dissemination of messages, meeting of counsellor mediums.

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*Mediumship:  
Study and Practice*  
*Program 2*

MODULE III  
The Spirits' Communicability

<b>Mediumship: Study and Practice - Program 2</b> <b>GENERAL PLAN OF MODULE III</b> <b>The Spirits' Communicability</b>	
<b>THEORETICAL THEMES</b>	<b>PRACTICAL ACTIVITIES</b>
1. The animic-mediumistic manifestation of the Spirits. (p.127)	Supervised Mediumistic Meeting. (Annex II, pp. 172/176)  Evaluation of mediumistic activities of the Module: Suspend the mediumistic practice during this day. (Annex IV, p. 191/194)
2. The dialogue with the Spirits (p. 134)	
3. Stages of the enlightenment of the Spirits through dialogue (p. 140)	
4. Care to the suffering Spirits -1. (p. 146)	
5. Care to the suffering Spirits -2. (p. 153)	
<b>COMPLEMENTARY ACTIVITY OF THE MODULE (OPTIONAL):</b> Seminar: Analysis and dissemination of mediumistic messages (p. 162)	

## Mediumship: Study and Practice - Program 2

### MODULE III: THE SPIRITS' COMMUNICABILITY

#### THEME 1: THE ANIMIC-MEDIUMISTIC MANIFESTATION OF THE SPIRITS

During the mediumistic communication of Spirits there is a fluidic, perispiritual and mental association between the medium and the communicating Spirit. Without this union, even if brief or superficial, it is not possible for the medium to transmit the message of the discarnate to the bystanders.

It is important, then, to analyze in more detail this process of the manifestation of the Spirits that, in fact, presents a double nature, even among the best mediums: animic and mediumistic.

#### 1. Role of fluids and perispirit

In the initial moments of mediumistic exchange, the medium is first involved in the communicating Spirit's fluids or energies. Sometimes this fluid involvement can occur well before the meeting time, according to the Spirit's needs and the conditions of the mediator.

The fluid exchange between Spirit and medium is controlled by dedicated spiritual workers, especially when it comes to communicators most in need of help. The greater the suffering of the communicant, the broader the assistance of the discarnate workers, and the specialized assistance, according to the circumstances, which is not uncommon.

It is also a measure of safety and protection to the medium, considering that the mediumistic exchange moves different types of energies that act not only in their physiological field but also in the perispiritual field, stimulating or inhibiting the production of substances in the intimacy of the tissues and organs. So, "(...) to be faithful to the higher mandate, the medium needs to be clear and serene, like the crystalline mirror of a lake's surface (...)"<sup>262</sup>, so that the non-harmonized vibrations of the spiritual communicant do not disturb your intimate balance.

Spiritual benefactors do not regard mediums as a mere machine in the service of mediumistic exchange work. They do not ignore that natural wear and tear resulting from the action of non-harmonized Spirits can occur and that not all mediums are effectively physically and morally able to transmit messages from Spirits with serious disturbances such as obsessors, homicides and some suicidal types. It is a learning that develops with time, resulting from the dedication, effort and perseverance of the worker. It is for this reason that spiritual counsellors always recommend study and effort of moral improvement.

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<sup>262</sup> Francisco Cândido Xavier. *Missionaries of the Light*. Ch. 1, p. 14.

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*In the mediumistic exercise, we must accept the act of serving as one of the highest lessons in the school of the world. And let us remember that just as life offers workers to all the mysteries, there are mediums, in the work of the good, for the execution of tasks of all kinds. None exist greater than the other. None is free from error. All, however, keep the blessed possibility of helping<sup>263</sup>.*

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Enveloped by the fluidic emanation of the suffering Spirits, it is important that the medium behaves with balance and responsibility, neutralizing them by donating healthy and serene energy that is capable of calming and comforting the suffering communicant.

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*[To] (...) be useful for the desired communication, he must deny himself with selflessness and humility, the first factors required to gain access to interaction with the higher realms. He must remain silent so that others may speak; to give of him so that others may receive. In short, he must serve as a bridge where diverging interests meet. Without this conscious understanding of the spirit of services, he would be of no use for spiritually constructive purposes. Of course, he is responsible for maintaining inner resources such as tolerance, humility, a fraternal disposition, patience and Christian love (...)<sup>264</sup>.*

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The radiant energy of the communicating entity penetrates the perispirit of the medium. It is processed there before reaching the physical body, through the centers of perispiritual force. Such energies are captured by the nerve plexus, as they reach the physical body, which, mediated by the sensory organs, will produce sensations that could be pleasant or unpleasant to the medium.

These feelings lead, in turn, to different degrees and types of somatic actions on the medium's physical vehicle, according to the communicant's conditions: well-being or discomfort, which may be general or localized; Joy or sadness; Serenity or agitation; Kindness or anger; Desire to help or avenge etc. The neediest Spirits may express basic needs and physiological sensations: hunger, thirst, pain, among others.

## **2. Mental role: the mediumistic circuit**

The mind is at "(...) the basis of all the mediumistic manifestations in whatever manner they are expressed (...) "<sup>265</sup> asserts André Luiz. The fluidic involvement and the action of the perispirit are actually controlled by the mind that, during the manifestation of the Spirit, leads to the formation of a mediumistic closed circuit, characterizing the mental connection between the medium and the communicating Spirit.

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<sup>263</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch.13, p. 48.

<sup>264</sup> *Ibid*. *Missionaries of the Light*. Ch. 1, p. 14.

<sup>265</sup> *Ibid*. *In the Domains of Mediumship*. Ch. 1, p. 16.

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*The mediumistic circuit thus expresses a "will-appeal" and a "will-answer", respectively, on the round trip, defining the command of the communicating entity and the agreement of the medium, a phenomenon that applies exactly both to the discarnate Spirits' sphere as well as that of the incarnate Spirits, because it expresses natural or induced conjugation in the fields of intelligence, resulting in association, assimilation, transformation and transmission services of mental energy. In order to carry out these activities, the sender and the receiver have particular possibilities in the brain's resources, in whose intimacy elementary circuits of the nervous field are processed, supporting spontaneous works of the Spirit, such as ideation, selection, self-criticism, and expression.<sup>266</sup> (Quotation marks in original)*

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The mental union between two minds is defined by the expression "mediumistic tuning" which, in the initial phase of the exchange, is more subtle or superficial, at which moment fluidic involvement will predominate between the communicating Spirit and the medium.

With the perispiritual connection that follows, the processes of tuning will deepen and those processes, in the enlightened medium, are characterized by the involvement of the suffering Spirit in good energies and good thoughts, assisting him with more precision. As the perispiritual union deepens between the discarnate communicant and the incarnate intermediary, the mental connections become stronger and, as a consequence, guarantee the formation and maintenance of the mediumistic circuit that remains firm, as long as the communication between the two planes of life lasts.

In this context, the medium captures useful information about the manifesting Spirit and its spiritual conditions: intentions, kind of suffering, help that it requests or needs. Some details are only perceived at this moment: sex, garment details, physiognomic aspects, name, and conditions of discarnation, among others. These are conditions defined by the happy expression "will-appeal" authored by André Luiz.

The help provided by the medium, and other members of the mediumistic group, to the discarnate communicant represents the "will-response" that André Luiz characterizes.

### **3. Role of the nervous and endocrine systems: the pineal gland**

Actions occur in nerve structures, especially in the central nervous system, as well as in the endocrine glands, especially in the internal secretions, for as long as the mediumistic circuit is maintained.

In this process, the role played by the pineal gland or epiphysis stands out that, due to its predominant action during mediumistic exchange and the general human psyche, is called "gland of

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<sup>266</sup> Francisco Cândido Xavier, Waldo Vieira. *Mediumship mechanisms*. Ch. 6, p. 50.

mental life"<sup>267</sup> by the spiritual counsellors, who also just refer to it: "(...) In any type of mediumistic practice, the pineal gland plays the most important role. By means of its well-balanced energies, the human mind intensifies the power of the sending and receiving of rays peculiar to our realm."<sup>268</sup>

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*By secreting subtle psychic energies (...) the pineal gland maintains control over the endocrine system. Connected to the mind through electromagnetic principles in the vital field - which ordinary science has not been yet able to identify - it commands subconscious powers under the direct determination of the will. The neural webs form its 'telegraph wires' for giving immediate orders to all cellular areas, and under its direction psychic energies are supplied to all the autonomous storage areas of the organs. As one of the most important creative sources, its attributes are extensive and fundamental. (...).*<sup>269</sup>

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During the formation of the mediumistic circuit, typical of the state of mediumistic trance itself, the mental waves emitted by the communicating Spirit move along the medium's cerebral cortex in a scanning process, until they reach the middle region of the brain where neural structures are located directly involved in the psychic functions of the human being. In that area it is possible for the communicating Spirit to access the medium's memories, with his agreement, as the discarnate mental impulses are directly connected to the mind of the incarnate intermediate.

It is also possible to the medium to process ideas that comes to his intimate world and, at the same time, to trigger psychomotor commands so that these same ideas are expressed to the bystanders in the form of clairvoyance, through written or spoken word. Examples of psychomotor commands are: hand movement in psychography; verbal emission in psychophony; optical / visual or auditory manifestations, respectively in clairvoyance and hearing mediumship.

As long as the mediumistic communication lasts, the medium is kept under the care and attention of the Spiritual workers that direct the mediumship group, allowing the nervous (central and peripheral) and endocrine systems to be preserved.<sup>270</sup> With the preventive acts of the spiritual workers before mediumistic communication "(...) the nerve cells received new magnetic coefficient so that there would be no harmful losses from the tigroid fundus\* (Nissl's bodies\*) needed for the mental processes. (...)."<sup>271</sup>

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<sup>267</sup> Francisco Cândido Xavier. *Missionaries of the Light*. Ch. 2, p. 20.

<sup>268</sup> *Ibid.* Ch. 1, p. 16.

<sup>269</sup> Francisco Cândido Xavier. *Missionaries of the Light*. Ch. 2, pp. 21-22.

<sup>270</sup> *Ibid.* Ch. 1, p. 17. \*Nodular body or substance or Nissl corpuscles / granules are large granular bodies found in the cytoplasm of the nerve cell (neuron). These bodies exhibit agonists in various physiological conditions and, in pathological conditions, can dissolve.

<sup>271</sup> Francisco Cândido Xavier. *Missionaries of the Light*. Ch. 1, p. 17.

André Luiz provides many other explanations related to the support given to the medium before the mediumistic manifestation of the spiritual communicant, but it can be summarized as follows:

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*The sympathetic nervous system - in particular the autonomous area of the heart - received energy support and the central nervous system was appropriately assisted so that the health of our well-intentioned worker would not be compromised. Under our influence, the vagus was fortified against any shock from the viscera. The suprarenal glands received additional energies in order to accelerate the production of adrenaline, which is needed to help with eventual loss of neural reserves.<sup>272</sup>*

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Since during the mediumship exchange there is a significant activity in the nervous system (central and peripheral) and in the endocrine system, it is easy to see that reflexes occur in all other organic structures of the physical body and the perispirit. However, it is clear that mental action is the basis of the mechanisms of mediumistic communication, as explained by the Spirit Erastus and Timothy in *The Mediums' Book*, presented below very briefly in the form of items for easy reading:

- ✓ "(...) actually, our communications with (...) Spirits (...) occur solely by the radiation of our thought."<sup>273</sup>
- ✓ "Thus, whenever we find mediums whose minds are full of knowledge (...) proper for facilitating our communications, we will prefer to employ them, for then the phenomenon of the communication will be much easier (...)."<sup>274</sup>
- ✓ "With mediums whose current or previously-acquired intelligence is developed, our thought is communicated instantly, Spirit to Spirit. In this case, we find the appropriate elements in these mediums' minds for clothing our thought with the corresponding words, whether these mediums are intuitive, semi-mechanical or entirely mechanical."<sup>275</sup>
- ✓ "Whenever we want to dictate spontaneous messages, we act upon the mind, the mediums' archives (...)."<sup>276</sup>

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<sup>272</sup> *Ibid.*, p. 17

<sup>273</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XIX, item 225, p. 292.

<sup>274</sup> *Ibid.*, p. 293.

<sup>275</sup> *Ibid.*, p. 293.

<sup>276</sup> *Ibid.*, p. 295.

**16<sup>th</sup> PRACTICAL ACTIVITY**

***Mediumistic Exercise***

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## Mediumship: Study and Practice - Program 2

### MODULE III: THE SPIRITS' COMMUNICABILITY THEME 2: THE DIALOGUE WITH THE SPIRITS

The enlightenment of discarnate sufferers, persecutors, reluctant or not of addictions, hatreds, emotional deviations among others, through ostensible mediumistic manifestations, constitutes an activity of great importance in the scope of the fraternal charity developed in the Spiritist House. They also indicate the maximum point of the mediumship meeting.

By the way, Emmanuel says:

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*(...) the mental alienation of the discarnate Spirits requires the fraternal concurrence of friendly hearts, with enough understanding and enough love to assist in the Spiritist temples, currently dedicated to the recovery of Christianity, in its clearest and simplest form.<sup>277</sup>*

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In this context, the figure of the doctinaire or dialogator arises as the medium capable of welcoming and clarifying the discarnate who suffers, in the light of the Spiritist understanding and the Gospel of Jesus, combining his doctrinal experience, studies and life practices capable of proving efficacy to the contact with the sick of the Spiritual plane.

#### **1. Doctinaire, dialogator or enlightening medium**

The word indoctrination, still widely used in the spiritist milieu, has suffered some wear and tear over time because it was also used in the form of catechesis or sermon. In this Course, it is used as a synonym of fraternal dialogue or evangelical-doctrinal enlightenment to the communicators who need spiritual support; however, we find in the work of André Luiz, Emmanuel, and other advisors, the indistinct use of the designations: doctinaire, dialogator or enlightening medium, words used in this specific sense.

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*In the team in service, enlightening mediums, kept under the guidance and inspiration of the spiritual benefactors, are the directors of the nursing or the care of the discarnate sufferers. Constituted by the leader of the group and his advisors, they are the ones that the Greater Life instructors use in a direct sense for the necessary teaching or help. Naturally that these companions are responsible for one of the most important sectors of the meeting.<sup>278</sup>*

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<sup>277</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession*. Introduction, p. 11.

<sup>278</sup> *Ibid.* Ch. 24, p.

The good doctrinaire has developed the intuition mediumship that, like any mediumistic faculty, is perfected by practice. Hence its importance to remain vigilant and attentive to the intuitions that arise in the intimate forum during the dialogue held with discarnate communicants.

The enlightening medium must strive to develop other resources useful for the proper execution of the task: patience and tolerance, which soothe and welcome suffering brothers; He does not neglect the Spiritist study, establishing a solid doctrinal basis required to neutralize any attempts to introduce idioms and misconceptions to Spiritist practice; Benevolence, kindness and simplicity during the dealings with communicating Spirits; Maintaining a climate of simplicity, optimism, and brotherhood by talking to more revolted, rebellious, or revengeful Spirits, supporting themselves in the certainty of the aid provided by spiritual counsellors; Attentive to the problematic presented by the Spirit and, at the same time, seeking to involve the medium in harmonic vibrations, so that it also exercises its capacity to help with profit.

The incarnate person in charge of the dialogue must be aware of the effort to combat his own moral imperfections, working in the acquisition and development of virtues, because his behavior in practicing good and his balanced attitudes have a significant moral effect on the Spirits with whom he dialogues.

## 2. Favorable conditions for a good dialogue with Spirits

In the book *What is Spiritism?* Allan Kardec points out that there are three essential conditions for a Spirit to communicate.<sup>279</sup>

- 1) it must agree to do so;
- 2) its position or activities must allow it to;
- 3) It must find the medium to be suitable instrument, adequate to its nature.

Based on these factors, we then point out the main conditions that favor a good dialogue with the discarnate.

### **Love**

The art of indoctrination is perfected by practice, as is the case with any other mediumistic faculty, especially if the doctrinaire is committed to acquire intellectual and moral values. Francisco Thiesen reminds us, in the preface of the book *Dialogue with the Shadows*, of the words of the author of that work that: "(...) the secret of indoctrination is love."<sup>280</sup> And André Luiz in his book *In the Greater World*, comments: "(...) knowledge helps on the outside, only love helps on the inside (...). With our knowledge, we correct the effects as much as possible, and only those who love manage to reach down into the deeper causes."<sup>281</sup>

<sup>279</sup> Allan Kardec. *What is Spiritism?*. Means of Communication, Ch. 1, p. 96.

<sup>280</sup> Hermínio C. Miranda. *Dialogue with the Shadows, Indoctrination and Disobsession*. Preface, p. 9.

<sup>281</sup> Francisco Cândido Xavier. *In the Greater World*. Ch. 4, p. 65.

Intellectual knowledge by itself is no guarantee of success in the disobsession task. The enlightening medium must ally with his argument the highest feeling of solidarity, fraternity and understanding, seeking to listen to the sufferer's feelings, putting himself in the position of the assisted to better understand and assist him, as André Luiz warns: "To do that, to unravel the complex labyrinths of moral suffering, one must have to reached higher degrees of human comprehension."<sup>282</sup>

### **The Word**

In the mediumistic assistance to Spirits in need, the word expresses both "what to say" and "how to say". It should be pronounced in a harmonious tone of voice, quiet, devoid of affectation, or imposition, in the fraternal form as that of someone who talks with a friend or relative, momentarily, far from balance. André Luiz recalls that in communicating with someone we emit energies that can lead the listener to harmony or misfit, because the word always carries the magnetism of the speaker:

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*[...] speech, whatever it may be, invariably entails specific electrical energies, liberating rays of a dynamic nature. As we all know, the mind is the incessant generator of power through the positive and negative wires of sentiment and thought, thereby producing speech, which is an electromagnetic discharge regulated by the voice.*<sup>283</sup>

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In another work of his own, André Luiz describes a service that radically modified the conduct adopted by the obsessor, simply because the dialogator knew how to combine simplicity, touch, gentleness and intonation appropriate to the word:

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*The patience of the counselor surprised us. He was not treating Liborio as if he were in an inhabitant of the shadow who was capable of awakening in him an inappropriate curiosity.*

*Notwithstanding the valuable aid of the mentor who accompanied him, Raul Silva himself expressed compassion and fraternity interest. He received the guest without the slightest disturbance or irritation, just as he would a disturbed family member that returned home.*

*Perhaps for this reason the obsessor's anger lessened.*

*(...)*

*Following this dialogue, conducted with sincerity and simplicity, Liborio appeared more pacified. Emissions of mental energy from Raul reached the obsessed sufferer's chest area, as if searching for his heart.*

*(...)*

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<sup>282</sup> *Ibid.* *Between Heaven and Earth*. Ch. 22, p. 142.

<sup>283</sup> *Ibid.*, p. 143.

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*Inspired by Clementino, the counselor spoke with affection:  
"Liberio, my dear brother!"  
These four words were pronounced with such a fraternal emotion that the  
guest could not contain the tears that sprang from the depths of his soul.  
(...).<sup>284</sup>*

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Emmanuel, in the book *The Comforter*, addressing the high feelings that need to be developed by the enlightening medium, makes a valuable distinction between indoctrination and evangelization:

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*Thus, it is not enough to indoctrinate the Spirit, in the sense of transmitting  
information or teaching some*

*hing, it is important to evangelize. (...) To indoctrinate, it suffices the  
intellectual knowledge of the postulates of Spiritism; to evangelize the light of  
love in the heart is necessary. In the first, reading and knowledge will suffice; in  
the second, we need to vibrate and feel with the Christ. (...).<sup>285</sup>*

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### ***The prayer, the passes and the mental radiations***

The prayer and the passes are valuable resources in support of dialogue with Spirits, especially when any attempt to understand is exhausted. They provide the necessary harmony both to the unbalanced communicant and to the medium, considering that the workers of the spiritual team also collect the mental forces emitted by the participants of the group, including those that flow abundantly from the medium.

In some specific situations, when fraternal conversation does not prove productive, the Spirit may be induced to sleep or memory regression, favored by the action of spiritual benefactors who intuitively will suggest such measures.

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*If the disturbed communicant seeks to settle in the hearth of the revolt or in the  
shadow of the complaint, indifferent or recalcitrant, the director or the  
auxiliary in service will request the cooperation of the spiritual benefactors  
present so that the needy rebel is entrusted to the assistance of spiritual  
organizations appropriate to that. In this case, beneficial hypnosis will be used  
in order for the balsamic magnetism to assert the disturbed companion,  
sheltering the withdrawal of the mediunic cell, in the manner of the desperate*

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<sup>284</sup> **ibid.** *In the Domains of Mediumship*, Ch.7, pp. 43-44

<sup>285</sup> **ibid.** *The Consoler*, Q 237, p. 160.

*sick of the Earth to whom the soothing dose is given to put more easily under precise treatment.*<sup>286</sup>

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## **17<sup>th</sup> PRACTICAL ACTIVITY**

### ***Mediumistic Exercise***

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<sup>286</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession*. Ch. 37, p. 152

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## Mediumship: Study and Practice - Program 2

### MODULE III: THE SPIRITS' COMMUNICABILITY

#### THEME 3: STAGES OF ENLIGHTENING OF THE SPIRITS BY DIALOGUE

The doctrinal enlightenment occurs during the main moment of the mediumship meeting, considered the culmination of the work organized between the two planes of life. This phase should last no longer than sixty minutes by the booklet *Guidance to the Spiritist Center* from FEB / CFN<sup>287</sup>, referenced in spiritual benefactors enlightened guidance.

#### 1. **Initial stage: listening to the Spirit and identifying its main difficulties**

It is of fundamental importance that the dialogator, in particular, and the group, in general, listen to what the Spirit has to say. If it reveals difficulties to express itself, it is necessary to know how to help it, because only by giving it a chance to expose its bitterness will it be possible to give it effective assistance. However, dialogue is usually initiated by the Spirit himself, who naturally takes the floor and presents his needs.

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*Whatever the opening of communication, a doctrinaire must wait, with patience, after receiving the companion with a sincerely courteous and respectful greeting. Whoever appears before us is an unfit Spirit, who needs help. Some more disharmonious than others, but all in need - and desirous - of a word of understanding and affection, however much they react to our approach. The first moments of mediumistic contact are very critical. We do not yet know why the Spirit is coming, what anguish brings in the heart, what intentions, what hopes and resources, what possibilities and knowledge. Will he be connected to someone we're trying to help? Will he have personal problems with any members of the group? Fight for a cause? Does he ignore his state, or is aware of what is going on with him? Is he educated, intelligent, or are you still inexperienced and incapable of more sophisticated dialogue? One thing is certain: we should not underestimate it. It may at first reveal clamorous ignorance, and then enter into possession of the entire cultural heritage at its disposal. Hardly is the Spirit primary enough to be classified, summarily, as ignorant. (...)<sup>288</sup>*

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If the Spirit takes too long to start the speech, the enlightener may ask some provocative questions, such as: How can we serve you? How do you feel? Do you want something from us?

<sup>287</sup> *Orientation to the Spiritist Centre*, p. 61.

<sup>288</sup> **Hermínio C. Miranda**. *Dialogue with the Shadows*. Part. IV, p. 258.

It is not productive to *force* the entity to identify itself, because it may not be able to do so, due to its psychic commitment, to be unknown to the group or even to the inconveniences that such a revelation may cause. Identification occurs naturally if there are no impediments.

The spiritual communicator may display a fixed idea, repeat the same subjects, as if walking in circles. In this case, the doctrinaire may go as far as the subject, until the matter is brought to fruition and an understanding is established.

In any situation, one should avoid monologue or long dialogues. Monopolizations, on the part of the spiritual communicator or the doctrinaire, are always undesirable. The meeting becomes extremely tiring because there is mental and fluid dispersion. There are participants who may even be overwhelmed by sleep, others remain distracted, oblivious to the lessons they convey. All this compromises the success and productivity of the meeting.

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*(...) The conversation will be poured out in clear and logical terms, but at the base of the edification, without any touch of impatience or disapproval with the communicant, even if there is reason to induce sourness or hilarity. The enlightenment will not, however, be too long, it being understood that there are determinations of time and that other cases require service.*  
 (...).<sup>289</sup>

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In summary:

- Let the Spirit speak, reaping information, identifying problems and individual characteristics;
- Ask clarifying questions if necessary in case you can't identify the main problem;
- To keep the presented problem in focus is the best way to help;
- Pay attention to fixed ideas that may hinder or prevent the dialogue.

## 2. **Intermediate step: enlighten and fraternally support the Spirit**

The doctrinal enlightenment, properly speaking, begins as soon as the doctrinaire perceives the problematic of the Spirit. We highlight some points that should be observed at this stage:

- Identify the male or female condition of the entity, so you can drive the conversation on the appropriate psychologic line.<sup>290</sup>
- The dialogator must calm the Spirit down or tranquilize him with gentle, fraternal and solidarity words, wrapping it in reparative, tranquillizing fluids, based on the spiritist and evangelical orientations.

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<sup>289</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession*. Ch. 37, p. 151.

<sup>290</sup> *Ibid.*, Ch. 33, p. 137.

- The psychophonic medium must be careful to control the Spirit, so that it does not monopolize the conversation nor give the dialogator the chance to provide support. There are entities that dominate the art of manipulation. The medium, the dialogator and the group itself must make the effort to control the situation.
- If the Spirit proves to be very disturbed, involve him in the positive energies of the pass, the prayer or both. It is important to recognize that not always the Spirit presents conditions to establish a fraternal conversation. Sometimes it needs only the energy or vibrations of the medium and other members of the group.
- Dialogue with common sense, kindness, clarity, tact and firmness, using simple, relaxed and objective language. Avoid using "clichés" or "buzzwords", as it is not recommended to have a standard speech with a suicidal, homicidal, obsessive, etc. Also, the dialogue must not feature the appearance of a lecture or catechesis.
- The dialogator should never discuss or argue with the Spirit. Must not censure it, condemn it or ironize it.
- Escape disputes with discarnate entities that threaten or who refuse to turn away from the incarnate, recalling that disobsession is a slow process that involves moral reform of the involved.
- It is important to consider that fraternal conversation benefits not only the communicating Spirit. This one represents in the meeting a group of Spirits that is in similar situation. The others, Spirits in a similar situation may be found in the same location of the meeting or elsewhere on the spiritual plane, following the service. Sufferers who are not in the meeting are attended at a distance, using equipment installed by workers of the spiritual team.
- The psychophonic medium and other participants should support the doctrinaire mentally and fluidly, following the dialogue, without interferences whatsoever.
- In complex communications, especially in the manifestations of hardened communicators, the dialogator and the psychophonic medium must prevent disruption of the meeting, using the energy, but without losing the fraternity spirit.
- The dialogue should not be long, should not be excessively short either, even in the case of Spirits showing great disharmony. André Luiz, in the book *Disobsession*<sup>291</sup>, recommends up to ten minutes, as long as the start and end time of the meeting is respected.
- Avoid multiple psychophonic manifestations at the same time as it is necessary to preserve the harmony of the session, supporting each case at a time, in an environment of concord

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<sup>291</sup> Francisco Cândido Xavier, Waldo Vieira. *Disobsession*, Ch. 37, p. 152.

and serenity, any communication is of interest to all incarnate participants that, together, should help the Spirit in need of help.<sup>292</sup>

- Do not induce, directly or indirectly, the mediums to receive this or that entity, because spontaneity is essential to the success of the task.
- Use the hypnotic induction on the discarnate communicant when necessary, conducting it to sleep (sleep therapy) or to the constructive hypnosis.<sup>293</sup>

### 3. **Final stage: completion of the service**

Pass the time of doctrinal reasoning and care itself, we are headed towards the end of the dialogue, leading to the withdrawal of the manifesting Spirit.

The doctrinaire and the medium promote then the psychic shutdown of the Spirit according to captured intuition: indicative sentences of farewell; induced sleep; forwarding the spiritual benefactors present; issuance of a prayer etc. It is important that the Spirit becomes aware that he is always welcome to the meetings of the mediumship group.

The entity that was fully enlightened withdraws itself naturally from the medium, building on the care of friends from the team of spiritual workers.

In cases of Spirits who can't or don't want to withdraw from the medium, the dialogator should ask him to withdraw considering the job responsibility and the end the service. If necessary, you should ask the psychophonic medium cooperation, directing him to turn off the communication mentally.

As for the Spirit, give him respectful clarification, citing reasons that require his withdraw, such as:

- energetic wear and tear and the consequent mental overload;
- the need for other Spirits to communicate;
- that his time has run out, but that other opportunities will arise;
- The service is run by spiritual benefactors, who will provide a more complete assistance.

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<sup>292</sup> *Ibid.*, Ch. 39, p. 159.

<sup>293</sup> *Ibid.*, Ch. 33, p. 138.

**18<sup>th</sup> PRACTICAL ACTIVITY*****Mediumistic Exercise***

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## Mediumship: Study and Practice - Program 2

### MODULE III: THE SPIRITS' COMMUNICABILITY THEME 4: THE CARE OF SUFFERING SPIRITS (1)

Those Spirits in need of aid comprise a broad category of ill patients with different degrees of suffering, which includes from ignoring the very discarnation to the incarnate and / or discarnate stalkers (obsessive). Between the two extremes, there is enormous diversity of spiritual shortage, indicating alone, that every care should be considered specific, yet to present similar or common points. We should also consider that not all needy Spirits will manifest psychically, but only a few, those who previously were selected by the spiritual direction of the meeting and will act in a way, as representatives of different categories of suffering.

In general, it is known that sufferers have an intrinsic need to vent, exposing their pain, which can be expressed in many different ways: sadness, bitterness, sorrow, lamentation, irony, threats, desire for revenge etc. The rule is to listen to them with kindness and attention as if the outburst sets on the one hand, a kind of catharsis that produces relief, another provides the medium, the doctrinaire and other members of the mediumship group, the elements to assist with assertiveness. The outburst, however, should not degenerate into the imbalance that can disharmonize the group and even derail communication. Thus, it is allowed "(...) as long as the integrity of the mediums and dignity of the house are respected, considering, however, that the manifestations must comply with the disciplines of time."<sup>294</sup>

To support suffering Spirits in the light of the gospel and Spiritist precepts, is a task for all participants of the mediumship meeting, but the psychophonic medium and the dialogator stand out in the context of the care because, while the former allows bystanders to hear and support the pain the communicating Spirit, the second is in charge of delivering fraternal message on behalf of the group.

Brilliantly, and at the same time simple, the spiritual friend, Francisco Cândido Xavier, teaches us how to support the suffering Spirits, through message included in the book Psychophonic Instructions:

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*In dealing with our brothers out of balance, we need to narrow down our goodwill to the condition in which they are, so to speak to them with due advantage.*

*You are not unaware that every human being lives with ideas that become attached to them.*

*(...)*

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<sup>294</sup> Francisco Cândido Xavier, Waldo Vieira. *Desobsessão*. Ch. 34, pág. 141.

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*Even among you, it is not difficult to see ragged beggars, inside, are believed nobles, and well-born people, preserving the real humility in the heart, between love of neighbor and submission to God! ... Here, in the sphere where the earthly experience itself continues, the problems of this order only lengthen. We have thousands of brothers enslaved to the memories of which were in the past, but ignoring the transition of death, living lonely stagnant in tremendous illusion! ...*

*They feel owners of resources that they have lost a long time ago and affections of who already irreparably distanced from their way in which they have paralyzed own vision.*

*(...)*

*They feel alive, as alive as the time in which they intoxicated themselves in lies, glamor and power.*

*Time and life run forward, out of them, but inside they immobilized their souls in mental fixation of images and interests, which no longer exist except in the narrow world of these unfortunate brothers.*

*They want appreciation, consideration, support, affection...*

*We do not ask you to encourage them to fantasy, however, remember the need for our tolerance, so that we can work around, successfully, the complications and mazes, giving them at the same time, new ideas to undertake their own recovery.*

*Let's think of them as prisoners, whose misery should suggest us scorn or indifference, but deliberate and constant assistance to help each other.*

*Cultivate the conversation with the suffering discarnate without malignant curiosity, listening to them with serenity and patience.*

*Let us not forget that only the fraternal sympathy can guarantee the divine work of love.<sup>295</sup>*

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There are suffering Spirits who demonstrate keeping a strong linkage to the sensations of the physical plane, the life they had, the people they loved, the diseases they suffered from etc. Some of these Spirits may have fixed ideas, creating ideoplasty that prolong or worsen the state of suffering, making them abstract of the reality where you are. It is common to find in such Spirits, perispiritual mutilations or deformities, because of monoideism.

In the book *The Messengers*, we may find the story of an entity that, during the manifestation in the mediumistic session, had the stigmata of a disease, the trachoma (chronic bacterial infection of the conjunctive, eyelid and cornea), which greatly distressed him during physical existence and that even after discarnation he was still suffering the effects of the disease.<sup>296</sup>

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<sup>295</sup> **Francisco Cândido Xavier.** *Psychophonic Instructions*, Ch. 4, pp. 29-31.

<sup>296</sup> **Ibid.** *The Messengers*. Ch. 44, pp. 285-290.

In similar situations, we need to help them with tact and patience, explaining to them that discarnation-reincarnation are natural occurrences of life and disease and feelings need to be equated because they were linked to the physical body. But great care is required, because not always the Spirit understands that it has discarnated. This consciousness needs to be used with very good sense, in order not to disrupt the psyche of the communicant. Sometimes, the best is really not to inform that he no longer has a physical body.

The mediumship workers should be alert to manifestation of certain liars and frivolous Spirits, which tend to sow discord and disunity among the meeting participants because they are, in general, skilled manipulators of ideas and feelings. These Spirits are more frequent to the mediumship meetings than you think. Of such entities, Allan Kardec comments on:

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*(...) [are] deceiving, hypocritical, proud and pseudo-learners Spirits who have passed from earth to the spirit world and have adorned themselves with venerated names in order to seek (...) to give credence to the most bizarre and absurd ideas. (...).*<sup>297</sup>

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Regarding the mystifiers from the spiritual plane, the encoder clarifies:

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*There are Spirits who sow the seeds of antagonism among groups, who compel them to isolate themselves from each other and to look at each other with suspicion. This alone should be enough to unmask them because by acting in such a manner they themselves offer the most categorical denial of who they claim to be (...).*

*Furthermore, there are many other means for recognizing them. Spirits of the order to which they say they belong must not only be very good, but eminently rational as well. So then, pass their theories through the sieve of reason and common sense and you will see what remains of them. (...).*<sup>298</sup>

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Then the Encoder of the Spiritism concludes pointedly:

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*Mercilessly shun all Spirits who present themselves as exclusive counselors, preaching separation and isolation. They are nearly always in vain and mediocre Spirits, who tend to impose themselves on weak and credulous individuals, lavishing exaggerated praise on them in order to fascinate them and keep them under their domination.*

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<sup>297</sup> Allan Kardec. *The Gospel According to the Spiritism*, Ch. XXI, Item 7, p. 333.

<sup>298</sup> *Ibid.* Item 10, p. 338.

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*(...) It is incontestable that, by submitting all Spirit phenomena and communications to the crucible of reason and logic, it will be easy to reject absurdity and error. (...).<sup>299</sup>*

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In certain mediumistic groups where the study is deficient there are, occasionally, mediumistic communications supposedly attributed to Spirits that discarnated in childhood. This type of mediumistic communication contradicts serious spiritist guidelines, as Spirits discarnated in childhood are served by enlightened entities, leading them to existing specialized institutions in the spiritual world until the perispirit of each of them return to the adult form. The Spirit André Luiz transmits the following information:

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*(...) when the Spirit has already reached an elevated evolutionary level and has assumed mental command of itself, it acquired the ability to easily disengage itself from the impositions of the physical form, overcoming the difficulties of pre-adult discarnation. (...). However, the same does not apply for most children that discarnate. Souls that are still prisoners of unconscious automatism are relatively a long ways from self-governance. They rest and are led by nature, like babes in their mothers' laps. They are unable to undo the ties that bind them to the rigid principles that guide the world of forms; thus, they need time in order to be renewed. That is why we cannot do without the recovery time needed for someone who has left the physical vehicle in infancy (...). The length of that time depends on how the leaner applies him or herself to acquire inner light through his or her own moral growth.<sup>300</sup>*

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Brother Jacob, in the book *I Returned*, completes it with other information, to refer on an existing community in the Spiritual plane which houses discarnate Spirits aged between seven and twelve years: "(...) there are suitable places, where time and rest favor them awakening, in order to keep them from harm of adverse shocks."<sup>301</sup>

Another issue, not less important, regards to certain manifestations of Spirits that simulate speech of old blacks, Indians, mestizos etc. This is something that should have been overcome in Spiritist meetings, as it indicates doctrinal lack of preparation of the medium, since the Spirit had earlier and later reincarnations, learning other ways to express themselves.

We must consider that the Spirits do not convey the message through articulated words but by images which, when captured and decoded by the brain, will be expressed in language that everyone understands and in the usual way for people to express themselves. That is the reason for

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<sup>299</sup> *Ibid.*, pp. 339-340.

<sup>300</sup> **Francisco Cândido Xavier**. *Between Heaven and Earth*. Ch. 10, pp. 68-69.

<sup>301</sup> *Ibid. Returned*. Ch. 11, p. 94.

Allan Kardec to say that "(...) the Spirits only have one language, which is that of thought. Everyone understands this language - both humans and Spirits."<sup>302</sup>

Whatever the degree or kind of suffering presented by the communicating Spirit, the group must necessarily learn to prepare to serve them, making up for the existing weaknesses in the team as guides Emmanuel:

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*Those who know how to read should not neglect helping those who cannot  
Those who can express themselves clearly should teach others how to construct  
correct and expressive sentences.*

*Those who enjoy bodily health should seize the opportunity to assist the infirm.  
Those who have managed to light a small torch of faith within their Spirit  
should patiently support unfortunate persons who do not yet have the least  
notion of responsibility bore the Lord, thus helping them overcome their inner  
darkness.*

*(...)*

*Those who practice charity should have compassion on hardened souls,  
benefiting them with the vibrations of prayers.*

*Those who already value the treasure of humility should not avoid the proud,  
giving them a living example of the elements indispensable for inner change.*

*Those who have a good heart should not refuse to help those who do not, since  
badness invariably results from rebelliousness or ignorance.*

*Those who have found peace should support those who are desperate.*

*Those who possess joy should share their gift of contentment with the  
downhearted.*

*The Lord said that it is not the healthy who need a doctor, but the sick.*

*(...)*

*Life does not demand that you sacrifice yourself completely for others, but for  
your own sake you should not pass up the opportunity to do something for the  
common good.*<sup>303</sup>

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<sup>302</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XIX, Item 223, Q. 15, p. 288.

<sup>303</sup> Francisco Cândido Xavier. *Living Spring*. Ch. 28, pp. 69-70.

**19<sup>th</sup> PRACTICAL ACTIVITY*****Mediumistic Exercise***

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## Mediumship: Study and Practice — Program 2

### MODULE III - SPIRITS COMMUNICABILITY THEME 5: HELPING SUFFERING SPIRITS (2)

There are mediumistic meetings that are characterized for attending Spirits who show serious spiritual disturbance, and are described by Emmanuel as follows:

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*It is possible to get to know them.  
They come up, almost always, as crazy and forgetful, somewhere between denial and anger.  
They are discarnate creatures, Spirits who have lost their physical body because deliberately remained stuck in ignorance or cruelty. Now, all they find are their own memories to live and remember.  
They were surrounded by greed and continue locked in meanness. They gave in to the addiction and turned into vampires looking for those who accepted their unfortunate suggestions.  
They embraced delinquency and suffered from remorse in their own souls.  
They praised laziness and now feel the pain of regret.  
They mocked time and do not know what to do so that time does not mock them now.  
(...)  
You can, thus, see and hear them in mediumistic places, noticing their disturbing narratives and bitter words; however, you must help them in a respectful and affectionate fashion, as if you were helping a lost friend.<sup>304</sup>*

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Assisting such Spirits requires a good level of homogeneity in the group in terms of the Gospel and Spiritism knowledge. And expertise when handling Spirits with special needs, plus emotional balance to assist with care, kindness and assertiveness. You must have the habit of studying and praying, solid moral behavior, in order to counteract charges from those who are far from the good, bearing in mind the following premise: "(...) mediums are never so perfect that they do not have a weak side to be exposed to attacks (...)."<sup>305</sup>

#### **1. Spirits with severe spiritual unbalance**

We highlight some categories of Spirits that manifest during mediumistic meetings, but as they are significantly disturbed, the mediumistic group must learn to deal with them in order to offer good spiritual care.

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<sup>304</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch. 55, pp. 173-174.

<sup>305</sup> Allan Kardec. *The Medium's Book*. Part 2, Ch. XX, Item.226. Q. 10, p. 240.

Among them are Spirits who are more ignorant than evil, but there are others that are very hardened and rebellious, acting in different circumstances as relentless punishers. Many of them show, to clairvoyant and mediumistic perception, more or less severe deforming lesions to their perispirit. As a result of the disturbance they bring on them, Emmanuel refers to them as *Problem Siblings*:

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*They are always many. There are, sometimes, legions.  
 (...) They are discarnate and spread their venom in form of despair.  
 They are easily identified as rebellious. They talk about duty and move towards violence, and refer to their rights and turn into vampires. They cause pain to others, locking themselves up in their own pain.  
 They are commonly called "evil Spirits", when they more of Unhappy Spirits.<sup>306</sup>*

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Homicides and obsessors fit in such description. The different types of suicides, particularly the most severe cases, are out of the list, but they require solid care, full of love, patience and compassion, as these brothers are carrying within themselves atrocious suffering and therefore, are highly disturbed.

Spirits that manifest in mediumistic meetings have mild and severe deformities in their perispirit. Among them, we find those stuck with diseases they had when incarnated, those who suffered a sudden and violent death like car wrecks, murders etc. There are those who are kept under others' yoke, who make them suffer in the afterlife. When conveniently assisted in a mediumistic group, they are released from their own mental fixations, the lesions disappear and a certain level of harmony (if compared to all the suffering they had been through), is restored.

Certain injuries or perispiritual deformities, however, require time to heal. Sometimes one or more incarnations are needed.

That is the case of zoanthropy and ovoid Spirits. In the first process, the spirit partially or totally loses the human form, acquiring an animal one (wolf, snake, monkey etc.). In the latter, the loss of the human form is severe, which makes the perispirit to look like an oval structure, a little bigger than the size of a human brain. Under these conditions, such Spirits are indirectly assisted in a mediumistic meeting, through prayer and mental irradiation. They are unable to express themselves verbally, because of the severity of their situation.

Further information regarding zoanthropy and ovoid Spirits can be found in the book *Liberation*, by Spirit Andre Luiz, psychography by Francisco Cândido Xavier, FEB. Chapters 6, 7 and 8 explain ovoid Spirits. In chapter 5, there is a description of a case of lycanthropy.

Then, two illustrative examples of manifestations of Spirits suffering from serious psychological unbalance are given. Such manifestations are not uncommon in the mediumistic meetings.

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<sup>306</sup> Francisco Cândido Xavier. *Seara dos Médiuns*. Ch. 50, p. 163.

## 2. Persecutors and hardened obsessors

They are imperfect Spirits, very familiar to serious and educational mediumistic meetings. They are all Spirits who suffer, even if they do not admit it, and, at the same time, make others suffer because "(...) they indulge themselves in evil and are pleased when they have the chance to put it into practice. (...)." <sup>307</sup> In the spiritist ranking suggested by Allan Kardec, they are named *Impure Spirits*:

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*(...) They are inclined toward evil and make it the object of all their preoccupations. As advisory Spirits, they give unscrupulous advice, incite discord and distrust, and use all sorts of disguises in order to deceive more effectively. They associate with individuals whose character is sufficiently weak to make them yield to their suggestions and be led into misfortune, and they are pleased at being able to retard these individuals' progress by causing them to succumb in the trials they must undergo. (...) trivialness and coarseness of expression among Spirits, as among [incarnate] humans, is always indicative of moral if not intellectual, inferiority. Their communications reveal the baseness of their inclinations, and if they try to fool us by speaking sensibly, they are unable to maintain the ruse for very long and always end up betraying their origin. Certain cultures have transformed them into malevolent deities, while others have designated them as demons or evil Spirits. (...) They are the true scourges of humanity no matter what position they occupy, and no veneer of civility can ever cover their dishonor and ignominy [shame].* <sup>308</sup>

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Obsessors may or may not have connections from the past with the incarnate they are obsessing. Such persecution is similar to a predator, acting under revenge and hatred. During the mediumistic meeting assistance, they are not flexible and show little mercy. Members of the group, above all, the **dialogator** and the medium, need to know how to be firm with them, but also kind, not letting their clever arguments fool you, because, in fact, they are extremely unhappy creatures who wander in pain and in the dark, hurting and being hurt, taunting and being taunted.

If the Spirit remains adamant after all the attempts of assistance, the doctrinator, who keeps in tune with the spiritual benefactors, can intuitively suggest such Spirits to review the events at the time they occurred.

The team of spiritual workers induces the communicating Spirit to go back to the past, working in the core of their full memory. The memories comprised therein can be projected on a screen, named *ectoplasmic condenser*. It is "(...) a cloth screen measuring approximately one square meter,

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<sup>307</sup> Allan Kardec. *The Spirits' Book*, Q. 101, p. 91.

<sup>308</sup> *Ibid.* Q. 102, p. 92.

which appeared to be of sheer gauze and had distinctive controls.<sup>309</sup> Áulus, mentor quoted in the book *In the Domain of Mediumship*, explains what this apparatus is for:

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*"(...) it concentrates the energy rays projected by the participants of the meeting and reproduces the images that flow from thoughts of the communicating entity. Not only does this occur for our observation, but also for analysis by the counselor, who receives the images in his intuitive field, aided by the magnetic energies from our plane."*

*(...)*

*The spiritual guest only perceived the reflections of his own mind, similar to a person who examines oneself through a mirror.*<sup>310</sup>

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The participants in a mediumistic group should pay attention to certain obsession techniques used by obsessors, such as hypnosis along with specific use of magnetism. There is, in the spiritual plane, powerful magnetizers and hypnotists who, in order to overpower their victims, manipulate the feelings of guilt and remorse stored within its persecuted, due to the unfortunate actions committed in the past. André Luiz highlights a very important point when assisting obsessors: "(...) not always the real act of combating an obsession means breaking the obsessive process right away, given that, in many cases, both individuals must be slowly set apart (...)." <sup>311</sup>

Obsessions have many faces that those who study Spiritism need to be aware of. Among the obsessors, some stand out for their savviness and ability to use techniques and obsessive resources – the most used is locate a "central desire" or basic theme in the person they intend to develop such obsession – learned in institutions created for that purpose in the spiritual plane, generically known as "schools of avengers".<sup>312</sup>

Spirit addicts' manifestations are very common nowadays. Assistance through dialogue requires doctrine preparation and skill from the one in charge of it because such Spirits do not get rid so easily of chemicals and physical sensations that bring them pleasure, even if such substances undermine their psych.

Some go to the mediumistic meeting extremely dependent not on chemicals, but on badly conducted sex-related energies.

They represent a significant number of discarnate men and women who, during their incarnation, abused of sex and it's unfolding of actions (promiscuity, prostitution, pedophilia, rape, abortions etc.). After the death of their physical body, they drag to the grave the effects of their actions and, turning to incarnates, they remain subjugate to them, producing terrible scenes of desolation and

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<sup>309</sup> Francisco Cândido Xavier. *In the Domain of Mediumship*, Ch. 7, p. 73.

<sup>310</sup> *Ibid.*, p. 76.

<sup>311</sup> Francisco Cândido Xavier, Waldo Vieira. *Desobsessão*, Ch. 33, p. 138.

<sup>312</sup> Francisco Cândido Xavier. *Action and Reaction*. Ch. 8, p. 114.

pain. The consequences of their actions do not always show up immediately. They may manifest later, as

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*(...) victims of congenital deformity, mental alienation, paralysis, early senility, obsessions, childhood cancer, various types of nervous disorders, untreatable pathogenic processes and a whole array of ills deriving perispiritual trauma, which causes maladjustments in the subtle fabric of the soul, and thus requires a long and complicated endeavor of reparation (...).*<sup>313</sup>

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### **3. Suicide Spirits**

Not all suicides qualify as souls with serious imbalances. However, there are those who actually bring such qualification by the effect it caused on their own psyche and, consequently, in their perispirit. Generally, we can say that all suicides are victims of their own fault in an attempt to escape their anguish.

The level of suffering shown by suicides during their mediumistic manifestation is related to the means one used to commit suicide. So, there are *unconscious* or *indirect suicides* and *conscious* or *direct suicides*. The first represent the category of those who committed abuses against themselves and anticipated their discarnation. Among them are smokers, gluttons, heavy drinkers, and drug addicts. The latter are suicides that planned and executed the destruction of their own physical body. They suffer and are immensely unhappy, trapped in oppressing regrets.

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*Some suicides continue experiencing the same physical pain they felt during their last moments on earth, in their somatic body, indefinitely. For years, they feel terrible toxic prints which annihilated their energy, the brain being drilled by the foreign part of the gun used in that extreme action, the weight of the heavy wheels under which they jumped trying to desert life, silent and sad waters passing over their remains, where they sought to forget their duties in the world and, commonly, the worst emotion of a suicide is to track, minute by minute, the process of their body decomposition in a grave, rotted and covered in worms. Of all sidetracks one may take in life, suicide is, perhaps, the worst of them, for its characteristic of false heroism, absolute denial to the law of love and supreme rebelliousness to the will of God, whose justice has always come with the Light of Mercy.*<sup>314</sup>

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<sup>313</sup> *Ibid.* Ch. 15, pp. 220-221.

<sup>314</sup> **Francisco Cândido Xavier.** *O Consolador*. Q. 154, pp. 106-107.

The book *Memoirs of a Suicide*, by the medium Yvonne do Amaral Pereira, FEB edition, is a must-read book for those who want to understand the mind and the suffering of suicides and the best way to help them.

### **20th PRACTICAL ACTIVITY**

#### **Evaluation of Mediumistic Exercises**

(Annex IV, pages 182-184)

**Comments:**

- Suspend the exercises on this day
- If necessary, continue with the supervised mediumistic meeting (mediumistic exercises) for one or two semesters.

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## Mediumship: Study and Practice — Program 2

### COMPLEMENTARY ACTIVITIES TO MODULE III (optional)



The following text can be used for the End of Program 2 Seminar and Mediumship Course: *Study and Practice*. In addition to the ones registered in the course, the seminar should involve the participants of mediumistic groups and other workers of the Spiritist Center who are interested in the theme.

#### **Analyzing and Sharing Mediumistic Messages**

One of the *Revista Espírita* correspondents asked Allan Kardec one day: "Should we publish everything the Spirits say?" Allan Kardec, answered him with another question: "(...) would it be nice to publish everything the men think?"<sup>315</sup> However, before giving his final opinion on the subject, the Kardec commented as follows:

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*Whoever has a sense of Spiritism, no matter how superficial it is, knows that the unseen world is comprised of all who left their visible body on Earth. However, just because they got rid of their physical body, it doesn't mean those Spirits have turned into angels. We find them in all levels of knowledge and ignorance, of morality and immorality; this is what we must not lose sight of. Let us not forget that among the Spirits, as it happens on Earth, there are frivolous, harebrained, sneering, (pseudo wise); vain and proud, not fully*

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<sup>315</sup> Allan Kardec. *The Spiritist Magazine* - Psychological Studies Journal. Year II, November 1859, p. 423.

*knowledgeable; hypocrites, mean and (...) there are the sexy, the ignoble and lustful, who crawl in mud. Besides, just like on Earth, we have good human beings, benevolent, enlightened, beings with sublime virtues (...); however, the spirit realm comprises more beings who are more advanced both intellectually and morally than the most enlightened human beings, and others that are still under the least enlightened people.*<sup>316</sup>

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Continuing with his thoughts, he analyzes the need to verify, with clarity, the content of the message, the language the Spirit uses to express it, qualifying it, somehow, before making the decision to disclose it or not.

*Since these [discarnate] beings have the means to communicate with incarnate, to express thoughts using intelligible signals, their communications should be the reflection of their feelings, qualities or vices. The messages will be as light, trivial, rude, obscene, wise, sensible and sublime as their character and their elevation. They show themselves by the language they use. That's why one cannot blindly accept all that comes from the spiritual realm; it must be strictly controlled. (...).*<sup>317</sup>

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The following comments clearly state Allan Kardec's thought on the topic and that should serve as a model for all spiritists.

*Besides communications that are truly bad and they shock any delicate ears, there are others that are simply trivial or ridiculous. Will there be any inconveniences in sharing them? If they are shared for what they are worth, they will be just unsuitable; if they are a matter of study, comments and necessary corrections can be instructive, contributing to spread the word about the spiritual realm in all its aspects, if all the precautions actions are taken with prudence and kindness everything can be said; the problem lies in considering serious things that shock the common sense, reason and conveniences. In this case, the danger is greater than you think. (...).*<sup>318</sup>(Editor's emphasis).

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It naturally raises a question: what kind of risks can occur if trivial mediumistic messages are disclosed, some of which can even shock common sense, reason or morality? Revealing himself as a shrewd analyst, Kardec explains:

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<sup>316</sup> *Ibid.*, pp. 423-424.

<sup>317</sup> *Ibid.*, p. 424.

<sup>318</sup> *Ibid.*, p. 425.

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*First of all, these publications have the inconvenience of misleading people who are not in a position to take them further or to discern true from false, especially on an issue as new as Spiritism. Secondly, those are the weapons provided to the opponents, who do not waste any time in taking arguments out from this fact in order to go against the high morality of spiritist education. We insist: evil lies in considering as serious things that are notoriously absurdities. Some of them can see profanation in the ridiculous label we lend to certain characters justly venerated, and to whom we assign a language style that is not theirs.<sup>319</sup>*

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The Encoder features other well-reasoned considerations, suggesting we act with caution before releasing mediumistic messages that may raise doubts regarding their content or identification of the Spirit writing it:

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*Later, when Spiritism is more spread out, better known and understood by the masses, such publications will not have greater influence than a book full of scientific heresies has nowadays. Until then, it is never too much to act with prudence, since there are communications that may damage the cause they want to defend, even more than most attacks and insults made by certain adversaries; if some aimed that goal, they could not be more successful. Certain authors make the mistake of writing about a subject before diving into it sufficiently, making room for educated criticism (...).<sup>320</sup>*

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As a conclusion, asserts Allan Kardec:

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*(...) Rough and inconvenient communications, or simply false, absurd and ridiculous, cannot arise from anyone other than inferior Spirits: mere common sense indicates that. (...) The importance given to their communications is what attracts, excites and encourages them. The only true form of keeping them away is to prove we cannot be deceived by them, rejecting mercilessly, as apocryphal and suspect, everything that is not reasonable, everything that denies the superiority attributed to the manifesting Spirit and whose name it claims to have. Hence, when they see they are wasting their time, they go away.<sup>321</sup>*

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<sup>319</sup> *Ibid. ibid.*, p. 425.

<sup>320</sup> *Ibid.*, p. 426.

<sup>321</sup> *Ibid.*, p. 427.

Hermínio Martins provides precious information about the communication, analysis and publication process of mediumistic messages in the book *Sobrevivência e Comunicabilidade dos Espíritos*. We recommend fully reading chapter one, from which we took the following information:

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*The other side of communication that interests us, Spiritists, is disclosing spiritual content of the doctrine among men and women by means of the spoken or written word. In this field, there is a modern and vast improved framework available, but it is clear that such methods which enable huge possibilities for expanding spiritual horizons of mankind also command, with equal force, limitations that imprison us within the rigid schemes of our era. It happens because our message of peace and understanding, of light and love, has to compete with all the huge fuss modern advertising created. (...). Moreover, surveys made by experts showed the impact of the marketing message on the human masses is in inverse ratio to its seriousness. It means that it is easier to get the public's attention to frivolous communications, that appeal to the senses and immediate interests, than to those serious, noble contents aimed for higher goals in life. (...).<sup>322</sup>*

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That is a clear and objective explanation, the existence of so many bad publications, including in the spiritist area, many of them are full of spiritist doctrinal errors and are disrespectful, considering the unscrupulous use of renowned names, which, when incarnate, provided several examples of seriousness and respectability, knowledge and morality.

Enlightened Spiritists, wherever they may be, show they are committed to the cause. They are loyal to the Doctrine and do not run away from the purpose of becoming good people. They are not fooled by detrimental information, deceitful even, present in some publications, supposedly coming from higher Spirits, which do not resist to serious analysis and what is worse, and go against the most elementary Spiritist principle: universal control of the Spirits' teachings brilliantly entered by Allan Kardec in the first chapter of *The Genesis. Miracles and predictions*, and covers the character of the Spiritist Revelation. It is important to check it out.

Under such conditions, it was only fair and necessary to follow Bezerra de Menezes's advice: "(...) Therefore, we should remain vigilant. Jesus in Revelation and Kardec in clarifying sum up the many codes for orientation and conduct. (...)."<sup>323</sup>

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<sup>322</sup> **Hermínio C. Miranda**. *Sobrevivência e Comunicabilidade dos Espíritos*. Ch. 1, p. 16.

<sup>323</sup> **Juvanir Borges de Souza (coord.)**. *Bezerra de Menezes: Ontem e Hoje*. Part 3, Ch. 16, p. 153. (Psychographic message by Francisco Cândido Xavier Message, published in *Reformador* April 1977, p. 104)

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*Mediumship:  
Study and Practice*  
*Program 2*

Annex I  
Mediumistic Group Training

## Mediumship Course: Study and Practice - Program 2

### ANNEX I: MEDIUMISTIC GROUP TRAINING

#### TRAINING GOAL

- Offer to Mediumship Course participants: Study and practice, Program II, opportunity to monitor as observers the functioning of a serious and educational mediumistic meeting.

Before sending participants enrolled in Program II (coming from Program I or similar courses) to work as a trainee in a mediumistic group, it is important to make sure they show positive emotional and mental conditions and, if they are committed to continue following the program, whose practical activity is the mediumistic meeting.

In case of doubt, by the participants themselves or by the monitors or even if some kind of impediment was detected, be it temporary or permanent, it is preferable to postpone their participation in mediumistic meetings, even though these are supervised. This is a measure of common sense and prudence, since we must be cautious with the mediumistic practice in a Spiritist Center in order to preserve the mental harmony of the team, as stated by Spirit Manoel Philomeno de Miranda:

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*A serious mediumistic meeting, in the light of Spiritism, consists of a high quality set, operating according to superior goals that are to be achieved. As it is developed in our energy levels, serious requirements are demanded in order to reach the goals, step by step, until the final stage of the process. It is not an activity with purely transcendental characteristics, but a work that is based on charity, having in mind the Spirits to which it is directed. It is formed by a group of responsible people who are aware of what they should accomplish, and who received previous training in order to match the tasks they are all invited to pursue in the blessed place where they program its performance. It should comprise connoisseurs of the Spiritist Doctrine, people who are engaged in the practice of charity under any aspect possible, in a way to handle moral credits towards the sovereign codes of Life, thus attracting upright entities, concerned with the good of humankind. It is the result of two clusters of lucid servers - discarnate and incarnate Spirits - who have the primary task of keeping the principles and goals in harmony, so that the works they plan can be performed in perfect harmony.<sup>324</sup>*

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<sup>324</sup> Divaldo Pereira Franco. *Mediumistic responsibility In: Reformador*. November 2007, pp. 414-416.

Regarding the training itself in mediumistic groups, it must be carried out whenever considered the most appropriate time for that, always according to the Spiritist Center's needs: at the beginning, during or after the completion of the practical activities of Program II.

The length of this training also varies, according to local characteristics, the Spiritist Center, and the conditions the mediumship course is under.

In general, the criteria and basic guidelines for training are the same as indicated for visitors that occasionally attend mediumistic groups. (See in Module I of this program, theme 4 *Mediumistic Meeting: incarnate participants*, sub item 4 - Visitors) that, according to the Spirit Andre Luiz, visitors should remain "(...) on a constructive observation. However, it is important to be careful not to have them come in large numbers so that the meeting vibration does not suffer inadequate changes."<sup>325</sup>

### **SUGGESTED SCRIPT FOR MEDIUMISTIC GROUP TRAINING**

1. The person in charge of the Course, or someone appointed by them, contact the heads of the mediumistic groups in the Spiritist Center beforehand and they plan together a kind of internship program that will be forwarded to the monitors.
2. The monitors/learning facilitators meet with the trainees to show them the requirements and guidelines: number of people being referred to each mediumistic group; day, time and place of operation of the meeting; expected behavior of trainees, etc.
3. At this same meeting, each trainee receives a copy of the form related to the training evaluation (annex 3), which should be fulfilled upon completion of the mediumistic group visits.
4. The training guidelines must contain clear information, including the following:
  - The training should be of two mediumistic group visits, at least.
  - The training can take place in one or more mediumistic groups, according to the possibilities of the Spiritist Center.
  - Trainees must be present at the location where the mediumistic group on the day and time previously arranged, accompanied by their monitor, who will introduce them to the head of the group and the other participants of the meeting. The head of the group is to receive beforehand a list with trainees' names from the mediumship course coordinator.
  - The trainees follow the meeting as interested observers; bear harmonic mental attitude; stay put, without noisy demonstrations but focused so that they do not feel sleepy.

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<sup>325</sup> Francisco Cândido Xavier, Waldo Vieira. *Desobsessão*. Ch. 21, p. 89.

- Paying close attention to the stages of the meeting, trainees carry out continuous control over themselves in order not to act as mediums, since their goal there is that of mere spectator.
5. The number of people being referred to mediumistic meetings depends on the availability of the aforementioned groups.
  6. Once such visits are completed, the trainees take notes of comments on stage evaluation form (see Annex 3), which were handed to them. These notes will be used as an input for the training assessment, scheduled to be held at the third meeting of the courses practical activity, or on date and time set by the course coordination.

It is important to highlight that, during the training, the Mediumship Course meeting: *Study and Practice*, Program 2, continue normally. However, the time reserved the first three practical activities will be developed as follows:

- A. First meeting: participants receive information about the training that they will perform in the mediumistic groups in Spiritist Center groups and the training assessment forms.
- B. Second meeting: after a theory lecture, the conditions for the course's supervised mediumistic meetings will be analyzed. (Annex II: general table, items 1 and 2.).
- C. Third meeting: once the theory study is concluded, the practical activity planned in the stage review (Annex III), once this has been carried out, based on the records of the trainings entered in the evaluation form. The possibility of the training has not yet been carried out, then the meeting scheduled, supervised psychic in accordance with the guidelines contained in annex II.
- D. It is important to emphasize that, regardless of the time when the training course has been held (beginning, middle or end of the course), and what was its duration (two or more visits) make the same assessment, based on the records of the interns, in a meeting specifically indicated to satisfy this purpose.

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# *Mediumship: Study and Practice*

## *Program 2*

### Annex II Guidelines for Practical Activities and Supervised Mediumship Meetings

## Mediumship: Study and Practice - Program 2

### ANNEX II: HOW TO PERFORM PRACTICAL ACTIVITIES AND THE SUPERVISED MEDIUMSHIP MEETING IN THE MEDIUMSHIP COURSE

The practical activities foreseen for the Course are twenty in number and are classified into two types:

- I. Actions related to the internship in the mediumistic group and evaluation of this internship (annexes I and III);
- II. Guidelines for the development of the supervised mediumship meetings and its evaluation. (Annexes II and IV)

The general framework, indicated below, includes the practical activities programmed for the Course. The mediumistic exercise, properly speaking, begins on the fourth meeting of the Course.

<b>Mediumship: Study and Practice - Program 2 Development of Practical Activities</b>	
1 <sup>st</sup> Practical Activity	<ul style="list-style-type: none"> <li>• Explanations about the internship in mediumship groups.</li> <li>• Information on when the internship will take place in the mediumship meetings and the duration.</li> <li>• Clarification that the course study meetings will continue normally in the usual days and times, regardless of the internship in the mediumship group, which will happen in parallel. (Annex I).</li> </ul>
2 <sup>nd</sup> Practical Activity	<ul style="list-style-type: none"> <li>• General explanations regarding:               <ul style="list-style-type: none"> <li>a) purposes and operation of the supervised mediumship meeting; (General Table, Items 1 and 2 of this Annex II)</li> </ul> </li> </ul>
3 <sup>rd</sup> Practical Activity	<ul style="list-style-type: none"> <li>• General clarification regarding the conditions of evaluation of the Internship, which will be recalled before the beginning and end of the internship. (Annex III)</li> <li>• Performing mental irradiation exercise, asking the participants to remain in intimate harmony, but open to possible spiritual perceptions.</li> </ul>
4 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>• Beginning of the supervised mediumship meeting, brief analysis of item 3 and 3.1 of this Annex II, followed by mediumistic exercise itself (supervised mediumship meeting).</li> </ul>
5 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>• Analysis of item 3, sub item 3.2 (Annex II + mediumistic exercise)</li> </ul>
6 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>• Analysis of item 3, sub-item 3.3 (Annex II + mediumistic exercise)</li> </ul>

<b>Mediumship: Study and Practice - Program 2 Development of Practical Activities</b>	
7 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Evaluation of the mediumistic exercises performed to date. (Annex IV). It is recommended to suspend the mediumship practice on this day.</li> </ul>
8 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Analysis of item 3.4 (Annex II + mediumistic exercise)</li> </ul>
9 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Analysis of item 3, sub-item 3.5 (Annex II + mediumistic exercise)</li> </ul>
10 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Analysis of item 3, sub-item 3.6 (Annex II + mediumistic exercise)</li> </ul>
11 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Analysis of item 4, questions 1, 2 and 3 (Annex II + mediumistic exercise)</li> </ul>
12 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Analysis of item 4, questions 4 and 5 (Annex II + mediumistic exercise)</li> </ul>
13 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Analysis of item 4, questions 6 and 7 (Annex II + mediumistic exercise)</li> </ul>
14 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Analysis of item 4, question 8 (Annex II + mediumistic exercise)</li> </ul>
15 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Evaluation of the mediumistic exercises performed to date. (Annex IV). It is recommended to suspend the mediumship practice on this day.</li> </ul>
From 16 <sup>th</sup> to 19 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Mediumistic exercise, exclusively.</li> </ul>
20 <sup>th</sup> Practical Activity	<ul style="list-style-type: none"> <li>Evaluation of the mediumistic exercises performed to date. (Annex IV). It is recommended to suspend the mediumship practice on this day.</li> </ul>

At the end of Program 2, if the Coordination of the Mediumship Course: Study and Practice Course understands that there are participants who need more time to practice mediumship, they may extend the supervised mediumship practice by one or two semesters in the meetings of the Mediumship Course, or may be referred to mediumistic groups, where they will remain as assistants, always according to the existing possibilities in the Spiritist Center.

Participants who reveal possibilities to continue their Spiritist development (regardless of whether it bears mediumship or patent effects) may be referred to the mediumistic group of the Spiritist institution provided they effectively demonstrate harmonic spiritual conditions and commitment to the Spiritist task of mediumship.

Such arrangements prove useful in order for the supervised mediumship meeting, the main focus of Program II of the Course, be conducted correctly without major difficulties by both the physical and the spiritual plane teams.

## Mediumship Course: Study and Practice - Program 2

### ANNEX II: HOW TO PERFORM PRACTICAL ACTIVITIES AND THE SUPERVISED MEDIUMSHIP MEETING IN THE MEDIUMSHIP COURSE

#### **1 PURPOSE AND CONDITIONS FOR THE OPERATION OF PRACTICAL ACTIVITIES AND SUPERVISED MEDIUMSHIP MEETINGS**

As discussed above, the supervised mediumship meeting is the main practical activity planned for Program 2, Mediumship Course: Study and Practice. Prior to its realization, however, some clarifications are indicated: internship in mediumistic groups of the Spiritist Center, developed in two visits, followed by evaluation of the internship.

The practical activities of Program 2 of the Course involve two purposes: to offer to the enrolled the conditions to exercise the mediumship faculty, in the individuals who have it effectively, that is, those "(...) who possess a well characterized mediumistic faculty that express itself through patent effects, of a certain intensity, which depends on a more or less sensitive physical organization. (...)." <sup>326</sup> Provide all participants with harmonious, serious and instructive conditions for the exchange between the two life planes, always having as a script the postulates of the Spiritist Codification and the Gospel of Jesus.

The contents of the *Mediumship Course: Study and Practice, Program 2* are open to participants who have undergone a basic learning of mediumship (Program 1 or similar), and who have the emotional and psychic conditions to participate in the task. In this context, the coordinator or person in charge of the course at the Spiritist Center has previously a list of participants who will be referred to Program 2. A list that has been prepared based on analyzes and evaluations previously carried out individually and/or in groups, soon after the completion of Program 1 of the Course.

Each weekly meeting of the Mediumship Course: Study and Practice, Program 2, will take place in two hours, subdivided into two distinct moments: one for the theoretical study and, subsequently, another for practical activities. Both are configured as follows:

- First part: expositions of theoretical subjects, considered necessary for the future worker of the mediumistic group. This is an objective exhibition, not exceeding 40 minutes. They can be carried out with or without the support of audiovisual resources, but should favor the interest and effective participation of the enrolled ones. However, because it is an activity that precedes the mediumship practice, it should be conducted in a climate of tranquility, without controversies of any nature or heated debates / discussions.
- Second part: refers to activities that occur immediately after the theoretical explanation. They are characterized by the performance of practical activities facilitating the mediumistic

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<sup>326</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XIV, Item 159, p. 217.

exchange between the discarnate and incarnated, in which the manifestations of the Spirits, suffering and spiritual benefactors, occur spontaneously.

## **2 GUIDELINES FOR PARTICIPANTS REGISTERED IN THE COURSE, PROGRAM 2**

Participants in Program 2 should develop certain habits and attitudes necessary for the absorption of good spiritual influences and the neutralization of the negative attacks of Spirits still bearing some spiritual inferiority.

The following guidelines are given to all course participants:

- Develop the daily habit of prayer, especially before the resting of the physical body and the awakening of a new day in reincarnation.
- Assiduously attend one of the meetings of evangelical-doctrinal explanation (public lectures) of the Spiritist Center.
- Receive a pass or seek the spiritual care (fraternal assistance) of the Spiritist Center, whenever it feels necessary. In general, after the public lectures there is a pass service. Spiritual service may be available at specific times, in different Spiritist Centers.
- Hold a Gospel at Home, systematically, alone or with family and / or friends.
- Integrate into a work of social and spiritual assistance and promotion of the human being offered by the Spiritist Center, related to the care of children, young people and adults of different age groups (such as the elderly) who are in a state of social vulnerability.
- Become accustomed to reading, watching videos, listening to educational CDs of a doctrinal and evangelical spirit.
- Always count on the vigilant, guiding and enlightened spiritual assistance of discarnate benefactors who have made commitments to the group and to the task.

## **3 GUIDELINES FOR THE SUPERVISED MEDIUMISTIC PRACTICE FROM THE MEDIUMSHIP COURSE, PROGRAM 2**

Below we present some guidelines related to supervised mediumistic practice, which is scheduled to be held in the Mediumship Course, Program 2, pointing out, however, that these clarifications must be transmitted gradually, in the initial minutes of each practical activity, to be fully assimilated. (See explanatory table on the first page of this Annex II).

### ***3.1 The mediumship meeting must take place under the supervision of experienced workers***

Due to the seriousness of the endeavor, the work must rely on the direct assistance of experienced Spiritist collaborators, all integrated into the mediumistic groups of the Spiritist Center. It is desirable that the team also count on the support of at least one psychophonic medium and one

enlightening (dialogator) that, in turn, reveals to have evangelical-spiritist doctrinal preparation and experience of mediumistic practice.

The direction of the group should be carefully selected, considering that you will get along with beginners / inexperienced people in mediumistic practice. The group will therefore be led by someone who has intimacy with the mediumistic practice, and may even be the same monitor of the theoretical study. This cooperator must possess sufficient moral, psychological and doctrinal conditions to know how to lead the meeting with profit: leadership, discipline, tact, kindness, patience and evangelical-spiritist knowledge.

### ***3.2 The location of the supervised mediumship meeting***

Nothing prevents the meeting from being held in the same place where the theoretical study took place, provided there are minimum operating conditions: silence favorable to the introspection and mental concentration of the participants; Low brightness; Paper, pencil and space for possible psychographers; Chairs, etc.

It is important to define the roles of each collaborator in the meeting: who coordinates and replaces the direction of the group, based on what has been studied in theoretical theme 4 (Mediumistic meeting: incarnated participants); who acts as a medium; who dialogues; who integrates the support or support team.

### ***3.3 The manifestation of the Spirits must occur spontaneously***

As the schedule of the meeting is in charge of the discarnate team, in no case induce, by words or gestures, the beginner medium to serve as an intermediary of the Spirits. If there is positive mediumship, even if still incipient, the spiritual advisors will know how to act.

The leader of the meeting, however, must be attentive to the possible manifestations of the beginner medium, assisting him with kindness and clarity. You should strive to maintain a climate of cordiality and friendliness, free of tensions.

There may be some natural inhibition on the part of the participants at the beginning of the mediumship practice. Thus, the experienced medium present at the meeting can make one or other communication of the Spirits possible, but keeping in mind so that the novice has the chance to work also in the mediumship.

It is necessary to consider that mediumship reveals itself differently in each medium according to their individual characteristics. Thus, the leader observes gestures, physiognomic aspects and other characteristics that may suggest a spiritual approach. Another important consideration is to observe if among the beginner mediums there are those who can be leveraged as dialogators, to apply pass, to say prayers or to perform mental irradiations during the meeting. This information is outlined during the evaluation of the meeting and in the conversations established with the members of the group.

At times, it is the participant himself who spontaneously informs the indications of the mediumistic faculty that he possesses or is in the process of hatching. You have to watch everything carefully. For example, if the participant says, "I feel like talking to the Spirit, helping him"; "I feel overwhelmed by the urge to involve the spiritual patient in my energies"; "Thoughts cross my mind and I feel like transmitting them verbally, or in writing"; and so on.

In the face of such occurrences, the leader must offer conditions for the outbreak and development of the mediumistic faculty: by placing paper and pencils for the one who has expressed the will to write; Ask the participant who claimed the need to express thoughts that cross his/her mind that, in the moment of the mediumistic practice, manifest them out loud; To allow the one who expressed the desire to converse with the Spirit to direct some words to the sick spiritual communicator during the course of the dialogue (over time, this participant will be able to carry out the complete dialogue); Invite the other member of the group to apply for a pass, mentally irradiate or deliver prayer.

Not all participants will demonstrate aptitude for psychophony, psychography or clairvoyance, mediumistic faculties considered common. However, other members of the meeting may present signs indicative of other mediumistic types, since mediumship, in itself, "is not limited to so-called 'mediums'. All individuals possess it because it entails spiritual perception, something which should be encouraged within us. (...)." <sup>327</sup> (Directly from the original).

Always keep in mind that the improvement of the mediumship practice is gradual, effectively initiated in the preparatory courses of mediumship, which precedes the participation of the spiritist worker in the mediumistic group, properly speaking.

### **3.4 Period of time indicated for mediumistic practice**

The manifestation of Spirits should not exceed one hour, during which the following steps are considered: a) beginning: brief opening prayer, with or without soft background music; b) development: spontaneous manifestation of suffering Spirits and dialogue with them; Irradiation and brief closing prayer. c) Evaluation (10-15 minutes): under the leadership of the meeting leader, the participants clarify their questions and issue pertinent comments, presented in a fraternal and respectful tone. Specific evaluation meetings should be scheduled, at a date and time previously scheduled, in order to better understand the process of mediumistic exchange

Note: There may be manifestation of a spiritual benefactor at the beginning or end of the meeting, or on both occasions, according to the spiritual schedule. This manifestation is not mandatory, so that, if it does not occur, there is no reason to worry. When the right moment arrives, the benefactor will manifest himself naturally.

It is also important to consider that if there is no mediumistic manifestation on the part of the beginner mediums, one can make prayers and mental radiations for the benefit of the team and the

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<sup>327</sup> Francisco Cândido Xavier. *Missionaries of the Light*. Ch. 3, p. 33.

suffering ones, waiting, possible communications of the Spirits. If these do not occur, close the meeting before the set time.

With the sequence of work, with more integration of the two teams, the incarnate and the discarnate, things will adjust.

### **3.5 Support for the beginner medium: the outbreak of mediumship**

With regard to the emergence of mediumship, participants should be properly advised that the process may occasionally bring about some organic and psychological changes - perfectly manageable - arising from the approach of a suffering entity: "Unusual emotional reactions. Feeling sick, only apparently. Chills and malaise. Unusual irritations."<sup>328</sup>

It is also common, at the beginning of the mediumistic practice, to be emotive easily, to feel the need to cry, to have feelings of anguish or sadness. At other times one becomes easily bored, alternating between impatience and calmness. Sometimes it is filled with indescribable feelings of joy and peace.

There are beginner mediums who report the onset of localized pains (head, stomach, spine etc.) or pressure on the neck / forehead / shoulders. Others, especially those who are willing to donate radiant energies, feel gastric malaise, nausea, or the sensation of being swelling, expanding.

All these events are related to the personality of the medium, his personality, his organic and psychic constitution, the degree of his sensitivity and, also, subjection to spiritual influences. Thus, Martins Peralva ponders:

Sometimes it appears without any symptoms. Spontaneous. Lush. (...) Patience, perseverance, goodwill, humility, sincerity, study and work are extremely valuable factors in mediumistic education. No one knows how long development will take. Patience helps to wait. (...).<sup>329</sup>

On the other hand, there is an increasing occurrence of mediumship in mediums that practically do not somatise the sensations provoked by the approach of suffering Spirits.

Prudence indicates, however, that it is necessary to check whether the outbreak of mediumship is indeed occurring or if the difficulties reported would not be related to other factors: organic diseases, trial situation, existential stress, persistent spiritual influence etc. As it is not always possible to verify if the symptoms are related to the outbreak of mediumship, students will be directed to strengthen their psychic barriers, incorporating appropriate behaviors, indicated behaviors are listed in item 2 of this Annex (Orientation to participants enrolled in the Course, Program 2).

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<sup>328</sup> Martins Peralva. *Mediumship and Evolution*. Ch. 3, p. 15.

<sup>329</sup> *Ibid.*. Ch. 3, p. 16.

### **3.6 Support for the beginner medium: mediumship of patent effects and mediumship without patent effects**

Regardless of the type and degree of mediumship, it may have obvious effects or not. Even knowing that a priori all human beings are mediums, not always the faculty is easily perceived.

As has been said previously, the most common mediums of patents effects are the psychophonic, psychographers and seers. In the others, mediumship is not ostentatious, as is the case with dialogators (doctrinaires or enlightening mediums) and in the leader of the mediumship meeting who, in general, possess intuitional and inspirational mediumship. The supporting mediums have a greater capacity to expand their vital fluids by prayer, passes, or by mental irradiation.

Below we present some guidelines considered useful for mediumistic practice, especially when it is at the beginning.

#### **4 GUIDELINES EXTRACTED FROM THE MEDIUMS' BOOK**

The following guidelines are directed to all team members, regardless of whether or not they possess ostensible mediumship. They are doctrinal explanations taken from *The Mediums' Book*, considered as references to assist anyone who wishes to join a mediumistic group, or who is already part of it.

**Question 1:** Does the development of mediumship have any relation to the medium's moral development?

**Answer:** "No. The faculty per se is organic and therefore independent of morality. However, the same does not apply concerning its use, which can be good or bad according to the medium's character."<sup>330</sup>

**Question 2:** Why there are unworthy persons who are endowed with mediumship?

**Answer:** "(...) you could just ask as well why God has given good eyesight to criminals, dexterity to thieves, or eloquence to those who only use it for evil. The same applies to mediumship: unworthy individuals have been endowed with it because they need it more than others in order to better themselves. (...)"<sup>331</sup>

**Question 3:** Do the mediums who misuse their faculties, or do not use it for providential purpose, suffer the consequences of this lack?

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<sup>330</sup> Allan Kardec. *The Mediums' Book*. Part. 2, Ch. XX, Item 226, Q. 1, p. 299.

<sup>331</sup> *Ibid.*, Q. 2, pp. 299-300.

**Answer:** “If they put them to bad use, they will be doubly punished since they will have lost the opportunity to profit from a way of enlightening themselves. A person who sees clearly and stumbles anyway is more culpable than someone who is blind and falls into a ditch.”<sup>332</sup>

**Question 4:** Why do spiritual counselors insist on transmitting moral messages to mediums?

**Answer:** The “(...) purpose is to enlighten them concerning a constantly-repeated subject or to correct them of certain defects. This is why Spirits always speak to some about pride and others about charity. (...). Most of the time, unfortunately, they do not apply such warnings to themselves.”<sup>333</sup>

**Question 5:** Can spiritual counselors provide moral advice to others through a medium?

**Answer:** “Almost always such warnings and advice are not directed toward them, but to others whom we can only reach through their mediumship. Nonetheless, mediums should try to profit from them themselves unless they are blinded with vanity.”<sup>334</sup>

**Question 6:** Is there any rule or guideline that teaches how to develop mediumship?

**Answer:** Means have been sought for finding processes for the developing of mediums as well as for diagnosing mediumship. However, at present, we know of no other means that are more effective than the ones we have just prescribed. By supposing that the obstacle to developing the ability is entirely physical, some individuals attempt to overcome it through a kind of gymnastics that can almost dislocate the arm and the head. We will not describe this process (...). If the seeds of the faculty are not there, nothing will work, not even the use of electricity, which some have already employed without success.<sup>335</sup>

**Question 7:** What is the greatest difficulty that beginner mediums face?

**Answer:** The main difficulty encountered by most novice mediums involves having to deal with less evolved Spirits, and they should consider themselves fortunate when such Spirits are merely frivolous. All their attention should be employed not to allow them to gain a foothold, for once they are firmly attached, and it is not always easy to break free of them. This is the paramount importance, especially at the beginning, in which, without taking the necessary precautions, it is possible to lose the fruits of the finest abilities.<sup>336</sup>

**Question 8:** What is the highest purpose of mediumship?

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<sup>332</sup> *Ibid.*, Q. 3, p. 300.

<sup>333</sup> *Ibid.*, Q. 4, p. 300.

<sup>334</sup> *Ibid.*, Q. 5, p. 301.

<sup>335</sup> *Ibid.* Ch. XVII, Item 208, pp. 266-267.

<sup>336</sup> *Ibid.* Ch. XVII, Item 211, p. 268.

**Answer:** "Don't think that mediumship is given only to one or two individuals: rather, the objective is greater: it is meant for all humankind. (...)." <sup>337</sup>

Faced with such thoughtful and enlightening considerations, the leader and other members of the team must remain attentive to the educational process itself of their psychic faculties.

Psychophonic mediums must learn to express the suffering and difficulties of the spiritual patient with balance, exercising emotional self-control, and neutralizing the impacts of self-communication. At the same time, they need to learn to control certain mood manifestations, very common in the beginner; Wheezing; Movement / twisting of hands and / or body; Yawns; Groans; Changes in the tone of voice that sometimes make communication incomprehensible etc. These and other signs disappear in the educated medium.

The psychographic medium must understand that the faculty is used by counselors and spiritual benefactors, not by suffering Spirits, who must verbalize the suffering they bear to be guided. The psychographic medium must therefore study continually, in order to offer favorable conditions for the manifestation of enlightened Spirits.

Seeing mediums must learn to correctly interpret the pictures and visual perceptions they grasp, in order not to let themselves be led by illusions or fantasies.

The dialogator, or enlightening medium, in the process of learning, must understand that intuition is the kind of mediumship used by spiritual benefactors to improve their capacity to enlighten the suffering Spirits: "To speak to disturbed and unhappy communicators with dignity and affection, between energy and sweetness, focusing exclusively in the case at hand. Wisdom in speaking, science of teaching." <sup>338</sup>

The dialogator learns more quickly to develop the capacity to converse with the discarnate by exercising this ability in the fraternal care to incarnate Spirits who seek guidance in the Spiritist Center.

Passing mediums and other radiant energies (prayer, mental irradiation) can be integrated into a team of the Spiritist Center that provides such benefits to the community.

In short, mediumistic practice should be understood as a means to serve a greater purpose, that of being an instrument of moral and intellectual improvement for the human being, as taught by the Encoder of Spiritism:

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*It would be quite erroneous to believe that the power of Spiritism derives from the practice of material manifestations, and that, therefore, by hampering*

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<sup>337</sup> **Ibid.** Ch. XX, Item 226, Q. 5, p. 301.

<sup>338</sup> **Waldo Vieira.** *Spiritist Conduct.* Ch. 24, p. 71.

*them one could undermine its foundations. However, its power is in its philosophy, in the appeal it makes to reason and common sense.*<sup>339</sup>

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<sup>339</sup> Allan Kardec. *The Spirits' Book*. Conclusion VI, p. 583.

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*Mediumship:  
Study and Practice*  
*Program 2*

Annex III  
Evaluation of the Internship in Mediumship Groups

## Mediumship Course: Study and Practice - Program 2

### ANNEX III: EVALUATION OF THE INTERNSHIP IN MEDIUMSHIP GROUPS

Each trainee receives, along with the guidelines for the internship in the medium group (Annex I), a copy of the Internship Assessment Form, which must be completed at the end of the internship.

The evaluation of the internship is analyzed in a meeting specifically designed for this purpose, in a day and hour previously announced by the coordinator / monitors of the Course. (See the general table in Annex II).

The purpose of this meeting is to carry out an internship analysis, based on the contributions registered by the trainees in the Evaluation Form. Thus, soon after completing the internship, the trainees deliver the respective forms to their learning monitors / facilitators.

The information entered on the Form will be computed and tabulated, if applicable, to facilitate further analysis at the internship evaluation meeting.

## INTERNSHIP EVALUATION FORM

Indicate the day(s), time(s), place(s) of the mediumship group(s) in which he / she graduated and the period of the internship.

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If possible, inform the number of psychophonic mediums, psychographers, seeing mediums, dialoguers (mediums of enlightenment) and support mediums (or sustainment mediums), present in the mediumship group(s), where the internship was held

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Make brief comments regarding the spiritual climate perceived in the mediumship meetings during the internship (harmonic, quiet, tense, noisy etc.)

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Indicate personal perception in regards:

- To the development of the stages of the mediumistic meeting

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- To the Spirits in need of help

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- Perceptions / clairvoyances reported

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- To the participation of the mediums and the support team

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- To the messages of the spiritual counselors

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What mostly caught your attention during the mediumship meeting? Justify the answer.

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How did you feel when you participated in the mediumship meeting?

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If you wish to do so, enter other information or comments that you consider relevant:

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*Mediumship:  
Study and Practice*

*Program 2*

Annex IV  
Evaluation of Mediumistic Exercises

## Mediumship Course: Study and Practice - Program 2

### ANNEX IV: EVALUATION OF MEDIUMISTIC EXERCISES

The supervised mediumistic practice, the main practical activity of Program II of the Course, is characterized by the performance of mediumistic exercises, spontaneously occurring, so that the participant has the opportunity to work his/her mediumship, in case of active mediumship.

Without inducements of any kind, the team and / or the person responsible for the practical activities of the Course offer participants opportunities to exercise the different types of mediumship - naturally occurring - through a serious and instructive spiritual practice.

Precisely because it is serious and instructive, this mediumistic practice does requires a more accurate evaluation, proposed to be carried out at the end of each study module, as a complement to the brief evaluation that takes place at the close of each supervised mediumistic meeting of the Course.

This is an even more time-consuming evaluation, which takes up all the space reserved for mediumistic practice (a little more than an hour), and which has the purpose of analyzing points considered important to the good conduct of the mediumistic exercises. We suggest the re-reading of the theoretical theme five (Evaluation of the mediumship meeting), module I, of this Course.

On the day appointed for this evaluation, the mediumistic exercises will be suspended.

Next, the main items proposed for the evaluation of the mediumistic exercises, carried out in the supervised mediumistic meetings of the Course, will be listed.

This evaluation should be conducted, as a general rule, in an impartial, impersonal, objective and, above all, fraternal way, in order to favor the effective development of the group and establish solidarity and harmonious relationships among team members.

Before starting the evaluation it is important that the opening prayer is performed, followed by brief irradiation (3-4 minutes). End the evaluation with a prayer, also brief.

### **ITEMS TO BE CONSIDERED IN THE EVALUATION OF SUPERVISED MEDIUMISTIC PRACTICE**

1. Aspects related to the organization of the mediumship practice: start and finish times, participants' attendance, equal opportunities for mediums to transmit messages from Spirits, time for prayer (opening and closing), mental irradiation, manifestations of Spirits and evaluation, after the closure of the meeting. Indicate if there was a good use of the period of time allocated to each of the aspects indicated.
2. Execution of actions regarding the operation of the stages of the mediumistic meeting: beginning, development and closure. Clarify if the stages were well delineated, if the mediumistic manifestations did not exceed an hour of duration and if the psychophonic mediums, in particular, knew to alternate among themselves the communications, without monopolizations.
3. Points involved in the emotional and spiritual climate of the meeting: harmony and serenity in the conduct of the stages of the meeting, compatible with the evangelical-spiritual orientation; Behavior and attitude of the manager, his advisors and other team members.
4. Characteristics related to the care of the suffering Spirit, by the medium and by the dialogator: self-control; care and fraternal assistance to those who suffer; ability to listen and understand the suffering of the communicant, adequate enlightening; calmness, seriousness and fraternity in dealing with the most rebellious Spirits.
5. Reflections on the content of the messages transmitted by the benefactors and the lessons brought by the Spirits in need of help.
6. Considerations related to the control of difficulties related to team interaction, interpersonal and group relations.

### **Other Considerations**

- The discomforts and questions concerning the mediumistic practice itself and the conduct of the mediumistic work should merit attentive and careful analysis in order to assist the beginner medium.
- It is necessary to firmly repress any attempt to introduce practices that are not Spiritist practices or not recommended by Spiritism at the meeting, regardless of whether they come from the participants or communicating Spirits. For example: taking off the shoes during the meeting; use or suggest the use of accessories and clothing that characterize rituals or symbolism; perform exaggerated gesticulations and panting; to touch mediums during mediumistic manifestations; to be emotionally uncontrolled during psychophonic manifestations (shouting, use of profanity, knocking over objects, punching the table etc.); induce, directly or indirectly, the medium to transmit mediumistic communications; argue with the communicating Spirit; apply the pass only when necessary.

- The careful analysis of the content of the messages is of fundamental importance, because this is the resource that Spirits use to advise, instruct, alert, support or provide appropriate lessons to us. It is important, therefore, to verify whether the messages are compatible with the Spiritist orientation and the gospel orientation, in order to neutralize, at birth, certain inferior influences of the Spirits.
- Be alert to the language used by the Spirit in its communications, for this aspect indicates its evolutionary level and its real intentions. Even in the case of suffering Spirits, the medium and the dialogator must learn to interfere during the demonstrations, with security and fraternity, thus avoiding verbalization of futile, crude, blunt, or against good manners and education.
- Difficulties in personal and group relationships: Some misunderstandings may occur when the team is in the phase of adaptation and integration that, if not well managed, can lead to destabilization of the meeting. The leader and assessors should circumvent the situation with security and fraternity, listening in particular to those responsible for the conflicts, if necessary. If any of the participants are experiencing problems, either themselves or related to the group, and are not comfortable reporting to the whole team, they should be heard in private conversation.