

*Mediumship:
Study and Practice*

Program 1

Federação Espírita Brasileira

*Mediumship:
Study and Practice*

Program 1

Organized by:
Marta Antunes Moura



Translated by:



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INTRODUCTION

This book results from the sum of efforts of learning coordinators and facilitators in the area of mediumship, whose representatives gathered at the Federação Espírita Brasileira (Brazilian Spiritist Federation), Brasília/DF, in October 2012, to assess proposed revision of Spiritist doctrinal contents that, since 1998, were being used for the education of mediumship workers in order to adapt them to the current demands of the Spiritist Movement.

At that meeting, some points were defined as priorities for the construction of this new **Course**, which was renamed to **Mediumship Course: Study and Practice**. We highlight the following:

1º. The mediumship course remains composed of two study programs, but more compressed, with more objective texts. *Program I* aims at the development of the Spiritist worker in general, regardless if the person has active mediumship or just wants to integrate the mediunic group in the future. *Program II* focuses on key aspects related to mediunic practice, per se, common in the Spiritist Center.

2º. The doctrinal content of the **Course** are firmly based on the principles of the Spiritist Doctrine codified by Allan Kardec, and the moral values of the Gospel of Jesus.

3º. The period for the duration of the **Course** was substantially reduced. The content of both programs can be conducted in a year (seven months for the first program and five months for the second), excluding complementary module activities that, in effect, are optional and are aimed at all workers of the Spiritist institution. However, the duration of the **Course** may be extended for a year and a half, or three semesters if study is suspended during the holidays and recesses occur.

4º. **Mediumship Course: Study and Practice** is open to young people and other adults of all ages, as long as they have basic knowledge of Spiritism.

5º. The weekly classes of the **Course** take up to two hours, distributed as follows: Program I - theoretical subjects developed in 1 hour and 20/30 minutes; practical part in 20/30 minutes. Program II - theoretical subjects: 30/40 minutes; mediumship practice: 1 hour and 20/30 minutes.

It is important to note that the doctrinal contents of the **Course** have been tested and evaluated jointly by the national coordination of mediumship, its two national advisers and by the two coordinators and advisors of each Spiritist region of Brazil, located in the four regional Movimento Espírita Federativo (Federative Spiritist Movement) (Northeast, Center, South and North).

Content testing and evaluation of both programs formed an action plan called Pilot Project, focused on the goal of collectively defining the texts intended for the **Mediumship Course: Study and Practice**.

About 26 Spiritist centers, including the experimental field of FEB and some of states federations, were willing to join the *Pilot Project* by using the material in Spiritist centers in the capital and/or in countryside, in larger Spiritist centers or other smaller, located in the suburb of large urban groupings.

This is an innovative initiative that, despite the natural weariness, brings to the Spiritists involved with the task the certainty that the effort was valid, even despite the disciplines and sacrifices imposed on the elaboration of the work, whose merit it is not for a person or an institution, but for all workers of goodwill who, united around an ideal, developed both programs of the ***Mediumship Course: Study and Practice***.

CREDITS

The organization of the ***Mediumship Course: Study and Practice*** had important contributions, spontaneous or requested, of Spiritist workers, based in Brazil or abroad. To them we address our sincere "thank you".

We would like, however, to leave registered a special recognized thanks to the team that embraced head-on, and tirelessly, the task of collaboration in the preparation of theoretical and practical themes; the review and update of doctrinal, bibliographic and grammatical contents; the analysis of suggestions regarding the text formatting, definition of evaluation criteria and data tabulation.

- Members of this team, on the FEB experimental field are: Edna Maria Fabro, Fátima Guimarães, Cylene Dalva Guida, Nilva Polônio Medeiros Craveiro, Regina Capute, Terezinha de Jesus Lima Bezerra and Tulia Maria Benites.
- National advisors on the field of mediumship: Esther Fregossi González and Jacobson Sant'Anna Trovão.
- Regional mediumship coordinators: Sandra Farias de Moraes (North Regional); Cristina Pires (Northeast Regional); Jacobson S. Trovão (Centre Regional) and Esther Fregossi (South Regional).
- Regional mediumship advisors: Anna Thereza Bezerra and Olga Lucia S. Maia (Northeast); Maria Lúcia R. Faria and Ruth Salgado Guimarães (Center); Daírson Gonçalves (South) and Herculis F. Romano and Wolmar Buffi (North);

We are also grateful to the federations' leadership, the mediumship coordinators of the Spiritist centers involved in the Pilot Project which, from the outset, supported the testing and evaluation of theoretical and practical themes in the ***Mediumship Course: Study and Practice***.

Above all, we address our eternal and permanent gratitude to God, our Father and Creator, Jesus our Master and Advisor, as well as the spiritual benefactors, friends always present which, by way of intuition, direct mediumship or in the moments of the emancipation of the soul, presented us with valuable advices and firm guidance.

Brasília, November 1st 2013

Marta Antunes de Oliveira Moura
Organizer of ***Mediumship Course: Study and Practice***

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Translators:

- Carlos Alberto Piffer Cardozo
- Danielle Geri
- Maria Lúcia Amaral
- Otto Aulicino
- Paul Keogan

Coordination and Review:

- José Mussi

SUGGESTIONS ON HOW TO OFFER THE COURSE

We know that Spirits exercise continued action on the physical plane, manifested in manners fleeting or lasting, good or bad, subtle or very explicit, that "(...) expresses itself through patent effects of a certain intensity (...)"¹ as stated by Allan Kardec.

Communication between the two planes of life is possible by means of two faculties inherent to the human psyche: mediumship and animism. Both stem from the natural thinking ability of the human being and mental harmony processes, so highlighted by Emmanuel: "Man remains shrouded in wide oceans of thoughts, feeding on mental substance, in large proportion. Every creature absorbs, without realizing it, other people's influence on the imponderable resources that balance its existence."² Completing his ideas, the spiritual benefactor adds:

*The mind, in any plane, sends and receives, gives and collects, renewing itself constantly to the high destiny it is tasked to achieve. We are absorbing mental currents, permanently. Imperceptibly, "we ingest thoughts" at every moment, projecting around our individuality, the strengths we cherish in ourselves. (...) We are affected by vibrations from the landscapes, people and things around us. If we trust ourselves to foreign impressions of sickness and sorrow, we quickly change our "mental tone", tending openly towards indefinable illnesses. If we devote ourselves to living with hard working and dynamic people, we find valuable support to our purposes of work and achievement. (...)*³. (Quote from the original version)

Faced with these considerations, it reveals itself of fundamental importance to build a course targeted not only to the specific education of the mediumship workers, but to Spiritists in general, even if they do not bear active mediumship, or do not reveal interest / ability to be part of a mediunic group. So, one of the objectives of the **Mediumship Course: Study and Practice** is, precisely, to bring forward the Spiritist clarification to guide the individual to identify and deal with the incessant actions of disincarnate Spirits, learning to absorb the good influences and to neutralize the bad ones.

However, in order for a mediumship course to end up with good results and to be considered reliable, it has necessarily to be based on Allan Kardec's codification, and on other authors aligned to his

¹ **Allan Kardec.** *The Mediums Book*. Trans. Darrel W. Kimble with Marcia M. Saiz. 3^a.edition, ch. XIV, it. 159, Brasilia: ISC, 2011.

² **Francisco Cândido Xavier.** *Roteiro*. Pelo Espirito Emmanuel. 14^a edition. 1^a imp, ch. 26, p. 109. Brasilia: FEB, 2012.

³ **Ibid.** p. 109/111.

codification, as well as being based on the *Jesus' Gospel*, which defines moral standards for human behavior. Those are principles that no Spiritist should give up.

Other important aspects are the learning environment and the existing socio-cultural interaction space in the Spiritist Center: this needs to be carefully considered. The venue of the weekly meetings of Spiritist study and practice should be welcoming, par excellence, even if the environmental conditions are simple and without many material resources. Most important is that everyone feels welcomed, respected, and accepted.

It is always worth remembering that the Spiritist center environment is and always will be the product of a social construction that reflects, unequivocally, the acceptance of the communicability of the Spirits and their work with those who are living reincarnatory experiences. Therefore, the organization of the educational activities of the **Mediumship Course: Study and Practice**, designed to run on incarnated playing field, should consider the Spiritist knowledge coming from respectable sources and also the set of moral and ethical values guiding standards, uses and behaviors that go beyond the narrow boundaries of a physical existence.

In this process, the socialization in the Spiritist Center, now focused on the **Mediumship Course: Study and Practice**, must take place in a space of cultural convergence, simply called "living space", favorable to the identification and improvement of learning environments that respect the individual differences and value the human being.

Mindful to such considerations, it is illusory to suppose that the **Mediumship Course: Study and Practice** is a complete compendium of training to the mediumship workers and to Spiritists in general. The theoretical and practical issues presented here are simple basic scripts of study that should indeed be expanded and enriched in the classroom, but especially adapted to the reality and the peculiarities of the region, state, city and Spiritist center. It is not at all a finished material, standard for all Spiritists. Rather, the review and update of the contents should be continued, given the determinations imposed by life in society.

Operationally, it is essential that the **Course** has the support of a minimum team of workers or, as the conditions of the Spiritist center permit, of someone responsible for its planning, environment preparation and the development of activities that consider the multiculturalism that is the hallmark of today's world.

The **Mediumship Course: Study and Practice** is open to young people and adults of all ages. It is perfectly acceptable for a teenager to enroll in the **Course**, if conditions to participate in scheduled activities are met. Nothing prevents him/her from being integrated into a Spiritist study group for youth and, concurrently, being part of the mediumship study. They may also choose to study only one of the two courses. In this situation, what matters is to assess each case.

The person enrolled in the *Program I* of the **Course** should have basic knowledge of Spiritism, acquired through the study of basic Codification books, especially *The Spirits' Book*, in the meetings of the Spiritist youth groups or EDSE (Estudo Sistematizado da Doutrina Espírita - SSSD Systematic Study of the Spiritist Doctrine), which presents the basic curriculum. It is desirable that those enrolled in the *Program II* know *The Mediums' Book*, which can be studied in parallel.

The weekly classes of the **Mediumship Course** are up to two hours long and should be conveniently used. Both course programs include a theoretical part and a practical part, deemed necessary to obtain good results. As has been said in the *Presentation*, the theoretical study of the *Program I* occupies most of the time. It is advisable to avoid long theoretical displays which are, in general, tiring and unproductive. The practical component shall be developed in light, relaxed mood, because the goal is to expand the spiritual perceptions and sensations of participants in a harmonic manner. In *Program II*, however, the time devoted to the theoretical content is much shorter (between 30 and 40 minutes), communicated in an objective manner, through a fraternal conversation, so that the practical part, which consists of conducting a mediumship meeting, can take the most time (1:20/30 minutes approximately).

By the way, there are Spiritist Institutions that, after the end of the **Course**, upon completion of *Program II*, offer participants one or two semesters of practical exercise of mediumship, in order to provide greater security to the novice medium. On the other hand, there are Spiritist centers that lead some participants to mediunic group considering that they reveal harmonic spiritual conditions and affinity with the task. However, those are decisions that only the direction of the Spiritist Center can determine.

The Course has an item called *Complementary Activities Module*. These are optional activities that may or may not be developed. Such activities are directed to all Spiritists workers, not only for mediumship students.

Regarding the learning mediator (also called teacher, facilitator, mentor or monitor) of the **Mediumship Course: Study and Practice**, it is suggested that it be someone who is already integrated in the Spiritist Center and participating effectively in a mediunic group. This facilitator must have a good understanding of the Spiritist Doctrine, or demonstrated interest in studying the topics that he/she will teach the participants of the **Course**. At the same time, the facilitator must demonstrate compatible behavior with the seriousness of the work that he/she has embraced as a volunteer.

It is always worth remembering that the intellectual and moral learning has triple relational aspect: with others, with the contents and with one's self. They are inseparable aspects that, if well-articulated, lead an educational project to success. Thus, attitudes and the moral and ethical behavior of the facilitator are crucial to the smooth progress of the work and the results arising therefrom. His/her performance should be associated with moral values that assume significant importance when

one operates in a multicultural society. In this way, each subject studied should reflect not only the Spiritist content itself, but also the moral and ethical consequences of this learning.

In the end, due to the weight he/she represents in the learning process, the good facilitator knows how to tailor content, makes subjects interesting and attractive, is patient with the difficulties of others, is dedicated to the task and accepts his/her own limitations, without embarrassments, striving to overcome difficulties. Therefore, the facilitator is someone who is positioned as a fellow traveler, who helps their students to learn and become people of goodness.

Mediumship: Study and Practice

PROGRAM 1

MODULE I

Fundamentals of Mediumship Study

Mediumship: Study and Practice - Program 1
GENERAL PLAN OF MODULE I
Fundamentals of Mediumship Study

THEORETICAL THEMES	PRACTICALS ACTIVITIES (Prayer and Pass)
1. Historical Evolution of Mediumship (p. 15)	1. "Seek and you will find". (p. 20)
2. Mediumship, Metaphysics and Parapsychology. (p. 23)	2. The prayer of the publican and the Pharisee. (p. 27)
3. The Kardec's Method to proof mediumship. (p. 29)	3. The prayer in afflictions of life. (p. 34)
4. Spirit, Matter and Fluids. (p. 36)	4. The gift of healing by prayer. (p. 40)
5. Perispirit and Vital Principle. (p. 42)	5. The Lord's Prayer (1). (p. 46)
6. Prayer According To Spiritism. The prayer in a mediumship session. (p. 48)	6. The Lord's Prayer (2). (p. 56)
7. Mediumship Classification: physical effects. (p. 58)	7. The gratuitousness of the mediumship practice. (p. 62)
8. Mediumship Classification: intelligent effects. (p. 64)	8. Application of the pass between incarnate Spirits: the essentiality of quality. (p. 70)
9. The Spiritist Pass. (p. 73)	9. Qualities of the discarnate pass-giver (p. 79)
10. The Emancipation of The Soul. (p. 81)	10. Practice of the pass. (p. 86)

COMPLEMENTARY ACTIVITIES OF THE MODULE (OPTIONAL):

1. Pass Course (p. 88)
2. Reading Club. (p. 89)

Mediumship: Study and Practice - Program 1

MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

THEME 1: HISTORIC EVOLUTION OF MEDIUMSHIP

As mediumship is a faculty inherent to the human species, the communication between the two planes of life was always known, since time immemorial. However, it had to go through a slow and gradual process of evolution, in which history follows the evolution of the Spirit itself. In this way, we find that, the first inhabitants of the planet named *god* everything that presented any supernatural characteristic or anything that could escape their understanding, such as natural phenomena and even abilities perceived in other inhabitants that could distinguish them from the others. As a consequence, they worshiped the latter and, since they did not have a developed moral and intellectual sense, primitive people offered to gods, human beings and animals in sacrifice, as well earthly fruits as offerings.⁴

These cults were marked by animistic and magical practices that lasted for millenniums. They encompassed spiritual forces that were considered mysterious and incomprehensible. However, in obedience to the law of progress and through the exercise of the freewill, humankind started to amount triumphs in its successive experiences of reincarnation.

Under such conditions, it learned to use the spiritual energy that it is endowed with, extracting elements from the universal cosmic fluid in order to elaborate and perfect his mechanism of expression and communication, among themselves, and with the inhabitants of the spiritual world. With this advancement begins the civilization process itself that has the power to modify the appearance of the Planet. Using the mechanism of co-creation in a minor plane, as the Spirit André Luiz highlighted, humankind learned to use *"(...) the same principle of mental command with which the superior intelligences shape the macrocosmic edifications that have been challenging for millenniums."*⁵

In the perspective of the Spiritist Doctrine, humankind is not a simple product of blind forces of evolution, but a citizen of the universe constrained to transform and better itself as determined by divine laws.

It is important to add that the evolutionary process was not, obviously, executed exclusively by the individual.

He/she was always helped by Superior Intelligences, allowing also the spiritual body ("**perispirit**") to be perfected and, as a result, producing a physical vehicle apt to reach higher endeavors. As the Spirit evolves, it learns to refine the thought waves, emitting vibrations that attract the thoughts and ideas of

⁴ Allan Kardec. *The Spirits' Book*. Q. 667-673, p. 437/442.

⁵ Francisco Cândido Xavier and Waldo Vieira. *Evolução em Dois Mundos*. Pt 1, it. Co-criação em plano menor, ch. 01, p.23. This book is not yet available in English. – Tr.

similar Spirits, incarnate or discarnate, through the means of symphony. In this process, his faculties of perception are amplified, since the human psyche became much better structured.

In the work *'Evolution in Two Worlds'*, André Luiz, states that intuition was the initial system of exchanges, and the production of continuous thought by the Spirit – that characterizes the mental emission of the human being – enabled the perispirit to partially detach itself during the restoring sleeping time of the physical body.

The intuition was, for this reason, the initial system of exchanges, facilitating the communion among creatures, even from a distance, in order to diffuse them into a subtle work of 'telementação' (tele-mind), in this or that domain of feeling and idea, through the measurable whirler of mental force. In the same way, nowadays, electronic whirlers spread through special appliances, the voice or picture of people who are absent, in a reciprocal communication in the radiotelephony or in the television.⁶

Through hard work, the spiritual being convinces itself that the mind is the guide in the evolutionary needs, that, when it emits projections, it envelopes a person in an energetic field, a kind of “*vibratory mask*”, usually called “*aura*”. And, since thought is a creative force that exteriorizes itself, enveloping minds that are in its ray of action, but, through the mechanisms of reciprocity, is influenced by incarnate and discarnate, superior or inferior Spirits. Therefore, the spiritual aura, in the appearance of:

(...) an anteroom of the Spirit [favors] (...) all our activities of exchanges with the life that surrounds us, and, through which we are seen and examined by Superior Intelligences, felt and recognized by our similar, and feared and harassed or loved and helped by brothers who walk in a lower condition than ours.⁷

In an attempt to elaborate an historic summary of mediumship, the sequence described as follows is suggested:

Note: Its contents were inspired by three Spiritist works: *Evolução em Dois Mundos*, by the Spirit André Luiz, psychography of Francisco Cândido Xavier, FEB; *On the Way To The Light*, by the Spirit Emmanuel, psychography of Francisco Cândido Xavier, FEB; and *O Espírito e o Tempo - Introdução Antropológica do Espiritismo*, by Herculano Pires, EDICEI Publisher.

⁶ Francisco Cândido Xavier. *Evolução em Dois Mundos*. Pt 1, ch.17, p. 133.

⁷ *Ibid.* p. 132. These books are not yet available in English. – Tr.

- *Primitive Mediumship*: the intuition is the initial mediumship; the medium is an idolater; worship or fear the natural forces that are called “*gods*”: sun, sky, moon, stars, rain, trees, rivers, fire, and human beings who distinguish themselves in the community.
- *Tribal mediumship*: the idea of a collective mediumship is developed; group beliefs in Spirits or gods. The conception of heaven-father (the creator or the sower) and Earth-mother (the one who bears, the one who is fecundated by the Creator).
- *Fetishism*: a more elaborated tribal mediumship, presented with strong colorful animism, due to the cult to fetishes or material objects that represent the divinity or the Spirits. The person of a shaman or a witch is introduced, highly respected and adored, loved and feared by the members of the tribe or clan.

At one point, these practices were unfolded into others, known nowadays as voodoo or black magic.

- *Mythological mediumship*: the mediumistic practice is characterized by the presence of myths (narration symbols of the creation of the universe and its beings) and by the magic (mediumship and animistic practice with a strong ritualistic connotation).
- *Oracular mediumship*: it is the mediumship that appeared in the period of human history considered the beginning of civilization: is polytheistic and religious. The gods (Spirits), who were worshipped by society, were part of a hierarchical society, where there was a superior god (Zeus), and who lived in specific places (Olympus). These gods are immortal, powerful. However, they have typical human passions: hatred, love, resentment and compassion. Each god governs one part of the Earth or its terrestrial beings. The oracles constituted the essence of all human activities, nothing is done without consulting them. Greece became the center of the oracular mediumship, the Delphis’ oracle being the most famous – the oracle could represent the divinity (who speaks directly), could be incarnated in a medium, or could occupy temporarily his body in order to manifest itself, or could utilize an object of the temple (statue, for example), elements of the nature, or manifest itself naturally, with a corporeal or psychic domain, through the medium, then called oracle.

In ancient times, according to Emmanuel, mediumship shows the following characteristics:

- *Exoteric or external appearance* – with a polytheistic, spectacular, superstitious, and fully magical nature, destined to public manifestations.
- *Esoteric or internal appearance* – essentially monotheistic, embraces levels of hard initiation, and is practiced inside temples, by mediums (wizards, oracles, etc.), generically called “initiated”, who are kept under the supervision of priests.

The practice of mediumship of the “initiated” appeared with greater presence, not only among Greeks, but also among other people, such as:

- a) *Egyptians* – the mediumship of cure is specially described in *The Book of The Dead*, but the phenomena of emancipation of the soul were specially known and practiced;
- b) *Hindus* – in the *Vedas* is found the description of all parts of the mediumship initiation and the exchange with the Spirits. The Hindus reveal themselves as master in the domain of animistic practices, such as *fakirism* and *biocorporeality*;
- c) *Jews* – mediumship is natural, it reveals itself exuberantly in the Bible, and shows a significant variety, the physical effects and the intelligent effects. The prophecy is the most prominent type of mediumship and marks the appearance of the first revealed religion: Judaism. In this context appears the notable figure of Moses, medium of many powerful resources, to whom God gave the mission to bring to the world the Decalogue or the Ten Commandments of the Divine Law.

And according to Emmanuel, the prohibition of the communication with the dead, in Deuteronomy⁸ is justifiable, because:

“(...) in face of the need to keep the human mind distant from premature intentions. However, Jesus in the same way, soothed the inflexible ancient law of justice with the forgiveness of unlimited love, eased Moses’ determinations, coming to meet His nostalgic disciples. .”⁹

In the New Testament, Jesus’ apostles and disciples demonstrate greater understanding of mediumship that, manifests abundantly, and is used to help others. It is an exceptional historical change, because from this point until the appearance of Spiritism, mediumship is considered an instrument of spiritual betterment, not of ruling nor of power. The Pentecost day is considered the biggest known mediumistic effect up to then (Acts Of The Apostles, 2;1-13).

In the Middle Age, mediumship was persecuted due to ignorance and fanaticism, and mediums were subjected to cruel tortures. In general, they were condemned to die at the stake, because the inquisition’s decisions considered Spirits’ manifestations the acts of diabolic forces. The martyrdom to which innumerable mediums were subjected, specially due to ignorance, continued on into the first days of Spiritism, when they were subjected to all sorts of experiences, many times, being called charlatans, impostors, mystics or mentally unbalanced persons.

Due to a lack of information, even nowadays, it is perceived in specific closed religious communities, that mediums are considered diabolic entities or ones who have relationship with the demon.

⁸ Jerusalem Bible. Deuteronomy, 18:9-22, p. 281

⁹ **Francisco Cândido Xavier.** *The Pathway, Truth & Life*, ch. 9, p. 33.

History has registered the *Act of Faith* in Barcelona, when three hundred Spiritist books were burned by the order of the Bishop of the Province, on October 9th, 1861, in a failed attempt to destroy the new doctrine that was emerging, and whose origin and nature were not yet understood. However, we can affirm without fear of erring; “(...) *The time has come in which everything has to be re-established in its true meaning (...)*”¹⁰, as the Spirit of Truth explains in the preface of *The Gospel According To Spiritism*.

Léon Denis reminds us, in this regard, that the opponents of Spiritism will continue to defame it for a much longer time, but mediums, defined as “(...) *workers of the divine plane, opened the soil and deposited the seed from where it will grow into the future harvest.*”¹¹ And Kardec, in turn, teaches:

*As interpreters of the Spirits’ teachings, mediums have an important role to play in the moral transformation that is underway. The services they can do, are proportionally kept to the good directions that they give their faculties, because the ones who take the wrong path are more harmful than useful to the Spiritist cause.*¹²

¹⁰ Allan Kardec. *The Gospel According to Spiritism*. Preface, p. 11.

¹¹ Léon Denis. *No Invisível*. Pt. 3, ch. XXV, p. 540. This book is not yet available in English. – Tr.

¹² Allan Kardec. *The Gospel According to Spiritism*, ch. XXVIII, it. 9, p. 337.

Mediumship: Study and Practice-Program 1

MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY PRACTICAL ACTIVITY 1: “SEEK AND YOU SHALL FIND”

OBJECTIVE OF THE EXERCISE

- To interpret the evangelical citation written by Matthew.

SUGGESTIONS TO THE FACILITATOR

1. Ask the participants to make an individual and careful reading of the evangelical text, highlighting the points that they consider to be useful for its interpretation.
2. Request them to present their conclusions to the group in order to be analyzed by everyone.
3. Do a brief exposition of the meaning given by Allan Kardec to Matthews’ writings, using as references the items 2 and 5, ch. XXV, from the *Gospel According to Spiritism*.
4. Appoint five participants to read the poem “*Prayer*” by José Silvério Horta, as the final prayer of the meeting.

Seek and You Will Find (Matthews, 7:7-8)¹³

- (7) *Ask and it will be given to you; seek and you will find; knock and it will be opened to you.*
- (8) *For everyone who asks will receive; and he that seeks will find; and to him that knocks it will be opened.*

¹³ *The New Testament*. Matthews, 7: 7-8, p. 59

Prayer¹⁴

José Silvério Horta

Our Father in heaven,
 In the light of the infinite suns,
 Father of all afflicted ones
 In this world of hustling and bustling.

Holy Lord,
 Be your name sublime,
 That expresses in the entire universe
 Harmony, affection and love.

Come to our heart
 Your kingdom of goodness,
 Of peace and clarity
 In the path of redemption.

May your commandment be done
 With no hesitation nor error,
 In the heavens, as in the entire Earth
 Of struggles and suffering.

Prevent us from all evil
 Give us the bread of the path,
 Made by light, in the care
 Of the spiritual bread

Forgive us, my Lord
 The terrible debts
 Of the dark past,
 Of iniquities and pain.

Help us also,
 In the Christian feelings,
 To love our brothers
 Who live far from goodness.

With Jesus' protection,
 Free our soul from error,
 In the world of exile
 Away from your light.

May our ideal church,
 Be on the altar of Charity
 Where your will be done
 Of your love.....So be it.

¹⁴ **Francisco Cândido Xavier.** *Parnaso de Além-Túmulo*, p.527-528. This book is not yet available in English. – Tr.

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Mediumship: Study and Practice - Program 1

MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

THEME 2: MEDIUMSHIP, METAPSYCHIC AND PARAPSYCHOLOGY

Psychical phenomena (from Greek *physiké*: soul, Spirit), studied by Spiritism, by Metapsychic and by Parapsychology have as an agent the Spirit, a sensitive and intelligent human being.

These phenomena considered natural by the Spiritist Doctrine, belong to two categories: the mediumistic and animistic (emancipation of the soul). The first ones are intermediated by mediums: medium is “*every individual who senses the influence of Spirits to any degree of intensity. This faculty is inherent to humankind. Therefore, it does not constitute an exclusive privilege. (...)*”¹⁵ Mediumship is the psychic faculty that mediums have that manifests in different levels of intensity, and through significant variety of types (prophetic, psychographical or writing, hearing, musical effects, and healing mediums, etc.). The mediumship practice is called ‘*mediumnism*’.

In the second category, again according to Spiritism, we find the animistic phenomena (from Latin, *anima*=soul) or more appropriately, emancipation of the soul. They are produced by the incarnated Spirit who, in this situation, does not act as an intermediary or interpreter of the Spirits’ thoughts. Starting from the principle that every human being is a medium, the Spirit André Luiz conceptualizes animism - or the practice of the animistic phenomena as: “*(...) the group of psychic phenomena produced with the conscious or unconscious cooperation of the mediums in action*”¹⁶ And more:

*We have here many occurrences that can be referred to mediumistic phenomena of physical or intellectual effects, with the incarnated intelligence itself commanding the manifestations or taking part in them diligently, demonstrating that the spiritual body (perispirit) can effectively undergo bi-corporeality and can act with its resources and characteristic implements, as a thinking and organized conscience, without the physical apparatus.*¹⁷

Metapsychic or Metapsychique, according to Psychology, indicates, “a body of doctrines, without scientific methodological support, that based itself on the acceptance of the existence of Spirits, Spiritists phenomena, clairvoyance, etc. Parapsychology is an attempt to use scientific methods to explain these phenomena, usually, inexplicable”¹⁸ (to Psychology).

Charles Robert Richet (1850-1935), a French doctor and recipient of a Medicine Nobel Prize in 1913, founded Metapsychic as a conclusion of his studies on mediums and, above all, on obsessed patients with mental disturbance, as it is mentioned in his work *Treatise on Metapsychics*. Richet defines Metapsychic as “*(...) a Science whose objective is the production of mechanical or psychological*

¹⁵ Allan Kardec. *The Mediums’ Book*, ch. XIV, it. 159, p. 217.

¹⁶ Francisco Cândido Xavier and Waldo Vieira. *Mecanismos da Mediunidade*, ch. 23, p. 143.

¹⁷ *Ibid.* p. 143.

¹⁸ Álvaro Cabral e Eva Nick. *Dicionário Técnico de Psicologia*, p.194.

These books are not yet available in English. – Tr.

*phenomena due to forces that appear to be intelligent or unknown, and are latent in human intelligence.”*¹⁹

He classified the metapsychic phenomena, based on the mediumship study, in *Subjective Metapsychic* and *Objective Metapsychic*, having as reference, respectively, *mediumship of physical effects* and *intelligent effects*, from Allan Kardec’s Spiritist proposal.

Subjective Metapsychic comprehends the telekinetic phenomena, word derived from telekinesis (from the Greek, “tele”=distance and “kinesis” = motion), meaning “*the capacity to physically move an object with a psychic force (mental force), making it to levitate, to move or just be shaken by the mind.*”²⁰ These types of metapsychic phenomena are called by Parapsychology as TK (telekinesis) or PK (psychokinesis). For Richet and his followers, the telekinesis is possible because the individual mobilizes, unconsciously, the physiological energies (vital fluid) that permeate an object, and move it. Telekinesis would be an exteriorization of unconscious psycheism.

Nowadays, telekinesis is studied according to a scientific methodology, so parapsychologists and scientists have already obtained a few good results, such as the studies done in the former Union of Soviet Socialist Republics (USSR) with the Russian housewife Nina Kulagina who,

*(...) during many decades, was studied and tested by various parapsychologists and scientists in general, who concluded that she indeed had telekinesis, in addition to other paranormal powers – such as clairvoyance. In the studies were registered that when Nina performed telekinesis, she went through extremely accelerated physical changes and alterations in the cardiac beats (would reach 240 per minute), brain waves and electromagnetic fields. In 1990, while she was apparently doing a demonstration of telekinasis, she ends up dying of heart attack.*²¹

Objective Metapsychic refers to a class of phenomena called cryptesthesia, a term coined by Richet to specify the knowledge that some people have of events or facts, in the present and future, by means of paranormal perception, i.e., without the sense organs. In these conditions, the person would be under the effect of psychic and animistic stimuli, still not sufficiently explained by Science.

Objective Metapsychic is named by *Parapsychology* as *Extra-Sensory Perception*, or ESP, expression coined by Joseph Banks Rhine, professor at Duke University, state of Virginia, United States of America, and founder of Parapsychology.

In the 20th century *Parapsychology* appears, also known as *Psi Research*. Parapsychology (from Greek para= beyond + psychic = soul, Spirit, mind, essence + logy= study, science), means, literally, the study of beyond the psyche, performed by individuals, popularly known as “sensitives” or “psychics”.

¹⁹ Metapsychic, available 17/02/2013 em: <http://pt.wikipedia.org/wiki/Metaps%C3%ADquica>

²⁰ Telekinesis, available on 17/02/2013: <http://pt.wikipedia.org/wiki/Telecinesia>

²¹ Ibid. available 17/02/2013: <http://pt.wikipedia.org/wiki/Telecinesia>

The scientific experiments of these paranormal phenomena began in the United States, in 1927, when Professor J.B. Rhine founded the Parapsychology Institute at Duke University, today The Parapsychological Institute of Durham. Parapsychology is the field of psychology that investigates all the psychological phenomena that, apparently, cannot be explained in terms of natural laws or natural scientific principles. Parapsychology includes the study and investigation of clairvoyance, telepathy, trances, telekinesis, mediumship, poltergeist, etc. The aim of parapsychology is to place these phenomena in the field of natural laws, expanding – if necessary – the border of the latter.²² (Highlights from the original)

In this regard, Rhine presented the following classification, considered fundamental to the study and research of the subject:

- **Psychokinesis Phenomena**, PK (*psychokinesis*) or TK (*telekinesis*), are characterized as such due to the direct action of the sensitive in the environment. If these actions produce big effects, perceived by onlookers, it is called macro-PK. The small actions, with less impact in the environment, are named *micro-PK*. Psychokinetic phenomena (PK) are:
 - a) **Telepathy** – Mental transmission of thoughts and emotions;
 - b) **Clairvoyance** – mental visualization of things, events, scenes and people in the physical world through an opaque body or from a distance (it would be the double vision in the Spiritist classification).
 - c) **Clairaudience** – perception of sounds, noises, phrases, music, voices, etc., coming from the physical and extra-physical plane, however, not perceived by other people;
 - d) **Precognition** – prediction of future events;
 - e) **Retro-cognition** – account of events that happened in the past, and unknown to the sensitive.
 - f) **Psychokinesis** – the mental action over material objects, localized in the physical plane, moving them or producing effects, including a change in shape.
- **Extra-sensory phenomena (PES)**: Extra-Sensory Perception) are divided into three types: Psi-Gama (telepathy, clairvoyance, clairaudience, parapsychological polyglotism, etc.), Psi-kapa (levitation and/or transport of objects and persons) and Psi-Teta, the mediumistic phenomena per se.

In summary, the paranormal or extra-sensory phenomena, in the Spiritist Doctrine, are considered to be two types: **animistic** and **mediumistic**. The first ones, were coined by Alex André Aksakof (1832-1903), a Russian diplomat and philosopher, when he appropriated the expression “anima” (Soul), and

²² Álvaro Cabral e Eva Nick. *Dicionário Técnico de Psicologia*, PT. p. 219.

called the paranormal phenomena performed by the human soul itself, animistic, the ones the Codificator preferred to call phenomena of the emancipation of the soul.

The second ones, originally were named by Allan Kardec, nominate the inherent faculty of people who communicate with extra-corporeal beings. To Spiritism, mediumistic phenomena can show two ways of manifestation: physical effects, which reveal actions that impact the environment, and intellectual effects, whose manifestations demand a certain amount of mental elaboration and intellectual interpretation. However, it is important to highlight that, the Spiritist practice, manifested as mediumship and animism, supports itself, essentially, in the parameters of morality expressed in Jesus' Gospel.

MEDIUMSHIP: STUDY AND PRACTICE – Program 1

MODULE I - FUNDAMENTALS OF THE MEDIUMSHIP STUDY

PRACTICAL ACTIVITY 2: THE PUBLICAN'S AND PHARISEE'S PRAYER

OBJECTIVES OF THE EXERCISE

- Identify in the publican's and the Pharisee's prayer the correct way to pray, as taught by Jesus.
- Express the feelings borne by the prayer offered by the two characters of the Gospel.

SUGGESTIONS TO THE FACILITATOR

1. Ask the participants to read the evangelical text.
2. Guide them to briefly exchange their ideas about the text.
3. Next, the participants should present conclusions of the study, as requested in the objectives
In the end of the meeting, offer a prayer expressing the main feelings showed in the publican's attitude.

The Publican and the Pharisee's Prayer (Luke, 18:10-14)²³

- (10) Two men went up to the temple to pray, one a Pharisee and the other a Publican.
- (11) The Pharisee stood by himself and prayed: "God, I thank you that I am not like other people-robbers, evildoers and adulterers-or even like this publican".
- (12) "I fast twice a week and give a tenth of all I get".
- (13) But the publican stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'
- (14) "I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."

²³ The New Testament. www.biblegateway.com Luke,18: 10-14

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Mediumship: Study and Practice - Program 1

MODULE I - FUNDAMENTALS OF THE MEDIUMSHIP STUDY

THEME 03: THE KARDECIAN METHOD OF PROOF OF MEDIUMSHIP

Over time, Science has been giving to humankind a series of knowledge that has contributed, fundamentally, to the progress of Humanity, due to the right use of reason and thoughts of irrefutable logic.

With Spiritism, we learn with Allan Kardec that investigation, analysis and conclusions of mediumistic phenomena have to follow two fundamentals: reason, as Science teaches, and common sense, according to the guidance of intuition or inspiration.

With these two tools, Allan Kardec built the doctrinal structure of Spiritism from the mediumistic manifestations, some of which very simple or ordinary. However, they did not escape from his analytical perception, developed over successive reincarnations and from his excellent intellectual and humanistic education that he received when reborn in France, in the nineteenth century.

1. Allan Kardec and the use of the experimental method in the investigation of Spiritist events

Hippolyte Léon Denizard Rivail, the name of the codifier of the Spiritist Doctrine, more known by his pen name ALLAN KARDEC, was born in the city of Lyon, France, at 7:00pm on October 3, 1804.²⁴ *“Descendant of an old, catholic, noble and traditional Lyonnaise family, his parents were Jean-Baptiste Antoine Rivail, a man of law, a judge, and Jeanne Louise Duhamel.”*²⁵ He disincarnated in the city of Paris, on March 31, 1869.

*Rivail had his early education in Lyon, being educated under severe dignified principles and moral integrity (...) At the age of ten, his parents sent him to Yverdon (or Yverdun), in the Switzerland city of Canton of Vaud (...) so he could complete and enrich his educational background in a prestigious educational Institute, in that location, founded in 1805, by the philanthropist Johann Heinrich Pestalozzi (...)*²⁶

After finishing his studies in Switzerland, Rivail went back to France, residing in Paris, where he worked as a professor in French schools and wrote many books supporting education and teaching.

When invited to watch the phenomena of *“turning, running and jumping tables”*, he noticed, at first, that amidst the frivolity and irreverence that, in general, surrounded the manifestation of the mediumistic phenomena, there was something different, intelligent and transcendental that could have been the cause of the movement of the tables. Later, he became a regular attendee to these

²⁴ Zeus Wantuil e Francisco Thiesen. *Allan Kardec*. (Meticulosa Pesquisa Biobibliográfica). Pt. V.I, ch. 1, p. 29.

²⁵ *Ibid.* p. 29

²⁶ *Ibid*, ch. 2, p. 32.

meetings, especially at the Boudin's family house, having the opportunity to address, to the factitious tables, questions, some even made mentally.

However, they all were answered in an intelligent manner and, not rare, demonstrating deep knowledge.

As he learns about the subject, naturally many questions come up, and, applying the experimental or rational method, Kardec seek to know in depth, the meaning of these phenomena, as he explains in the *Posthumous Work*:

*(...) I applied to this new Science, as I had done until now, the experimental method; I have never elaborated preconceived theories; I observed carefully, compared, inferred the consequences; from the effects I tried to refer to the causes, by deduction and by the logic sequence of the facts, not admitting an explanation as valid, unless when it solved all the difficulties in question. (...) I understood, before all, the seriousness of the expedition that I was going to endeavor; I perceived, in those phenomena, the key for a very obscure, and much controversial problem from the past and future of humankind, the solution that I had been looking for all my life. In summary, it was a whole revolution of ideas and beliefs: it was needed, therefore, to go circumspectly and not irresponsibly; be positivist and not idealist, so not to let myself be deluded.*²⁷

When he applied the tool of the scientific method in his analysis, Kardec immediately came to two conclusions: “the simple fact of communication with Spirits, regardless what they have said, was a proof of the existence of the surrounding invisible world. (...) The second point, no less important, was that the communication allowed us to know the condition of this world, its culture (...)”²⁸

In the book *Genesis, Miracles and Predictions According to Spiritism*, he reaffirms how he performed the work of investigation of the mediumistic phenomena and the conclusions obtained that were published, subsequently, in the basic works of the Spiritist Codification:

*As a mean of elaboration, Spiritism proceeds exactly in the same way as the positivist sciences, that is, applying the experimental method. When new facts that cannot be explained by the known laws are presented, he observes, compares, analyses them and, referring from the effects to the cause, ends up with the law that governs them; next, he infers the consequences and seeks the useful applications for them. **He did not establish any preconceived theory;** therefore, did not establish as a hypothesis the existence and the intervention of the Spirits, neither the perispirit, nor reincarnation, or any one of the principles of the doctrine. He concluded the existence of the Spirits, acting in the same way as*

²⁷ Allan Kardec. *Obras Póstumas* 2ª edition, ch.: A minha iniciação no espiritismo, pp. 349/350.

²⁸ *Ibid.* p. 350.

for other principles, when this existence showed relevant evidence from observed facts. ²⁹ [Highlights from original]

In summary: “It was not the facts that came after and confirmed the theory; the theory in fact came subsequently, to explain and summarize the facts (...)”³⁰

2. Allan Kardec and the use of intuition in the investigation of Spiritist facts.

Astonished, in face of the grandiose knowledge that the mediumistic phenomena presented, the Codificator perceived, however, that it was not always possible to have satisfactory answers: clear and objective, using only the rational method. Therefore, he had the good idea of associating to the scientific method instruments of the extra-sensory perception, as we would say nowadays. Guided by intuition, a faculty that he had well developed, he defined a modern rational-intuitive method of investigation of the mediumistic phenomena.

Intuition, in fact, is a modality or psychic gift very common in human being in general, particularly in mediums and, especially in the psychographic and psychophonic ones. It comes to the mind as a remembrance of ideas or events, previously known by the incarnate Spirit when he was in a state of sleep and dream. The intuition also manifests itself, when the medium can mentally capture, in a subtle way, ideas and feelings transmitted by Spirits. Therefore, “(...) *the intuitive mediums (...), register thoughts, which are rapidly suggested concerning a specific topic.*”³¹

3. The rational-intuitive method of mediumistic proof

Proposed by Allan Kardec for the interpretation of mediumistic phenomena, the rational-intuitive method is an efficient association of scientific instruments of observation, record and data process with the resources of intuition, in order to elaborate one or two conclusions regarding a fact or event.

In the beginning of his research, the Codificator used the rational-intuitive method in order to better understand the origin and purpose of the mediumistic manifestation that occurred, abundantly, in society at the time.

Later, this method was applied, among others, to:

- a) Classify and qualify the mediumship faculty;
- b) Understand the role of the mediums in the mediumistic communication, their moral and living environment influence, the mediumistic contradictions, false and true ones, and the mystifications.
- c) Explain the relationship Spirit-medium, the animistic action of the medium, the necessary and the unnecessary;

²⁹ **Allan Kardec.** *Geneses. Miracles and Predictions According To Spiritism*, ch. I, it. 14

³⁰ **Ibid.** p.21

³¹ **Ibid.** *The Mediums' Book*. Third edition, ch. XVI, it. 191, p. 249.

- d) Define the types and levels of the influence of the Spirits in the physical world and how neutralize/avoid the action of inferior Spirits;
- e) Identify the nature, intentions and identity of the communicating Spirit;
- f) Organize a serious and instructive mediumistic meeting.

All this information was used as reference in the elaboration to the Spiritist Doctrine that, starting from the

Spirits' Book, written in the form of a code, that was, after, unfolded (or decoded) into the other foundation works, according to the specific theme: *The Mediums' Book*, *The Gospel According To Spiritism*, *Heaven and Hell* and *Genesis: The Miracles and Predictions According to Spiritism*.

A relevant point that should not go unnoticed, is the new class of knowledge brought within: the moral side. This is revealed as the true strength of the Spiritist Doctrine that necessarily has to transform the individual for better. It is the reason why Allan Kardec states:

"(...) The most beautiful side of Spiritism is the moral side. It is its moral consequences that will triumph, as this is where its strength lies, as this is where it is invulnerable (...)."32

Another paramount point that should never be forgotten by Spiritists, is that, the moral reference of Spiritism is contained within Jesus' Gospel:

"The morality the Spirits teach, is that of Christ, for the reason there is no other better (...)."33

³² Allan Kardec . *Spiritist Review*. November 1861, p. 359. (Portuguese edition)

³³ **Idem**. *Geneses. Miracles and Predictions According To Spiritism*, ch. I, it. 56

In other words, it means:

"(...) Spiritism does not contain a different morality than that of Jesus. (...) The Spirits have come not only to confirm Christ's morality, but also to show us its practical usefulness. They render intelligible and absolute truths that have only been taught under allegorical form, and alongside morality the Spirits have come to define for us the most abstract problems of psychology (because] Jesus came to show humankind that road of true goodness(...)."34

³⁴ **Idem.** *The Spirits' Book*. 2nd edition, 2008, Conclusion, it. VIII, p. 649.

Mediumship: Study and Practice - Program 1

MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

PRATICAL ACTIVITY 3: PRAYER IN THE AFFLICTIONS OF LIFE

OBJECTIVES OF THE EXERCISE

- Identify the main characteristics of a request that can be made to God.
- Explain the reason why God does not always answer our requests.

SUGGESTIONS TO THE FACILITATOR

1. Do a brief introduction of the subject (5 minutes), having as reference item 26, chapter 28 of the *Gospel According to Spiritism*.
2. Ask the group to read the prayer that follows, as suggested by Allan Kardec; exchange opinions among them regarding the ideas developed in the text and then, identify the main characteristics of a request that should be made to God.
3. Analyze with the group, the conclusions of the study.
4. At the end, pray for the ones who are suffering (or ask if anyone wants to do it), according to the exercise.

A Prayer in the Afflictions of Life³⁵

*God Omnipotent. Who sees all our miseries,
please deign to hear the supplication
we direct to you at this moment.*

*If my request is inconsiderate, forgive me;
If it is just and convenient, according to the way You see things,
may the Good Spirits, who execute your wishes,
come to my aid and help me to realize my request.
However it may be Lord, let Your will be done!*

*If my request is not answered, it will be because
it is Your wish that I be tested, and I submit without complaint.
Help me not to be taken by any discouragement
and that neither my Faith nor my resignation be shaken.
(Then formulate your request).*

³⁵ Allan Kardec. The Gospel According to Spiritism, Third edition ISC, ch. XXVIII, it. 27, p. 479.
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Mediumship: Study and Practice - Program 1

MODULE I – FUNDAMENTALS OF MEDIUMSHIP STUDY

THEME 4: SPIRIT, MATTER AND FLUIDS

The Spirits' Book, Q. 459 contains the information that the Spirits' influence on our thoughts, our actions "is greater than you suppose, for very frequently it is they who guide you."³⁶ It follows the importance of properly understanding the subject, knowing who the Spirits are, how they act and how to establish an elevated relationship with them.

On Q. 27 of the same work³⁷, Allan Kardec notes that the Divine Creation encompasses the existence of two general elements in the Universe: Spirit and matter. Thus, God, Spirit and matter are the beginning of everything that exists, the universal trinity. It is important to consider that the individuality called *Spirit* is the humanization of the intelligent principle that in the Spiritist Codification, is called *Spirit*.

On the other hand, the matter, as it exists in innumerable ways in the physical and spiritual planes, comes from the primal element called *Universal Fluid* - also known as primitive or elementary fluid, and also primitive cosmic matter, term adopted in the book *Genesis: Miracles and Predictions According to Spiritism*.³⁸

In summary, the Spirit is the same as the "intelligent principle of the Universe,"³⁹ which gave rise to the human (or Spirit), because intelligence is its essential attribute, while the matter principle present in the universal fluid is the element that forms all types of matter found in the Universe.

1. Spirit

The Spirit is the individuality in the form of intelligent principle has gone through a long evolutionary process in the lower realms of nature, in both life planes, until reaching the human condition, gifted with reason and free will. Thus, as stated in *The Spirits' Book*, "Spirits are individualizations of the intelligent principle, just as bodies are individualizations of the matter principle."⁴⁰

Spirits are human beings created by God to dwell in the spiritual plane, called normal primitive world, "the world of Spirits or incorporeal intelligences"⁴¹. However, incarnation and successive reincarnations are imposed as a measure of progress. Allan Kardec notes, then:

³⁶ Allan Kardec, *The Spirits Book*, Fourth edition, Revised. Q. 459. p. 304. ISC, 2010.

³⁷ *Ibid.* p. 92/93.

³⁸ *Idem*, *Genesis: Miracles and Predictions According to Spiritism*, ch.VI, it. 1, p. 111.

³⁹ *Idem*, *The Spirits' Book*. Q. 23, p. 91.

⁴⁰ *Ibid.* q. 79, p. 120.

⁴¹ *Ibid.* q. 84, p. 122.

“God imposes incarnation for the purpose of leading Spirits to perfection. (...) However, in order to reach this perfection, they must undergo all the vicissitudes of corporeal existence (...).”⁴² (Quotes from the original)

The Spirits, regardless of the plane where they live in, have an instrument of manifestation called *perispirit*. Kardec discourses about such element as below:

“(...) the perispirit or intermediary principle, a semi-material substance that serves as the primary envelope of the Spirit and unites the soul with the body.”⁴³

Extracted from the environment where the Spirit lives, the perispiritual body stems from the universal fluid and serves as a template for the preparation of the physical body.

According to the Spiritist Codification, the Spirit is an immortal being, that is, its existence has no end. Commenting on the response to the Q. 92a of *The Spirits' Book*, the Encoder explains: "Each Spirit is an indivisible unity, but each can expand its thought in different directions, without dividing itself up (...)." ⁴⁴ In Q. 82, of the aforementioned work, the Spirit is of an incorporeal nature⁴⁵; and in response to Q. 91, of the book in study, say the spiritual instructors that the matter is not considered an obstacle to the, thus the Spirit can pass through anything: “(...) the air, the earth, water, and even fire.”⁴⁶

The Spirits are not in the same evolutionary plane.

*The number is unlimited because there is no line of demarcation that acts as a barrier between each other; thus, the divisions may be multiplied or decreased at will. However, if we consider their general characteristics, we may reduce them to three principle orders.*⁴⁷

Spirits that are located on the first order are those who have reached perfection; the second are those who have desire to practice the good; and the Spirits of the third order are imperfect, characterized by ignorance, evil desires and evil passions.⁴⁸

2. Matter

In order for the Spirit to function or behave, it requires matter, understood as “(...) the instrument that the Spirit uses and upon which it simultaneously exerts its action”⁴⁹ Based on this clarification,

⁴² **Ibid.** q. 132, p. 145.

⁴³ **Ibid.** q. 135, p. 147.

⁴⁴ **Ibid.** q. 92, p. 124.

⁴⁵ **Ibid.** q. 82, p. 121.

⁴⁶ **Ibid.** q. 91, p.123.

⁴⁷ **Ibid.** q. 97, p. 125.

⁴⁸ **Ibid.** q. 100, p. 128.

⁴⁹ **Ibid.** q. 22. p. 91.

Allan Kardec concludes “from this viewpoint, one could say that matter is the agent or intermediary through and upon which the Spirit acts”⁵⁰.

All matter in the Universe, visible and invisible, comes from the cosmic fluid or primitive cosmic matter. Explaining about the universal creation, Allan Kardec in the book *Genesis: The Miracles and Predictions According to Spiritism*, states:

*The primitive cosmic matter contained the material, fluidic and vital elements of all universes that unroll their magnificence before eternity. It is the fertile mother of all things, the first grandmother, and what is more, the eternal generatrix.*⁵¹
André Luiz Spirit in the book Evolution in Two Worlds, called the universal cosmic fluid the “divine plasma, the Creator's medicine or nervous force of the All-Wise”⁵², and adds: “in this primary element vibrate and live constellations and suns, worlds and beings, like fishes in the ocean.”⁵³

The normal conception of matter is strongly related to what the bodily senses can perceive. However, the disincarnated Spirits, even without a physical body, are surrounded by matter and act upon it because the spiritual world, although invisible, has matter that would be classified as energy for us incarnated, a type of matter which molecules vibrate in another dimension.

André Luiz, in the book mentioned above, argues that, “(...) in essence all matter is energy made visible and all energy, originally, is divine power that we appropriate to ourselves to bring our purposes the purposes of Creation (...)”⁵⁴.

In *Genesis: Miracles and Predictions According to Spiritism*, Allan Kardec, analyzing the intrinsic constitution of matter, states:

*Nevertheless, we can establish as an absolute principle the fact that all substances, known and unknown, no matter how dissimilar they may seem, whether from the inner composition point of view or from the aspect of their reciprocal action, are in fact, nothing more than different modes under which matter presents itself, nothing more than varieties into which it is transformed under the direction of the innumerable forces that govern it.*⁵⁵

⁵⁰ **Ibid.** q. 22 (comment). p. 91

⁵¹ **Idem.** *Genesis: The Miracles and Predictions According to Spiritism*, ch. VI, it. 17, pp 123/124.

⁵² **Francisco Cândido Xavier; Waldo Vieira.** *Evolution in two Worlds*. Pt.1, ch.1, it. Divine Plasma, p. 19 (Portuguese Version).

⁵³ **Ibid.** p. 19.

⁵⁴ **Ibid.** It. *Co-creation in minor plane*. p. 23 (Portuguese Version).

⁵⁵ **Allan Kardec.** *Genesis: The Miracles and Predictions According to Spiritism*, ch. VI, it. 3, p. 115.

3. Fluids

Fluid is a generic name of liquids and gases because, as opposed to solid elements themselves, they possess the ability to flow with ease. Classified as matter, all fluids stem, obviously, from the universal fluid. Allan Kardec notes:

There is an ethereal fluid that fills space and penetrates bodies. This fluid is the ether, or primitive cosmic matter, the generator of the universe and beings. Inherent to this ether are the forces that preside over the metamorphoses of matter, the immutable and necessary laws that govern the universe. These multiple forces, indefinitely varied according to the combinations of matter, localized according to masses and diversified in their modes of action, depending on the circumstances and conditions, are known on Earth as gravity, cohesion, affinity, attraction, magnetism, electricity.⁵⁶ (Quotes from the original).

The fluidic elements from the physical or spiritual planes produce vibration and rippling movements that, like energy, are expressed in different ways: sound, light, calorific, electromagnetic, mental etc.

It should be noted that the universal cosmic fluid presents itself in the universe in two distinct states:

- a) Etherealization or imponderability (quality that cannot be weighed), which can be considered the normal primitive state. Common in the spiritual realm, it is not uniform, suffering endless variations, beyond those occurring on the material plane.⁵⁷
- b) Materialization or ponderability (which can be weighed), which is in a certain way only consecutive to the former.⁵⁸ These predominate in the physical plane.

Such states are not absolute and have an intermediate point, which is, according to the higher Spirits, the transformation of fluid into tangible matter.⁵⁹

The action of the Spirits in the corporeal world is based on the use of these fluids, which allows the production of evident psychic phenomena.

⁵⁶ **Ibid.** It.10, p. 119.

⁵⁷ **Ibid.**, ch. XIV, it. 2, p. 282

⁵⁸ **Ibid.** p. 282.

⁵⁹ **Ibid.** p. 282.

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MODULE I – FUNDAMENTALS OF MEDIUMSHIP STUDY

ACTIVITY 4: THE GIFT OF HEALING THROUGH PRAYER

EXERCISE OBJECTIVE

- Learning to use prayer as an instrument of assistance for the sick.

SUGGESTIONS TO THE INSTRUCTOR

1. Quickly interpret Jesus' guidance that prayer can help a lot the sick of body and soul.
2. Pray on behalf of someone who is sick, asking participants to follow the ideas suggested in the prayer and involve the patient in mental vibrations of healing.

Gift of Cure: Matthew, 10:8⁶⁰

- (8) Heal the sick, raise the dead, and cleanse those who have leprosy, [evil Spirits] drive out demons. Freely you have received; freely give.

⁶⁰ The New Testament. Matthew, 10:8, p. 71.

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MODULE I – FUNDAMENTALS OF MEDIUMSHIP STUDY

THEME 5: PERISPIRIT AND VITAL PRINCIPLE

Since after the death of the physical body the Spirits live invisible among us, because they are in another dimension of the matter, it is natural that they want to communicate with the incarnate. But how is this communication done? The answer to this question lies in understanding of the perispirit, its nature, functions and properties. Allan Kardec states:

Numerous observations and irrefutable facts (...), have demonstrated that human beings consist of three components: 1) the soul or Spirit, the intelligent in which the moral sense resides; 2) the body, the material and dense envelope, which the Spirit temporarily uses as a garment for fulfilling certain providential designs; 3) the perispirit, the fluidic, semi-material envelope, which serves as the link between the soul and the body.⁶¹

The Spirits' Book states that the vaporous nature (semi-material) of the perispirit allows the Spirit to "(...) be able to raise itself up into the air and travel to wherever it wants to go."⁶² But being the perispirit the link between the Spirit and the material body, "(...) it is drawn from the environment, from the universal fluid (...) we could say that it is the quintessence of the matter. It is the beginning of organic life but not of mental life, because that belongs to the Spirit. The perispirit is also the agent of external sensations (...)"⁶³.

The perispirit reflects the degree of moral and intellectual evolution of each individual, although in its constitution, the basic elements are taken out of the world where the Spirit lives, incarnated or disincarnated. "**From this a crucial fact may be drawn:** the *inner composition of the perispirit is not identical among all the incarnate or discarnate Spirits that populate the earth on the space surrounding it (...)*"⁶⁴ (highlights from the original text)

The same does not apply to the corporeal body, which (...) is formed of identical elements, however higher or little evolved the Spirit may be. Also, the effect produced by the body are the same for everyone and their needs are the same, whereas everybody is different with respect to their perispirit. A further result: the perispiritual envelope of the same Spirit changes with its progress in each incarnation even if it incarnates in the same environment; in the exceptional case where high order Spirits incarnate on missions on a less evolved

⁶¹ Allan Kardec. *The Mediums' Book*. Part 2, ch. I, it 54, pp. 62/63.

⁶² *Idem*. *The Spirits' Book* Q. 93, p. 124.

⁶³ *Ibid*. Q.257, p. 215.

⁶⁴ *Idem*. *Genesis: Miracles and Predictions According to Spiritism*, ch. XIV, it.10, p. 287.

*world, they have a less dense perispirit than the indigenous inhabitants of that world.*⁶⁵ (Quotes from the original)

Therefore, the perispirit accompanies the evolution of the Spirit, "(...) whose nature becomes more and more etherealized as it purifies and raises itself in the spiritual hierarchy. (...)"⁶⁶.

The perispirit is part of the Spirit, just like the physical body is inherent to an incarnated human: (...). However, the perispirit is not the Spirit, just as the body by itself is not the human being, because the perispirit does not think. (...)"⁶⁷ The perispirit and the physical body are actually agents and instruments of the Spirit's will or action, the intellectual and moral being.

*This second envelope of the soul, or perispirit, therefore exists during corporeal life itself. It is the intermediary for all the sensations perceived by the Spirit, and through which the Spirit transmits its will to the outside world and acts upon the body's physical organs. To make a material analogy, the perispirit is the electrical wiring that serves for the reception and transmission of thought (...)*⁶⁸

The perispirit takes the form of biological structure of the being. In the Spirit, the "form of the perispirit is the human form, and when it appears to us it is usually in the same form by which we knew the Spirit during its physical life. (...)"⁶⁹ Kardec also adds:

*(...) Except for some differences in detail and the organic modifications that are required for the environment in which the being must live, the human form is the same for all the inhabitants on all globes. (...) And it is also the form of all discarnate Spirits, who only possess the perispirit. It is also the same form by which the angels or pure Spirits have been represented down through the ages. Therefore, we must conclude that the human form is the typical form for all human beings no matter what degree of the hierarchy they belong to.*⁷⁰

Among the different perispirit properties, we highlight those most directly involved in the mediumship manifestation of the Spirits. The apparitions and materializations, for example, including the ones that reveal details (clothing, physiognomic expressions, accessories, etc.) reveal the *plastic* or *malleability* capacity of the perispirit, since "(...) the perispirit's subtle matter is not as persistent or inflexible as the body's compact matter. We might say that it is flexible and expandable (...). It is modelled according to the will of the Spirit, who can give it any appearance it wants to (...)"⁷¹

⁶⁵ **Ibid.** p. 287/288.

⁶⁶ **Idem.** *The Mediums' Book*. Part 2, ch. I, it 55, p. 91.

⁶⁷ **Ibid.** p. 91.

⁶⁸ **Ibid.** It 54, p. 90.

⁶⁹ **Ibid.** It 56, p. 91.

⁷⁰ **Ibid.** It 56, p. 91.

⁷¹ **Ibid.** pp. 91/92.

Disentangled from the obstacle that had repressed it, the perispirit expands, contracts or transform itself; in other words, it lends itself to all sorts of metamorphoses, according to the will that acts upon it. It is thanks to this property of its fluidic envelope that the Spirit can make itself recognizable when necessary by taking on the exact appearance that it had during its physical life [incarnated], and even display the very same physical defects that could serve as signs for recognizing it.⁷²

Density is the property that reveals not only the specific weight of the Spirit but its spiritual luminosity. The most advanced Spirits easily rise in the atmosphere through the volitation process and present themselves wrapped in an aura of natural luminosity, due to the habit of thinking and acting in a superior manner. The opposite occurs with the less evolved Spirits. *Penetrability* is the property that allows Spirits to pass through material barriers. The *sensibility* gives to the Spirits sensations and emotions, which are much deeper among the disincarnated because these are perceived throughout the perispiritual body. This property is easily perceived during mediumship demonstrations by psychophony and by psychography. In summary:

The perispiritual fluid is therefore the link between the Spirit and matter. During its union with the body, it is the vehicle of its thought for transmitting movement to the various parts of the organism, which act under the impulse of its will, and for enabling repercussion within the Spirit of the sensations produced by exterior agents. The nerves are its conducting wires, in the same way that the metal wire is the conductor of the electric fluid in the telegraph.⁷³

During mediumship communications this intermediate action exerted by the perispirit is perfectly perceived between the Spirit and the body, which acts as "(...) transmission organ of all sensations." (...).⁷⁴

Regarding those coming from outside, it can be said that the body receives the impression; the perispirit transmits it and the Spirit, which is sensible and intelligent being, receives it. When the act is the Spirit initiative, it can be said that the Spirit wants it, the perispirit transmits it and the body performs it.⁷⁵

The perispirit *irradiation* or *expansibility* property promotes communication between those incarnated and disincarnated, since the

⁷² **Ibid.** It 56, p. 92.

⁷³ **Idem.** Genesis: Miracles and Predictions According to Spiritism, ch. XI, it.17, p. 219.

⁷⁴ **Idem.** Posthumous Work, Pt.1, ch. Spirits Manifestations. I. The perispirit as the principle of the manifestations, it 10, p. 66

⁷⁵ **Ibid.** pp. 66/67.

(...) perispirit is not bound by the body's limits, as in a box. Due to its fluidic nature, it is expandable, radiates outward and forms around the body, a kind of atmosphere that the thought and willpower can more or less dilate. Hence, it follows that people who are not corporally in contact may find themselves in contact by their perispirits and exchange, in absentia of them, certain impressions and sometimes thoughts, through intuition.⁷⁶

A point of fundamental importance speaks to the vitality present in the physical body and perispirit of living beings, which is provided and fed by an abundant element in nature: **Vital Fluid or Principle**. There is "(...) in the organic matter a special, illusive principle, which has not yet been defined: **the vital principle**. This principle, *active* in the living being and *extinct* in the dead one (...)"⁷⁷ (Highlights on the original text)

The activity of the vital principle maintains the workings of organs, tissues, cells, and other organic structures "(...) just as heat is maintained by the rotating movement of a wheel. When this action ceases because of death, the vital principle is **extinguished** like the heat when the wheel stops turning (...)." ⁷⁸ (Highlights on the original text)

⁷⁶ **Ibid.** It. 11, p. 67.

⁷⁷ **Idem.** *Genesis: Miracles and Predictions According to Spiritism*, ch. X, it. 16, p. 202.

⁷⁸ **Ibid.** It 18, p. 203

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MODULE I - FOUNDATIONS OF THE MEDIUMSHIP STUDY

PRACTICE 5: THE LORD'S PRAYER (1)

PURPOSE OF THE EXERCISE

- Clarify why the *Lord's Prayer*, taught by Jesus, is the universal model of prayer

SUGGESTION TO THE MENTOR

1. In an objective way, explain to the participants the importance of the *Lord's Prayer* - also called Sunday Prayer (dominical = deDominus = from the Lord) - based on the orientation contained in *The Gospel According to Spiritism*, chapter XXVIII, item 2 and 3.
2. Ask a volunteer to read aloud the *Lord's Prayer*, as Jesus taught, and inserted below.
3. Guide them to organize themselves into groups to perform the following task:
 - Group 1: Identify on the *Lord's Prayer* manifestations of praise and gratitude to God.
 - Group 2: identifies the requests expressed on the same text
 - Group 3: prepare a prayer, simple and objective, which contains these elements: praise, gratitude and request.
 - Announces that, as of the closing meeting, the prayer prepared by the Group 3 will be offered by a person appointed by the team.

General Elements of the Prayer: LORD'S PRAYER (Mathew, 6:9-13)⁷⁹

- (9) *Pray, therefore, like this: "Our Father who art in heaven, hallowed be thy name,*
- (10) *thy kingdom come; thy will be done on earth as it is in heaven.*
- (11) *Give us this day our daily bread,*
- (12) *forgive our debts, as we forgive our debtors;*
- (13) *do not let us fall into temptation, but deliver us from all evil."*

⁷⁹ The New Testament. Mathew, 6:9-13

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MODULE I - FOUNDATIONS OF THE MEDIUMSHIP STUDY

THEME 6: PRAYER ACCORDING TO SPIRITISM. PRAYER DURING THE MEDIUMSHIP MEETING.

The person who prays becomes a center that radiates wholesome energy that is a benefit to himself/herself and whoever is in his/her field of action. Hence, the guiding Spirits recommend insistently prayer as a good habit that should be incorporated into daily life.

The prayer, in light of the Spiritist understanding, is not restricted to the simple repetition of words, some even meaningless, representing more a sacrament or ritual formula than the unity of the human creature with his Creator. It is therefore necessary to exercise the reasoned faith, considering this clarification from *The Mediums' Book*:

Only superstition can attribute virtue to certain words, and only ignorant or deceitful Spirits could entertain such an idea by prescribing formulas. However, for persons who are less enlightened and incapable of understanding purely spiritual matters, the use of a formula might contribute to deepening their confidence. In such a case, it is not the formula that is effective, but rather the faith that has been augmented by the belief attached to the use of the formula.⁸⁰

1. Concept of prayer

The prayer is a kind of appeal that allows the person to enter into communion with God, Jesus and the higher Spirits in order to receive protection and assistance: "(...) the more fervent and sincere a prayer is, the more effect it will have (...)"⁸¹

The prayer is an invocation; by means of prayer we communicate through thought with the being to whom the prayer is addressed. (...) One may pray for oneself or for someone else, for the living [incarnated] or for the dead. Prayers addressed to God are heard by Spirits in charge of carrying out God's will; those that are addressed to good Spirits are taken to God. When one prays to beings other than God, they act only as intermediaries or intercessors, because nothing can be done without it being God's will.⁸²

⁸⁰ Allan Kardec. *The Mediums' Book*. Part 2, ch. XIV, it 176-9, pp. 232/233.

⁸¹ *Ibid*, ch. IX, it 132-8, p. 189.

⁸² *Idem*. The Gospel according to Spiritism, ch. XXVII, it.9, p. 389.

2. Benefits of praying

The habit of prayer is invaluable and must be exercised every day, as it has the power to create a field of positive forces around those who pray, giving them “(...) the moral strength needed to overcome difficulties and to return to the righteous path when they have wandered for it; Through prayer they can also divert the evils they attract because of their own fault.”⁸³

*For example, a man finds that his health has been ruined because of the excesses he has committed, and he leads a life of suffering till the end of his days. Does he have the right to complain if he does not receive healing? No, because he could have found in prayer the strength to resist temptation.*⁸⁴

Another great benefit of prayer is that it attracts the help of benefactor Spirits who, by intuition channels or inspiration, come to support the individual “(...) in their good resolutions and inspire them with good thoughts”.⁸⁵ These Spirits resemble, according to André Luiz, to the “(...) transformers of blessing, help and enlightenment (...)”⁸⁶

*From brightest light to complete darkness and vice-versa, the Creator’s breath flows in and out through countless beings of all tones of instinct, intelligence, reason, humanity and angelhood. These beings modify the divine energy according to their environment’s degree of evolution. Every sphere of life is filled to the brim with millions of creatures. (...) In whatever form it may take, prayer is an action that causes a corresponding reaction.*⁸⁷

3. Prayer action

When praying, a person emits mental vibrations that spread in the cosmic fluid through the currents of thought, whose mechanisms are well explained by the Encoder:

⁸³ **Ibid.** It. 11, p. 390.

⁸⁴ **Ibid.**, p. 390.

⁸⁵ **Ibid.**, p. 390.

⁸⁶ **Francisco Cândido Xavier.** *Between Heaven and Earth*, ch. 1, p. 12.

⁸⁷ **Ibid.** p. 12.

Therefore, when thought is directed towards some being either on the earth or in space, from incarnate to discarnate, a fluidic current is established from the one to the other to transmit the thought, just as air transmits sound. The current's energy depends on the strength of the thought and the will; this is how prayer is heard by Spirits wherever they may be (...).⁸⁸

4. The proper way to pray

Prayer has generally three key features, announced in the Our Father, prayer model taught by Jesus (Matthew 6: 9-13): praise, request and gratitude. Allan Kardec analyzes the importance of prayer:

(...) It is the most perfect model of conciseness, a true master work of sublimity in its simplicity. In fact, in its highly concise form it sums up all the duties of humans toward God, themselves and their neighbor; it entails a profession of fate, an act of worship and submission, a request for life's necessities, and the principle of charity. Saying it on behalf of other persons is the same as asking for them what one would ask for oneself.⁸⁹

As the human being evolves recognizes the mercy and divine grace that cumulate of blessings. With this understanding, their prayers lose the petitionary character, being characterized by praise and gratitude toward the Creator. Under these conditions, the Spiritism teaches us what is the correct way to pray, which can be summarized in the following items.

- **Pray in secret**

In the following passage of the Gospel, Jesus teaches that in prayer one should establish a moment of harmony and intimacy with the Creator, in which does not fit any kind of exhibitionism.

And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others (...). But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you (...).⁹⁰

It is important to understand that the phrase "pray in secret," does not indicate physical placement or special posture, physical or mystical. Only represents the state of communion with God, even if the one who prays is alone or surrounded by a crowd of people:

The prayer is nothing but a conversation that we have with God our Father; Jesus, our Master and Lord; with our spiritual friends. It is quiet, humble, contrite

⁸⁸ Allan Kardec. *The Gospel According to Spiritism*, ch. XXVII, it. 10, p.390.

⁸⁹ *Ibid*, ch. XXVIII, it. 2, pp. 403/404.

⁹⁰ The New Testament. Matthew 6:5-6

*dialogue, coated of unction and fervor, as the son, tiny and imperfect, speaks to the Father, powerful and good, perfection of the perfections.*⁹¹

- **Prayer should be simple, without many words**

Jesus teaches that: “And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.”⁹² The meaning of this lesson the Master is clear, as explained by Kardec: “(...) it is not due to a multiplicity of words that your prayer will be granted, but your sincerity.”⁹³

*The power of prayer is in the thought; it is connected neither to the words, the place nor the time in which it is done. Hence, one can pray anywhere and at any time, alone or in a group. The influence of the place or time is connected with the circumstances that may favor introspection. Prayer in a group is more powerful when all those who pray are joined by the same heartfelt thought and have the same purpose because it is as if they all speak in one voice and in unison.*⁹⁴ [Highlights from the original]

- **Prayer must speak to the heart**

Martins Peralva, quoting Emmanuel, notes the importance of feelings when in prayer: “True prayer should not be recited, but felt. It should not be the comfortable process of moving lips, framed, plenty of time for fine words, but an expression of feeling alive, real, so that we carry out legitimate communion with the Higher Spirituality.”⁹⁵

⁹¹ **Martins Peralva.** *The Emmanuel Thoughts*, ch. 25, p. 180. (Portuguese Version)

⁹² The New Testament. Matthew, 6: 7-8.

⁹³ **Allan Kardec.** *The Gospel According to Spiritism*, ch. XXVII, it. 4, p. 386.

⁹⁴ **Ibid.** It. 15, p. 393.

⁹⁵ **Martins Peralva.** *The Emmanuel Thoughts*, ch. 25, p. 182. (Portuguese Version)

- **Collective prayer should be intelligible**

Collective prayer has powerful force, as previously announced, but for this to be effective, it has to be performed correctly. The first point to remember is that it must be intelligible, as warned the Apostle Paul in his first epistle to the Corinthians:

(...) Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. Undoubtedly, there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and the speaker is a foreigner to me. (...) For if I pray in a tongue, my Spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my Spirit, but I will also pray with my understanding.⁹⁶

"A prayer is only as good - Kardec adds - as the thought connected to it, and it is impossible to connect a thought with what is not understood, because whatever is not understood cannot touch the soul. (...)"⁹⁷. He continues in his arguments:

For most people, prayers spoken in an incomprehensible language are only a group of words that say nothing to the Spirit. In order for prayer to touch, each word must reveal an idea, and if one does not understand it, it cannot reveal anything. One repeats it as a simple formula (...). Many pray as an obligation; others to conform to the habit. This is why they believe they are exonerated after they have said a prayer a determined number of times and in such and such an order. God reads the depths of the hearts and sees the thought and sincerity, and it is to demean God to believe that God is more impressed by the form than the depth.⁹⁸

Thus, to Spiritism, the prayer performed in meetings should be simple, objective and given in a language that facilitates the understanding of everyone.

- **The prayer and the trials of life**

The trials and expiations happen as a result of the law of cause and effect, as our sufferings are the result of "(...) infractions against God's laws, and that if were to observe these laws accurately, we would be perfectly happy."⁹⁹ The prayer, however, has the power to mitigate them, making bearable

⁹⁶ Jerusalem Bible. 1 Corinthians, 14:9-15.

⁹⁷ Allan Kardec. *The Gospel According to Spiritism*, ch. XXVII, it. 17, p. 394.

⁹⁸ *Ibid.* p. 394.

⁹⁹ *Ibid.* It.12, p. 390/391.

the hardships of life, and while Jesus stated “(...) whatever you ask for in prayer, believe that you have received it, and it will be yours.”¹⁰⁰

It would be illogical to conclude from this maxim: “Whatever you may ask for in prayer will be granted to you,” that is enough simply to ask in order to receive, and it would be unjust to accuse Providence if it does not grant every request made, because it knows better than we do what is best for us. The same applies to a wise father who refuses his son things that are not in his best interest. Generally, humans see only the present; however, if suffering is useful for their future happiness, God will allow them to suffer, just as a surgeon allows the sick person to suffer an operation that should bring healing.”¹⁰¹

Faced with the challenges of life it is important that, when we pray, we ask God trust, courage, patience and resignation in order to overcome the obstacles or the pain of trials. Good Spirits come to our help, no doubt, inspiring us with good ideas and feelings, without, however, preventing the fulfillment of the reincarnatory planning.¹⁰²

Thus, we learn even before the greatest difficulties to do our part, receiving in return all the protection and support of God.

God helps those who help themselves, according to this maxim: “help yourself and heaven will help you,” and not those who hope for outside help without making use of their own faculties. Usually, however, one would rather be helped by a miracle without having to do anything. (Quotes from the original)¹⁰³

- **Prayer and forgiveness of sins**

Although we are cataloged as imperfect Spirits, it is important that, at least during prayer, we demonstrate our efforts for spiritual improvement. Remember that we must learn to forgive, cleanse the soul of any unhappy feelings and act according to the precepts of charity, as taught by Jesus: “And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.”¹⁰⁴

¹⁰⁰ The New Testament. Mark, 11:24.

¹⁰¹ Allan Kardec. *The Gospel According to Spiritism*, ch. XXVII, it. 7, p. 387.

¹⁰² *Ibid.* p. 388.

¹⁰³ *Ibid.* p. 388.

¹⁰⁴ The New Testament. Mark, 11:25

5. Prayer in the mediumship meeting

Spiritism advises the habit of prayer in all its meetings, not only in the mediunic meetings. And there is a reason for this practice: “If Spiritism proclaims its usefulness, is not due to system form, but because the observation revealed the efficacy and mode of action. (...)”¹⁰⁵

On the other hand, we must not forget the teaching of Christ, “for where two or three gather in my name, there am I with them.”¹⁰⁶

To be gathered in Jesus’ name does not mean that it is enough to be gathered physically, but to be gathered spiritually through a communion of intensions and thoughts for the good.

Through these words, Jesus wanted to show the effect of unity and fraternity. It is not the larger or smaller number per se that attracts him, since instead of two or three persons, he could have said ten or twenty; rather it is the sentiment of charity animating each one with respect to the others.(...)”¹⁰⁷

In this sense, it is worth noting that the mediumship 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.”¹⁰⁸

Prayer does not only harmonize the mediumship meeting, but it is also conducive to homogeneity by making the environment favorable to the manifestation of Spirits, especially those most in need of help, because “(...) when a Spirit comes to an environment which is completely sympathetic, it feels more at ease.”¹⁰⁹

On the other hand, the prayer benefits the understanding of Spirits who suffer and those who are suffering, such as the obsessive ones. Sometimes the dialogue with certain Spirits is very painful, especially when they are locked into fixed ideas or to events that caused severe trauma to them, as is the common situation of suicide. Under these conditions, prayer is not only indicated as is an act of charity, of love to the neighbor.

¹⁰⁵ Allan Kardec. The Spiritist Magazine. Journal for Psychological Studies. Year 1866, p. 19. Translation from the Portuguese version.

¹⁰⁶ The New Testament. Matthew, 18:20.

¹⁰⁷ Allan Kardec. *The Gospel According to Spiritism*, ch. XXVIII, it. 5, p. 410/411.

¹⁰⁸ Idem. *The Mediums’ Book*, pt. 2, ch. XXIX, it. 331, p. 445.

¹⁰⁹ Ibid. p. 445.

Suffering Spirits beg for prayers. Prayer is useful to them because when they see that they are being remembered, they feel less forsaken and less unhappy. However, prayer has a more direct action on them: it rebuilds their courage and incites them with the desire to uplift themselves through repentance and reparation, and it can divert them from thoughts of evil. In this sense, it may not only alleviate, but shorten their suffering.¹¹⁰

¹¹⁰ **Idem.** *The Gospel According to Spiritism*, ch. XXVII, it. 18, p. 394.

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MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

PRACTICAL ACTIVITY 6: THE LORD'S PRAYER (2)

OBJECTIVES OF THE EXERCISE

- Retrieve from the Lord's Prayer, words or phrases that reveal simplicity, conciseness, and clarity of ideas and good feelings.
- Explain the reason why in the prayer there is a predominate custom of directing requests to God, in detriment of worship and gratitude, above all.

SUGESTIONS TO THE FACILITATOR

1. Ask the participants to read, individually, the Lord's Prayer (below), and afterwards, to form small groups who have as assignment to extract from the evangelical text, words or phrases that indicate simplicity, conciseness, and clarity of ideas and good feelings.
2. Guide them to present their conclusions to the whole group.
3. Next, promote a discussion in order to analyze the custom that we have of asking, more than thanking God, or even, of giving glory to the Celestial Father.
4. Ask one of the participants to say a prayer based on the study, with only gratitude, to close the meeting,

LORD'S PRAYER (Matthew, 6:9-13)¹¹¹

(9) *Pray, therefore, like this: "Our Father who art in heaven, hallowed be thy name,*

(10) *thy kingdom come; thy will be done on earth as it is in heaven.*

(11) *Give us this day our daily bread*

(12) *And forgive our debts, as we forgive our debtors;*

(13) *do not let us fall into temptation, but deliver us from all evil."*

¹¹¹ New Testament , Matthew, 6: 9-13, www.biblegateway.com

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Mediumship: Study and Practice - Program 1

MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

THEME 7: CLASSIFICATION OF MEDIUMSHIP: PHYSICAL EFFECTS

It is important to have a clear and broad understanding of two usual concepts related to the Spiritist practice: what is a *medium* – a human instrument that serves the discarnated Spirits in communication - and what is *mediumship*, the psychic faculty inherent to human beings, that is manifested in different degrees and types.

“Every individual who senses the influence of Spirits to any degree of intensity is a medium. This faculty is inherent to humankind. It therefore does not constitute an exclusive privilege, and there are very few individuals who do not possess it at least in a rudimentary state. Thus we can state that everyone is a medium to a certain degree. Usually, however, this label is applied solely to those who possess a well characterized mediumistic faculty that expresses itself through patent effects of a certain intensity (...).”¹¹²

As a psychic faculty, mediumship follows the intellectual and moral evolution of the Spirit, and manifests itself in any plane of life, physical or spiritual. As an instrument of human improvement, among many others made accessible by the Creator, mediumship can be developed gradually, through successive reincarnations, or can acquire the role of a commitment or mission, previewed in the reincarnation plan.

In this regard, the Spiritist proposal is to enlighten and educate the medium, under the light of the Spiritist knowledge present in the work codified by Allan Kardec, as well as through the living Gospel of Jesus. Jesus and Kardec represent, particularly, the practical mediumistic foundations, and Spiritism in general, according to a well phrased expression by Emmanuel: “In summary, due to their access to the highest values of life, Jesus and Kardec are perfectly united by the Divine Wisdom. Jesus, the door, Kardec, the key.”¹¹³

Another point, not less important, is the fact that there is no mediumship type more important than others. They are all useful and necessary since they are divine concessions favoring the edification of human beings, as the apostle Paul teaches:

12. 1 Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. (...) **4** There are different kinds of gifts, but the same Spirit distributes them. **5** There are different kinds of service, but the same Lord. **6** There are different kinds of working, but in all of them and in everyone it is the same God at work. **7** Now to each one the manifestation of the Spirit is given for

¹¹² Allan Kardec. *The Medium's Book*, pt. 2, ch. XIV, it. 159, p. 217.

¹¹³ Francisco Candido Xavier. *Opinião Espírita*, ch. 2, p. 25.

the common good. 8 To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by that one Spirit, 10 to another miraculous powers, to another prophecy, to another distinguishing between Spirits, to another speaking in different tongues,[a] and to still another the interpretation of tongues.[b] 11 All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.”¹¹⁴

According to the Spiritist Codification, mediumship is classified by the nature of its effects and the manifestation that the Spirits produce: *physical* and *intelligent* (or intellectual).

Mediumship of physical effect

*“Physical manifestations are those that result in effects that are perceptible to the senses, such as noises, and the movement and displacement of solid objects (...) The simplest effect, one of the first to be observed, is the circular movement imparted to a table, this effect may be produced by using any other object as well, but since a table is the one that is used most often because it is the most convenient, the name **table turning** has been the prevalent designation for this type of phenomenon.”¹¹⁵ (Highlights in the original)*

Mediumship of physical effects, very common at Kardec’s time, encompass a vast category of phenomena that can be produced spontaneously, without the medium’s awareness or with his conscious collaboration. Mediums of physical effects are natural donors of *ectoplasm*, also called nervous force by Allan Kardec. It is a vital fluid, a substance considered a sub-product of the universal cosmic fluid. The Spirit André Luiz gives some information about ectoplasm, the indispensable substance for the materialization of Spirits and transport of objects.

“The physical body (...) started to expel ectoplasm from every pore. It appeared as a flexible paste, similar to a glutinous jelly and semi-liquefied. It came out in great quantities through the natural orifices, particularly, the mouth, nose, and ears. In addition, a great amount was exteriorized through the thorax and extremities of the fingers.

The substance, characterized by an indefinable odor, was being expelled in a reptile –like movement. Accumulating on the lower area of the mediumistic body, it presented the aspect of a large protoplasmic mass, live and tremulous.”¹¹⁶

¹¹⁴ www.biblegateway.com 1 Corinthians,12:1, 4-11

¹¹⁵ Allan Kardec. *The Mediums’ Book*. Part.2, ch. II, it. 60, p. 95.

¹¹⁶ Francisco Cândido Xavier, by the Spirit André Luiz. *In The Domain of Mediumship*, ch.28, p. 300.

The most simple physical manifestations are *noises* and *raps*; however, there are many others: banging on furniture, on doors or wind whistling; appearance, movement and disappearance of objects; direct writing on paper, wall, stones, etc.; sounds and voices heard in certain places or in the environment; materialization of Spirits and objects.

Noises, bangs and small movements of objects are simple manifestations, however, they have to be examined carefully; “It is specially in these cases that we must be on guard against illusion since there are many natural causes that can produce them.”¹¹⁷

From these simple physical effects, two types of languages were created, and in the past, used in the regular communication between Spirits and incarnates: *typology* – or the rap language – and *semiotics* – or sign language.¹¹⁸ The typology, in its turn, is classified in tilting typology and alphabetic typology.

*“The first (...) consists in the movement of a table which rises to one side and then drops to strike with the formerly upraised leg. All that is required of the mediums in this case is for them to rest their hands on the edge of the table. (...) having agreed that one strike means **yes** and **two** means **no** (the number does not matter), questions are then asked of the Spirit.”¹¹⁹ (Highlights in the original)*

The alphabetical typology is an improvement of the latter.

“Which consists in the indication of letters by means of raps. It was then possible to receive words, sentences and even entire discourses. Depending on the method employed, the table strikes as many raps as necessary to indicate each letter that is, one strike for A, two for B and so on (...)”¹²⁰

Both modalities are completely outdated in the Spiritist context nowadays because they are slow and tiring. They were replaced by psychography, a mediumistic practice of intelligent effect. As per the others manifestations of physical effect, we have:

- *Pneumatography* or *direct writing*:¹²¹ “is writing produced directly by a Spirit without any intermediary. It differs from psychography, which is the transmission of a Spirit’s thought in writing through the hand of a medium.”

¹¹⁷ Allan Kardec. *The Mediums’ Book*. pt.2, ch. V, it. 83, p. 118.

¹¹⁸ *Ibid.* Part. 2, ch. XI, Sematology and Typology, p. 199.

¹¹⁹ Allan Kardec. *The Mediums’ Book*, ch. XI, it.139, p. 199.

¹²⁰ *Ibid.* It. 141, p. 201

¹²¹ *Ibid.*, ch. XII, it. 146, p. 205.

- *Pneumatophony or direct voice*: “Since Spirits can produce noises and raps, they can naturally make all kinds of cries and vocal sounds, including imitating the human voice, either right at our side or in the air.”¹²²
- *Materialization of Spirits and transport of objects*: are phenomena that appeared with more intensity right after Kardec’s discarnation (1869) and were investigated, thoroughly in the past, by scientists. The British scientist William Crookes codified these phenomena, especially by the analysis of the materialization of the Spirit Katie King (or Anne Morgan, in the previous reincarnation), performed by the mediumship of Florence Cook. See more in the book *Fatos Espíritos*, by William Crookes, FEB. These themes will be subject of a more comprehensive study in the Program II of this Course.

¹²² *Ibid.* It. 150, p. 209.

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MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

PRACTICAL ACTIVITY 7: THE GRATUITOUSNESS IN THE MEDIUMISTIC PRACTICE

OBJECTIVES OF THE EXERCISE

- Identify the Spiritist guidelines for the mediumistic practice.
- Practice the pass among the participants.

SUGESTIONS TO THE FACILITATOR

1. Ask the participants to read the text by Kardec (below), and after, exchange opinions regarding the ideas expressed by the codifier.
2. Promote a debate, in the group, about the subject in question, highlighting the reasons why Spiritism does not allow any form of payment related to the mediumistic practice, including the practice of pass.
3. Next, offer a closing prayer, or ask someone to do it.

GRATUITOUS MEDIUMSHIP¹²³

(8) *“Serious mediumship cannot be, and never ever will be a profession. Not just because it would be morally discredited (...), but because there is a material obstacle in opposition. Mediumship is a faculty that is essentially unstable, elusive, and variable, whose permanency no one can count upon.”*

¹²³ Allan Kardec. *The Gospel According to Spiritism*, ch. XXVI, it. 9, p. 433.

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Mediumship: Study and Practice - Program 1

MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

THEME 8: CLASSIFICATION OF MEDIUMSHIP: INTELLIGENT EFFECTS

Mediumship of intelligent or intellectual effects demands more mental elaboration from the medium, who has to act as an interpreter of the ideas transmitted by the Spirits, as it shows in *The Mediums' Book*:

*"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, just as an electric wire is necessary for transmitting news over a distance, and an intelligent person is necessary on either end of the wire to receive and communicate."*¹²⁴ (Quotes in the original)

In case the medium does not have moral conditions nor preparedness in Spiritist knowledge, he can interfere in the message, nullifying it: "(...) 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"¹²⁵ (Highlights from the original)

It is obvious that the interpretation of the Spirits' thought, as any other human skill, develops with time, but it is directly related to the medium's willingness to expand his knowledge and to become a better person. Serious Spirits look for, therefore, trustful mediums, the ones who offer them conditions found in a good interpreter, explain the Spiritist guides.

*"They look for the interpreter who best sympathizes with them and transmits their thought most precisely. If there is no sympathy between them, the medium's Spirit will be antagonistic and will put up resistance, making itself an unwilling and, almost always, unfaithful interpreter. You yourselves experience the same thing when the ideas of a scholar are transmitted by a foolish or dishonest person."*¹²⁶ (Quotes in the original)

Mediumship of intellectual/intelligent effects

A variety of mediums take part in this category, however, for the purpose of this Study, only the predominate types in the mediumistic meetings in a Spiritist center, will be highlighted, such as:

¹²⁴ Allan Kardec. *The Mediums' Book*, pt.2, ch. XIX, it. 223, point 6, p. 285.

¹²⁵ *Ibid.* It. 223, point. 7, p. 285.

¹²⁶ *Ibid.* It. 223, point 8, p. 285.

intuitive and inspired, psychophonic, psychographic, hearing and seeing mediums. The subject will be studied in a more thorough manner in Program II of this Course.

Intuitive mediums: it is a faculty common to all human beings and, it presents itself, in different degrees of development, according to the past and present experiences of the Spirit. It can be defined as a perception outside of corporeal senses, i.e., of an extra-sensory nature, manifested in the form of an idea or image that crosses the brain. In general, the perception is very subtle; therefore, most of the time, the person does not give it any credit. However, intuition is extensively developed by exercise and is a valuable tool in the individual's evolutionary process, as well as in the mediumistic practice.

In this regard, the Spirit André Luiz points out that intuition is an initial mediumship of human species that appeared in the dawn of human evolution.

However, this work of exchanging, was initiated in the world without any conscious direction, because, due to the natural presentation of the aura itself, better men attracted themselves to better Spirits, (...) and men who rebelled against the Divine Law, attracted the company of entities of the same class (...). Through the thought waves interweaved according to the combination of frequency and trajectory, nature and objective, similar minds are found, forming nucleus of progress where noble men assimilate mental currents of Superior Spirits to generate edifying and educative work, or originating various process of symbioses where stationary souls encapsulated each other, uselessly challenging the imperative of evolution [...].¹²⁷

In practical terms, it is known that the good counselors (indoctrinators or explainer), those who talk to the communicating Spirits in a mediumistic meeting, have an intuitive mediumship well developed. However, as the intuition is a basic faculty and primordial, it will be always present in the others mediumship of intelligent effects (psychophony, psychography, clairvoyance, etc.).

Hearing Mediums: "These mediums can hear the voice of Spirits(...); it is sometimes an internal voice that is heard deep down, while at other times it is an external voice as clear and distinct as if by a living person".¹²⁸

The 'internal voice' of the phrase that characterizes a mental perception (a sound or words that cross the brain), is inherent in hearing and intuitive mediumship, while the expression "external voice, clear and distinct" indicates that besides the mental perception per se, the aural organs also acted in the hearing. In this situation, an intelligent effect (mental perception) and a physical effect (the action of an aural organ) happen simultaneously.

¹²⁷ Francisco Cândido Xavier and Waldo Vieira. *Evolução em Dois Mundos*, pt. 1, ch. 17, p. 133. This book is not yet available in English. – Tr.

¹²⁸ Allan Kardec. *The Mediums' Book*, pt. 2, ch. XIV, it.165, p. 223.

“Hearing mediums can thus converse with Spirits and when they acquire the ability to communicate with certain ones, they immediately recognize them by the tone of their voices. (...) 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 them hear every minute the most disagreeable and often most inappropriate.”¹²⁹

Speaking or Psychophonic Mediums: “with such mediums, Spirits act upon their vocal organs, just as they act upon the hands of writing. (...)”¹³⁰

It is a very useful faculty for the communication of needy Spirits because in addition to making possible a direct help through a fraternal and elucidated dialogue, it makes it possible to envelop the suffering Spirit with the harmonious vibrations of the pass and prayer. Like the hearing mediums, the psychophonic mediums can capture the ideas of the communicating Spirit, intuitively. In this case, the mediumistic trance is light (superficial), and the communication is more direct since the medium does not let himself be involved as much by the disharmonious vibrations, as, for example, would a nurse beside a patient. The psychophonic intuitive mediums are numerous and predominate in the mediumistic Spiritist meetings.

When the psychophonic manifestation is more intense (less superficial trance), the medium suffers with the suffering Spirit and, not rarely, he lets himself be impregnated by the disharmonious vibrations that once absorbed are somatized; even after the end of the communication and after the Spirit has been disconnected. However, with the education of the mediumistic faculty, the systematic study and the effort to improve his moral, the medium learns to neutralize the vibrations, effectively helping the needy Spirit.

If the mediumistic trance is deeper, the medium goes to a state of somnambulism, and, even if he is sleeping, he does not remember what he transmitted during the manifestation of the Spirit.” In general, 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 of knowledge 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. (...) Nevertheless, the speaking medium’s passivity is not always so complete. There are those who have an intuition about what they are saying at the time they utter the words.”¹³¹

¹²⁹ **Ibid.** p. 223.

¹³⁰ **Ibid.** It. 166, p. 224.

¹³¹ **Alan Kardec.** *The Mediums’ Book.* Part.2, ch. XIV, it. 166, p. 224.

Psychographic mediums: are persons who transmit messages from Spirits through writing. In *The Mediums' Book*, chapter 13, the codifier, classifies the mediumship of psychography into two types:

- a) *Indirect psychography* – when the Spirit uses an instrument other than the medium's hand. In this situation, it is a mediumship of physical effects.
- b) *Direct or manual psychography* – when the Spirit uses the medium's hand.¹³² Allan Kardec also contemplates, that

*(...) "Of all the forms of communication, manual writing is the simplest, the most convenient, and, especially, the most complete. (...) Through the ease with which they can express themselves in this way, they provide us with knowledge of their inmost thoughts, enabling us to evaluate them and determine their true Worth. Moreover, for the medium this faculty is the most susceptible of being developed with."*¹³³

Psychography can be manifested by mechanical, intuitive and semi-mechanical form.

MECHANICAL PSYCHOGRAPHIC MEDIUMS

"When a Spirit acts directly upon the medium's hand, it impels it completely independent of the medium's will. The hand writes without stopping and despite of the medium's will for as long as the Spirit has something to say, and will then stop when it has finished."¹³⁴

INTUITIVE PSYCHOGRAPHIC MEDIUMS

"The transmission of a Spirit's thought may also occur by means of the medium's own Spirit, or rather, his or her soul, since we use that term for the spirit while incarnated. In this case, the communicating Spirit does not act directly upon the hand in order to make it write, for it neither holds it nor guides it, but acts upon the soul with which it identifies itself. Then, under this impulsion, the medium's soul guides the hand which in turn guides the pencil. (...) "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, although it is not a reflection of his or her own thought."¹³⁵

¹³² **Ibid**, ch. XIII It. 157, p. 214.

¹³³ **Ibid**, ch. XV, it. 178, p. 235.

¹³⁴ **Ibid**. It. 179, p. 236.

¹³⁵ **Allan Kardec**. *The Mediums' Book*, pt. 2, ch. XV, It. 180, p. 237.

SEMI-MECHANICAL PSYCHOGRAPHIC MEDIUMS

“In the case of purely mechanical mediums the movement of the hand is independent of their will, while with intuitive mediums the movement is voluntary and facultative. Semi-mechanical mediums, on the other hand, are a blend of both: that is, they feel their hand being moved without the will to do so, but at the same time they are aware of what is being written while the words are being formed. In the first case, the medium’s thought appears *after* the writing; in the second, *before* the writing; in the third, *while* the writing is in process..¹³⁶ (Highlights from the original)

In the Spiritist mediumistic meetings, the Spirit Guides manifest themselves, usually, by psychography and psychophony. The latter, however, is the priority mediumship for assisting the suffering Spirits, as was already mentioned.

Seeing mediums: “are those gifted with the ability to see Spirits (...) in a normal state, when perfectly awake and who retain a precise memory of what they have seen. Others display it only in the somnambulistic state or one close to somnambulism. This faculty is rarely permanent. (...) In this category of seeing mediums, we may include all individuals gifted with second sight. The ability to see Spirits while dreaming is also a kind of mediumship, but does not comprise seeing mediumship per se. (...) Like those with second sight, seeing mediums believe they see through their eyes, but in reality it is their soul h sees, which is why they can see either with their eyes closed or open”.¹³⁷

Somnambulistic mediums: are the ones, who under deep trance, transmit communications from Spirits. “Somnambulists act under the influence of their own Spirit; it is their own soul that, in moments of emancipation, sees, hears and perceives (...)”.¹³⁸

The individual who is considered merely somnambulistic, is not a medium in the strict sense of the word. The somnambulistic has the animic faculty of leaving the body (“biocorporeality”), witnessing events, conversing with Spirits and transmitting information that are appropriate. The somnambulistic medium acts as an intermediary of the Spirits when he is partially disconnected from the physical body, passing to the audience information which was given by communicating Spirits.

There are two orders of phenomena that are frequently found together: “Somnambulists act under the influence of their own Spirit; it is their own soul that, 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 (...)”.¹³⁹

As a psychic faculty of the human being, mediumship develops slowly: “(...) we may find it in children, older people, men and women, whatever their temperament, health status or degree of intellectual

¹³⁶ **Ibid.** It. 181, p. 238.

¹³⁷ **Ibid.**, ch. XIV, It. 167, p. 224.

¹³⁸ **Ibid.** It. 172, pp 228 - 229.

¹³⁹ **Ibid.** p. 229.

and moral development may be. There is only one way to ascertain its existence: experimentation.”¹⁴⁰, states Allan Kardec.

It is important to consider that, since mediumship is part of the reincarnation plan, it is totally counterproductive to force the development of a mediumship that was not embodied in the Spirit’s psychic or that does not yet reveal itself. It is a measure of prudence to wait until the faculty manifests itself spontaneously.

¹⁴⁰ **Ibid**, ch. XVII, it. 200, p. 261

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MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

PRACTICAL ACTIVITY 8: APPLICATION OF THE PASS BETWEEN INCARNATE SPIRITS: THE ESSENTIALITY OF QUALITY

OBJECTIVES OF THE EXERCISE

- To explain the importance of goodwill in the application of pass between incarnate Spirits.
- Practice the application of pass among participants of the meeting.

SUGGESTIONS TO THE FACILITATOR

1. Guide the participants to read, silently, and individually, the text (below) channeled by the Spirit André Luiz
2. Based on the ideas of the spiritual author and knowledge about the pass acquired up to the present moment, promote a discussion about the importance and the limits of the goodwill in the transmission of pass by incarnate Spirits.
3. Have the participants involved in short practices of pass.
4. Ask one of the participants to offer as the closing prayer, the prayer taught by Francis of Assiss (The prayer is found following André Luiz text).

Passes¹⁴¹

“(...) on the physical plane, sincere good can overcome this or that deficiency in many cases. This is justifiable because of the assistance given by the benefactors from our realm of action to human workers who are still incomplete in terms of desirable qualities.”
(...) ‘In different degrees of intensity, all of them would be able to extend their fraternal help in this sense (...).’

¹⁴¹ Francisco Cândido Xavier. *The Missionaries of the Light*, ch. 19, p. 409.

Prayer of Saint Francis

Lord!

Make me an instrument of thy peace.
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O divine Master!
Grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying to self that we are born to eternal life.^[*]

* www.wikipedia.org/wiki/Prayer_of_Saint_Francis

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Mediumship: Study and Practice - Program 1

MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

THEME 9: THE SPIRITIST PASS

Among the fluids and energies that have their origin in the Universal Cosmic Fluid, we have the *vital fluid*, that is considered “(...) the material and organic life principle – whatever its source may be – which is common to all living creatures, from plants to humans.”¹⁴² This fluid, also called in the past, nervous fluid, has a magnetic nature and it can be transmitted from one individual to another through a pass, according to the spiritist nomenclature.

For Allan Kardec, the magnetic energy, or nervous energy, is “(...) moving fluid that each creature assimilates in different degrees and in its own way. (...)”¹⁴³

1. The Concept of Spiritist Pass

The pass, as applied in the Spiritist Center, is not restricted to a simple transmission of magnetic energies from the incarnate donor’s vital fluid. It involves the transfusion of mixed energy, magnetic-spiritual, from the incarnate worker and from the discarnate one, respectively, who helps in this type of Spiritist activity.

The Spirit André Luiz clarifies that, this energy “(...) constitutes per se in a controlled emanation of the mental force under the lever of will (...)”¹⁴⁴ And he completes:

“Pass is a transfusion of energies, altering the cellular field. (...) In the magnetic assistance, the spiritual resources adjust themselves between the emission and reception, helping the needy creature so he can help himself. The revitalized mind restores the microscopic lives that serve it, in the body temple (...). The pass, as we recognize, is an important contribution to those who know how to receive it, with respect and trust that value it.”¹⁴⁵

Emmanuel, in turn, adds: “(...) the pass is a transmission of a psychic and spiritual force, dismissing any physical contact in its application.”¹⁴⁶

2. Types of energies transmitted in the pass

It is mentioned in *The Genesis* that there are three types of fluids or magnetic energies that can be transmitted by pass:

¹⁴² Allan Kardec. *The Spirits’ Book*. Introduction II, p. 34.

¹⁴³ Idem. *Revista Espírita*. Year XII, July 1869, p. 288.

¹⁴⁴ Francisco Cândido Xavier and Waldo Vieira. *Evolução em Dois Mundos*. Part.2, ch. 15, p. 209.

¹⁴⁵ Francisco Cândido Xavier. *Nos Domínios da Mediunidade*, ch.17, pp. 199/200.

¹⁴⁶ Idem. *O Consolador*, Q. 99, p. 71. This book is not yet available in English. – Tr.

- 1º “By the fluid of the magnetizer himself; it is properly speaking, magnetism, or *human magnetism*, the action of which is subordinate to the power, and above all to the quality of the fluid.
- 2º By fluid from the Spirit acting directly and without intermediation upon an incarnate being, either to cure or to calm suffering, to provoke spontaneous somnambulistic sleep, or to exercise over the individual any moral or physical influence whatever. This is *spiritual magnetism*, of which the quality is determined by the quality of the Spirit.
- 3º By fluid which the Spirit sheds upon the magnetizer, to which the latter serves as a conductor. This is *mixed magnetism, semi-spiritual, or human-spiritual*. When combined with the human fluid, the spiritual fluid provides the qualities which it lacks. In such circumstances, the meeting of the Spirits is sometimes spontaneous but more often it is brought about by the plea of the magnetizer.”¹⁴⁷ (Highlights from the original).

The transmission of pass common in a Spiritist Center presents the characteristics of the third type, i. e., the mixed magnetism, since the incarnate donor of fluids counts on the collaboration of the spiritual worker.

3. Mechanisms of pass

The transmission and reception of magnetic-spiritual energies through pass is done from perispirit to perispirit, from one who donates to the one who receives. The benefits of pass become visible when the one who donates and the one who receives the fluid energies place themselves in adequate mental position supported by faith and trust in the Higher help.

In general, the process of fluid transmission-reception through pass can be summarized by:

- 1º. “The vital fluid may be transmitted from one individual to another. Those who have greater quantities of it can give it to those who have less, and to certain cases, they can bring back a life on the verge of being extinguished.”¹⁴⁸
- 2º. “These fluids acting upon the perispirit, which in turn, reacts upon the material organism with which it is in molecular contact. If the effluvia are of a good nature, the bodies receive a healthy impression, if bad, a painful one.”¹⁴⁹
- 3º The magnetic-spiritual energies of pass are processed in the perispirit of the receptor, and, through the perispiritual centers of force or vital centers – expressions used by the Spirit André Luiz and, mistakenly called “chakras”, reach the nerve plexus of the physical body, then, spreading themselves in the organic sites. André Luiz considers that in the perispirit there are seven vital centers which are connected to the four nerve plexus in the physical body.

¹⁴⁷ Allan Kardec. *Genesis. The Miracles and Predictions According To Spiritism*, ch. XIV, it.33, pp 279/280

¹⁴⁸ Idem. *The Spirits' Book*, Q. 70-comments, p. 129.

¹⁴⁹ Idem. *Genesis: The Miracles and Predictions According To Spiritism*, ch. XIV, it. 18, p. 270.

“(...) our body of rarefied matter is inwardly governed by seven force centers, which come together in the branches of the plexus. As they vibrate in tune with one another at the inflow of the directive power of the mind, they establish for our use, a vehicle of electrical cells, which we may define as an electromagnetic field, in which thought vibrates within a closed circuit.”¹⁵⁰

4. Centers of Force

The Spirit André Luiz mentions the existence of the seven main perispiritual structures, of electromagnetic nature, called *Vital Centers or Centers of Forces*, which “(...) govern billions of microscopic entities at the service of intelligence (...).”¹⁵¹

The most important vital center is the coronary which controls the others, according the following explanations by the spiritual guide; The “(...) coronary center, placed in the central area of the brain, the headquarters of the mind, [is] the center that assimilates the stimuli from the Superior Plane and guides the form, the movement, the stability, organic metabolism and the consciousness of the life of the incarnate or discarnate soul. (...).”¹⁵²

The coronary center supervises, as well, the other vital centers which obey the impulse from the Spirit, in the same way that secondary pieces of a power plant, respond to the command of the turbine that man’s experience serves to connect and guide them (...).¹⁵³

The other vital centers, considered secondary, are the following:

- **Cerebral Center:** contiguous to the coronary,

“[...] with influence over the others, governing the encephalic cortex in the support of the senses, determining the endocrine glands’ activities and managing the nervous system in its entire organization, coordination, activity and mechanism, from the neurons of senses to the effector cells(...).”¹⁵⁴

André Luiz also informs us that the cerebral center administers, as a consequence, the general perceptions, including the sensory ones, specified as:

¹⁵⁰ **Francisco Cândido Xavier.** *Between Heaven and Earth*, ch. 20, p. 130.

¹⁵¹ **Francisco Cândido Xavier and Waldo Vieira.** *Evolução em Dois Mundos*, pt..1, it. *Centros Vitais*, ch. 2, p. 26. This book is not yet available in English. – Tr.

¹⁵² **Ibid.** p. 26.

¹⁵³ **Ibid.** pp 26/27

¹⁵⁴ **Ibid.** p. 27.

“[...] sight, hearing, touch and the vast network of the processes of the mind, that have to do with Speech, Learning, Art and Knowledge. It is in the ‘cerebral center’, that we possess the command of the endocrine center, which has to do with the psychic powers”¹⁵⁵ (Highlights from original)

- **Larynx Center:** “(...) presides over the vocal phenomena, including the activities of the thymus, the thyroid, and the parathyroid.”¹⁵⁶ This center of force controls, therefore, the processes of speech and respiration.
- **Cardiac Center:** “(...) sustain the service of emotions and overall equilibrium.”¹⁵⁷
- **Spleen Center:** *besides acting over the spleen, as the name indicates “(...) acts over all the activities of the hematic system, in the variations of the medium and volume of the blood.”¹⁵⁸*
- **Gastric Center:** “(...) controls the entrance of nourishment and fluids into the body.”¹⁵⁹ Therefore, it acts over the digestion and absorption of the food.
- **Genesic Center:** considered the sanctuary of sex since it is through this center that the physical bodies are built in the processes of reincarnation, “(...) guiding the molding of new forms between incarnate beings or establishing creative stimuli, aiming the work, association and accomplishment between the souls.”¹⁶⁰

5. Nervous Plexus

The nerve plexus, four in number, are located in the physical body. They are structures organized in the shape of a network. We realize then, that the centers of force or vital centers make connections with the somatic vehicle through the nerve plexus.

The four nerve plexus of the physical body are the following:

- **Cervical plexus:** includes the nerves of the head, neck and shoulder
- **Brachial plexus:** nerves of the chest area (thoracic) and superior limbs (from arm to fingers)
- **Lumbar plexus:** nerves that extend through the back, pelvis, abdomen and inferior limbs (from thigh to the toes).
- **Sacrum plexus:** nerves of the pelvis, buttocks, sexual organs, thigh, legs and feet.
Due to the inter-connection between the lumbar plexus and sacrum plexus, sometimes it is called lumbar-sacrum plexus.

Since the vital centers of the perispirit are connected to the physical body through the nerve plexus, it is noticed that the nerve plexus is, obviously, related to more than one perispiritual center of force. In this regard, the energies of pass, arriving in the perispirit of the receptor, reach naturally the

¹⁵⁵ **Francisco Cândido Xavier.** *Between Heaven and Earth*, ch. 20, p. 131.

¹⁵⁶ **Ibid.** p. 132.

¹⁵⁷ **Ibid.** p.132

¹⁵⁸ **Francisco Cândido Xavier and Waldo Vieira.** *Evolução em Dois Mundos*, pt.1, ch. 2, p. 27.
This book is not yet available in English. – Tr.

¹⁵⁹ **Francisco Cândido Xavier.** *Between Heaven and Earth*, ch. 20, p. 132.

¹⁶⁰ **Francisco Cândido Xavier and Waldo Vieira.** *Evolução em Dois Mundos*. Part.1, ch.2, p. 27.
This book is not yet available in English. – Tr

physical vehicle, impregnating, with health fluids, the ill organic structure, since “(the cure is performed by the substitution of an *unhealthy* molecule for a *healthy* one. The curative power will then be drawn from the purity of the inoculated substance. (...)”¹⁶¹(Highlights from the original).

The person who gives the pass, as well as the person who receives it, should both be in a favorable mental attitude, adequate to the energetic transmission and reception. The goodwill to help the neighbor and the goodwill to receive the benefits are fundamental elements.

“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 those of gas or other bodies by combining them by following certain laws.(...).”¹⁶²

Besides the goodwill, prayer is another valuable resource. Prayer elevates the spiritual vibrations of those who pray and attracts the assistance of good Spirits, creating the serene environment that is needed for good use of the irradiation and magnetic-fluidic energy:

“All the Spirits recommend prayer. To renounce prayer is to ignore the benevolence of God, and refuse, for oneself and others, His assistance and the good that it can realize.”¹⁶³

6. Pass in a mediumistic meeting

In certain circumstances, the pass should be applied in the mediumistic meeting. Any type of exaggeration must be avoided, such as: establish that all participants in the meeting have to receive pass before or after the manifestation of the Spirits. In specific situations, when a communicating Spirit shows to be bound by great suffering or when the medium presents difficulties to transmit the thought of the Spirit; that is when, it is important to give magnetic-spiritual energies that will surely benefit both medium and discarnate Spirit.

This type of action favors the dispersion of harmful fluids that could prevent or make difficult the mediumistic communication. Obviously, it is not a mandatory procedure; once the medium is harmonized with the superior spiritual plane, he finds the resources needed to prevent being influenced by the actions, emotions, or feelings of the suffering Spirit who uses his psychic faculties to manifest itself.

However, since every rule has an exception, in the painful mediumistic manifestations, such as of suicides and obsessors, in general, the application of pass is needed. In the first ones, the healthy fluids will offer a significant relief, mitigating the suffering; in the second ones, the pass protects the

¹⁶¹ Allan Kardec. *Genesis. Miracles and Predictions According to Spiritism*, ch. XIV, it. 31, p. 279

¹⁶² *Ibid*, ch. XIV, it. 14, p. 267.

¹⁶³ *Idem*. *The Gospel According To Spiritism*, ch. XXVII, it. 12, p. 443.

mediums against the disharmonious vibrations of the spiritual persecutor that, according to the degree and type of obsession, can exhaust the psychic and physical energies of the medium.

That is why the Spirit André Luiz recommends pass in such mediumistic meetings:

“Such practice should be observed regularly as the work of disobsession necessitates the utilization of energies of everyone present. The Spiritual Instructors are always available to replenish the energies that have been weakened, utilizing the assistance of the pass-givers who are willing helpers as magnetic instruments. This shall take place without unnecessary noise, so as not to interrupt the peace and solemn respect of the work area.”¹⁶⁴

¹⁶⁴ Francisco Cândido Xavier and Waldo Vieira. *Desobsession*, ch. 52, pp 121/122
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MODULE I - FUNDAMENTALS OF MEDIUMSHIP STUDY

PRACTICAL ACTIVITY 9: QUALITIES OF THE DISCARNATE PASS-GIVER

OBJECTIVES OF THE EXERCISE

- Identify the essential qualities for the discarnate pass-giver.
- Practice the transmission and reception of pass among the participants of the study group.

SUGESTIONS TO THE FACILITATOR

1. Read together with the participants of the meeting, the text (below) extracted from the book *Missionaries of Light*, by André Luiz, chapter 19.
2. Promote the exchange of ideas regarding the subject that was read.
3. Engage the participants in the practice of pass, and close the meeting with a prayer.

Pass¹⁶⁵

“(...) Even when discarnate, servants of the good cannot act satisfactorily in this type of service if they cannot yet maintain a higher standard of continuous mental elevation, an indispensable condition for the exteriorization of radiant faculties. 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. However, I must point out that, on our plane, these requirements are demands that one cannot be exempted from (...)”.*

¹⁶⁵ **Francisco Cândido Xavier**. *Missionaries of Light*, ch. 19, pp 408/409

* “Radiant energy: Energy transferred by radiation, esp. by an electromagnetic wave. The American Heritage College Dictionary – Tr” (from the original English translation).

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MODULE I - FOUNDATIONS TO THE STUDY OF MEDIUMSHIP

THEME 10: THE EMANCIPATION OF THE SOUL

In *The Spirits' Book*, the soul is defined as "an incarnate Spirit."¹⁶⁶ This definition has some implications, including the explanation that the incarnated used to live in another plane and, when leaving to reincarnate, he/she would not be prevented from maintaining contact with its inhabitants, as we usually do with people living in other cities, countries or continents.

In these circumstances, Spiritism teaches that the exchange between planes can be properly established through two routes: through mediumship and that used directly by the incarnate himself. Via mediumship, the spirit is reborn as a *medium*, person with appropriate physical requirements, sensitive,¹⁶⁷ favoring them to act as an interpreter of thoughts and feelings of the disincarnated. Through the other route, the object of this study, communication is performed by the incarnated itself, when it is in the state of *emancipation of the soul*, as defined by Allan Kardec, but commonly in Spiritist medium, is known as *animistic* or even of *spiritual unfolding*.

However, the two ways of communication usually overlap, so it is not easy to discern exactly when a phenomenon is exclusively mediunic or animistic.

In the animistic events (or emancipation of the soul), the Spirit releases partially the physical body, and it becomes more free, more independent or more emancipated, and, by itself, witnesses or participate in events in both dimensions of life, and then can contact Spirits, incarnated and / or disincarnated.

The Mediums' Book explains that animistic occurrences are natural phenomena, as is mediumship, because both are related to the perispirit properties, based on "(...) the principle that everything that has been stated concerning the properties of the perispirit after death applies to the perispirit of the living as well [incarnated]."¹⁶⁸ As the emancipation of the soul is inherent to human nature, says Allan Kardec, the body is the "(...) envelope and instrument of the spirit, and as the spirit acquires new aptitudes, it clothes itself in another envelope that is appropriate (...)¹⁶⁹, shaped and adapted to the needs of its evolution.

The emancipation of the soul

We note the phenomena of the emancipation of the soul described, respectively, in *The Spirits' Book* and *The Mediums' Book*.

¹⁶⁶ Allan Kardec. *The Spirits' Book*. Q.134, p. 146

¹⁶⁷ *Idem*. *The Mediums' Book*, pt. 2, ch. XIV, it. 159, p. 217

¹⁶⁸ *Ibid*, ch. VII, it. 114, p.165.

¹⁶⁹ *Idem*. *Genesis. Miracles and Predictions According to Spiritism*, ch. XI, it.10, p. 216.

- **Sleepiness and dreams**

The team of the Spirit of the Truth explained to the Codifier of Spiritism: “(...) a Spirit never remains inactive. During sleep, the bonds that join it to the body are loosened, and since the body does not need it while sleeping, the Spirit travels through space and *enters into a more direct relationship with other Spirits.*”¹⁷⁰ [Highlights from the original]. And adds:

*(...) While the body rests, the spirit enjoys more of its faculties than in the waking state. It remembers the past and sometimes foresees the future. It acquires more power and can communicate with other Spirits whether on this world or another. (...). Sleep partially frees the soul from the body. When humans sleep, they momentarily find themselves in the state which they will be in permanently after death. (...).*¹⁷¹

This freedom is remembered in the form of *dreams* of which one keeps in memories, more or less intense. When the Spirit returns to the physical body, it remembers what it did and with whom he was with when he was emancipated. Even people who say that they do not dream, they actually do. They just do not remember, because the dream, as science understands today, is as vital to the human being as the air one breathes.

The dream is a divine resource par excellence that allows anyone to communicate with incarnated and disincarnated Spirits, especially those they hold dear, irrespective of the fact of possessing or not developed mediunic faculties. It is by this way that Spirits visit and live with the incarnate. The guardian Spirits make use of sleep and dream resources to help its beneficiaries. Although the memory of these experiences is not clear, the instructors of the Encoding teach us: “Ordinarily, upon awakening, an intuition remains that is almost always the origin of certain ideas which arise spontaneously although you can’t explain it and which are but the ones grasped during such exchanges.”¹⁷²

- **Hidden transmission of thought**

Telepathy or transmission of thought is the instant communication between two people, enabling them to understand each other only through mind language, even if both are awoken (in a state of wakefulness). This is a hidden perception, because it happens in mental level: “When Spirits meet, there is a communication of thought that enables two persons to see and understand each other without the need for verbal language. (...)”¹⁷³

It is through telepathy that many ideas are disclosed, as noted by the spiritual teachers: “(...) When you say that an idea is ‘floating around’, you employ a figure of speech that is more precise than you

¹⁷⁰ Allan Kardec. *The Spirits’ Book* Q.401, p. 275.

¹⁷¹ *Ibid.* Q. 402, p. 276.

¹⁷² *Ibid.* Q. 415, p. 283.

¹⁷³ *Ibid.* Q. 421-comment, p. 285.

think. Without even suspecting it, each one contributes to its dissemination.”¹⁷⁴ This is because ideas are captured by other minds in harmony, since the “Spirit is not enclosed in its body as if it were in a box; it radiates all around in every direction. Hence, it can communicate with other Spirits even in the waking state, although it does so with more difficulty.”¹⁷⁵ Mental communication while awoken is less frequent.

- **Lethargy, catalepsy, apparent deaths**

The cases of lethargy and catalepsy reveal that the “Spirit is conscious but is unable to communicate.”¹⁷⁶ Those are the soul emancipation situations considered by the Physicians as pathological states. The causes are varied, from brain injuries, action of certain chemical substances or severe psychological disturbance. To Spiritism, this is an anomalous state that can be induced by obsessing Spirits or intense withdrawal / disengagement of the perispirit from the physical body, a situation which, if it persists, may lead to disincarnation.

In lethargy the person is in a “torpor condition or functional slowness.”¹⁷⁷ There is widespread immobility and the lethargic sleep that can lead to death; sometimes there is no sleep itself, although there is no muscular response. Under these conditions, “the individual knows what's going on, may suffer its effects, but is unable to exert enough willpower to promote a muscular defense.”¹⁷⁸ Relentless persecutors can induce the incarnate to a lethargic state. In catalepsy “(...) there is a general reduction of response (reactivity), characterized commonly by a state similar to trance. Doctors and nurses should keep in mind that even with the patient in a trance, conversations can be heard (...)”¹⁷⁹, teach the postulates doctors. In catalepsy, it is common that only a part of the body remains motionless.

Lethargy and catalepsy have the same principle, which is the temporary loss of sensitivity and motion due to an as-yet unexplained physiological cause. They differ from each other in that, in lethargy, the suspension of the vital forces is generalized and gives the body all the appearance of death, while in catalepsy it is localized and can affect a larger or smaller portion of the body so as to leave the intelligence free to express itself, a fact that would not permit it to be confused with death. Lethargy is always natural; catalepsy is something spontaneous but it may also be artificially induced and undone by magnetic action [pass].¹⁸⁰

¹⁷⁴ **Ibid.** Q. 419, p. 284.

¹⁷⁵ **Ibid.** Q.420, p. 284.

¹⁷⁶ **Ibid.** Q. 422, p. 285.

¹⁷⁷ **Thomas Clayton.** *Medical Dictionary Encyclopedic Taber*, p.1019. (translated from Portuguese)

¹⁷⁸ **Ibid.** p. 1019.

¹⁷⁹ **Ibid.** p. 285.

¹⁸⁰ **Allan Kardec.** *The Spirits' Book*. Q. 424-comment, p. 286.

Considering that in both conditions there is paralysis, total or partial, the person presents a state, popularly known as "apparent death".

- **Somnambulism**

"It is a state of the soul in which its independence is more complete than in 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 imperfect somnambulism."¹⁸¹ It is relatively common in the psychophonic and psychographic mediums, who generally present some degree of somnambulism.

In somnambulism, the soul is transported to the place of events, but it can also observe the events from a distance, as if seeing a projection; it can speak accurately of things that, strictly speaking, ignores during the waking state, or even subjects that are beyond their capacity; it can see other Spirits and may receive instructions from them. When this happens, the incarnate acts as emancipated Spirit (psychic phenomenon) and as a medium (transmits information from Spirits).

Under this conditions, the somnambulist momentarily loses contact with the apparent and external reality and the life of relationship, living the life of the Spirit, while the body remains inert, situated between wakefulness and sleep. "(...) It is therefore easy to understand why somnambulists do not remember anything and why most of the time the dreams they do remember have no meaning."¹⁸²

- **Dual View**

Known also as *second view* or "sight of the soul."¹⁸³

*The emancipation of the soul sometimes even manifests in the waking state and produces the phenomenon called second sight, which gives to those possessing it the faculty of seeing, hearing and feeling beyond the limits of their normal sense. (...) they see, so to speak, through their ordinary sight, as a type of mirage. At the moment in which the phenomenon of second sight is produced, the physical state is considerably modified: the eyes become somewhat hazy, looking without seeing, and the whole physiognomy reflects a type of exaltation. (...) This faculty seems as natural as that of normal sight for those who possess it.*¹⁸⁴

- **Ecstasy**

"Ecstasy is a more refined type of somnambulism - the soul of the ecstatic is even more independent."¹⁸⁵ Ecstasy is a kind of somnambulism in which the soul visits the higher worlds or dimensions of life.

¹⁸¹ *Ibid.* Q. 425, p. 286.

¹⁸² *Ibid.* Q. 425-comment, p.287.

¹⁸³ *Ibid.* Q. 447, p.293.

¹⁸⁴ *Ibid.* Q.455-comment, p. 301.

¹⁸⁵ *Ibid.* Q. 439, p. 291.

- **Bicorporeidade and Transfiguration**

Both psychic manifestations are defined in *The Mediums' Book* as "(...) varieties of visual manifestations. As extraordinary as it might seem at first sight, it will be easy to realize (...) that they are not outside the order of natural phenomena."¹⁸⁶

In bi-corporeality, the incarnate turns off part of its physical body and while it remains dormant in one place, the Spirit moves in space, becoming visible in another location, sometimes far from where its body is. The visibility can be quick and fleeting or sharp and prolonged. This type of emancipation of the soul is very common when approaching the time of disincarnation. The Spirit feels the need to meet loved ones to say goodbye.

In Brazil, there are remarkable bi-corporeality stories of the estimated Spiritist and educator Euripides Barsanulfo (1880-1918), who, upon leaving his body, became tangible to other incarnated in order to help them in their multiple needs. In general, the people assisted were unaware of the fact that it was the visit of an incarnate spirit materialized, whose physical body found himself sleeping in the bed of his home in Sacramento, Minas Gerais, the city where Euripides lived.

The light spiritual unfolding, that is with no tangibility, occurs relatively frequently in the regular mediumship meetings in the Spiritist house, especially among clairvoyant and psychophonic mediums. Sometimes the incarnated moves to the location where an event is taking place or is positioned next to the communicating Spirit, providing later details of what it saw in the spiritual environment of the meeting or outside it. In other more common situations, the incarnated leaves the body and watches a projection of events or facts, transmitted in a very similar screen to the one used in the projections of multimedia or cinema. This last possibility becomes important to better understand the suffering of the communicating Spirit, and help him properly, by watching actions committed by him in the past and which now are reflected in the present.

With *transfiguration* there is a very rare and unusual phenomenon: "which entails a modification of the appearance of a living body"¹⁸⁷. In other words, the appearance and physiognomy expression of the incarnate change suddenly, acquiring other features. For example, a typical westerner may, under the effect of transfiguration, present himself with the appearance of an oriental. Or a young person can change the body physiognomy and expression, resembling an old man. The best and greatest example of transfiguration we know of was Jesus, which took place on Mount Tabor, in which "the face and the garments of the Lord shone like the sun." This phenomenon has been widely proclaimed by Matthew, 17:19; Mark 9: 2-8; Luke 9: 28-36 and Peter in his second epistle: 2 Peter 1: 16-18.

The items 115-133, chapter VII of *The Mediums' Book* provide more information about the bi-corporeality and transfiguration. An excellent reference work on bi-corporeality is *Antonio de Pádua*, published by FEB.

¹⁸⁶ **Idem.** *The Mediums' Book*, ch. VII, it. 114, p. 166.

¹⁸⁷ **Ibid.** It. 122, p. 172.

Mediumship: Study and Practice - Program 1

MODULE I - FOUNDATIONS TO THE STUDY OF MEDIUMSHIP

PRACTICAL ACTIVITY 10: EXERCISE - APPLICATION OF THE PASS

PURPOSE OF THE EXERCISE

- Exercise the practice of pass between voluntary participants.
- Evaluate the application of the pass made by the participants

SUGGESTIONS TO THE MONITOR

1. Ask to the participants to organize themselves in pairs for mutual application of the pass, according to this approach: first, a volunteer transmits the pass to the colleague; then switch positions: the person who applied the pass receives it from the colleague.
2. Evaluate the performed exercise, pointing out the positive points and those that need to be improved, based on Spiritist guidelines already studied.
3. Pray for the benefit of a sick person, or ask someone to offer it, as a closing of the meeting and the Program 1 of the Mediumship Course: Study and Practice.

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Mediumship: Study and Practice - Program 1

MODULE I - FOUNDATIONS TO THE STUDY OF MEDIUMSHIP

COMPLEMENTARY MODULE ACTIVITY

Pass Course

This is an optional and complementary activity to close the subjects studied in this Module. Therefore, it is suggested that the activity be planned and implemented jointly by the departments of *Mediumship Course: Study and Practice* and Spiritual Assistance in the Spiritist house.

This course is open to students of mediumship, the people who want to apply pass in the future - only if they have basic Spiritist knowledge - and to other employees of the institution, if they wish.

The Pass Course program must have a workload of 4-6 hours duration and must provide theoretical and practical content. As a sample, we present the following suggestion.

SUGGESTION OF PROGRAM CONTENT

1. Spiritist pass concept. The pass and the prayer.
2. Pass mechanisms.
3. Benefits of the Pass.
4. Requirements to pass giver, incarnated and disincarnated.
5. Exercise how to properly apply the pass, in the light of the Spiritist understanding.

Mediumship: Study and Practice - Program 1

MODULE I - FOUNDATIONS TO THE STUDY OF MEDIUMSHIP

BIMONTHLY ACTIVITY FOR COURSE PARTICIPANTS

Book Club

The Book Club is another optional activity of module closing involving participants enrolled in the Mediumship Course. It should be carried out under the supervision of the class monitor.

OBJECTIVES

- Increase the knowledge of subject matters studied in the Module.
- Encourage the reading habit of serious works related to the theme mediumship

SUGGESTION OF HOW TO PERFORM THE ACTIVITY

1. The monitor informs, at the beginning of the course, the name of one or two Spiritist books that participants can purchase for reading.
2. The monitor explains to them that these books are related to the doctrinal content that will be studied in the module.
3. The monitor presents a summary of each book indicated.
4. Participants receive a timetable that should include: date, time and place for holding preparatory meetings and the presentation of the summary of the reading of the books, in the Spiritist institution.
5. The monitor clarifies that he or someone else chosen (another monitor or even one of the participants), will be accompanying the group during the preparation and execution of the activity.

SUGGESTED READING SHEET

The *Reading Sheet* is very useful because it facilitates the study and understanding of a book. Must contain general and specific information that provides an overview of the ideas developed by the author.

Sample of Reading Sheet of a Spiritist Book

Book's title:

Incarnate Author:

Discarnate Author(s):

Translator:

Publishing company:

edition:

Number of Pages:

Theme (subject):

Characters:

- How many and what are they?
- What roles they played in the story?
- Who appears most often in story?
- How is the main character?

Place(s) where the story takes place:

Brief description(s) of the location(s) of the story:

Likely time when the story took place:

Main idea of the story

Which part of the story did you like best? Why?

Mediumship: Study and Practice

PROGRAM 1

MODULE II

Foundations of Mediumship Communication

Mediumship: Study and Practice - Program 1
GENERAL PLAN OF MODULE II
Foundations of Mediumship Communication

THEORETICAL THEMES	PRACTICAL ACTIVITIES (Prayer and Pass)
1. Mediumship Eclosion (p. 93)	1. Prayer and mental irradiation (p. 97)
2. Trances (p. 99)	2. How to perform mental irradiation (p. 102)
3. The action of the fluid, the perispirit and the mind in the mediumship communication (p. 104)	3. Mental irradiation exercise (p. 109)
4. Laboratory of the invisible world (p. 111)	4. Mental irradiation exercise associated with prayer (p. 115)
5. Serious mediumship meetings: nature and characteristics (p. 117)	5. Practice of silent mentalization (p. 121)
6. Moral influence of mediums in the communications of Spirits. (p. 123)	6. Practice of free mentalization (p. 126)
7. Education on the mediumship faculty. (p. 128)	7. Mental irradiation and ideoplastia. (p. 133)

COMPLEMENTARY ACTIVITIES OF THE MODULE (OPTIONAL):

1. Seminar: Obsessed Medium (p. 136)

Mediumship: Study and Practice - Program 1

MODULE II - FOUNDATIONS OF MEDIUMSHIP COMMUNICATION

THEME 1: MEDIUMSHIP ECLOSION

Mediumship occurrences are important in the consolidation of the certainty of immortality of the soul and can erupt at any time and place. To be edifying, they need to be considered with seriousness of purpose and noble intention of seeking the truth. The Spiritist institutions have the task of guiding the practice of mediumship which, being a faculty inherent in the human being, can manifest itself in anyone, regardless of age, creed, race or life plane in which it is located.

Ostensive mediumship faculty without the correct direction, can produce behavioral, organic or even mental disorders, demonstrated by disturbances in the life of the individual and the family. As a working tool, its purpose is to lead the individual to the progress, providing significant contribution to the general good. Being a medium is to act as a connecting link between different planes of life, allowing discarnate sufferers to receive the guidance and support they need, and enable good Spirits the chance to convey comfort and messages of hope.

The purpose of the Spiritist Doctrine, and by extension the mediumship, is the transformation of humanity for the better, and, according to Allan Kardec, this effect is produced by the improvement of the popular masses as a result of individuals improvement. Reflecting on this, Kardec asks:

*(...) What good is to believe in the existence of Spirits if such belief does not make one better, kinder and more accepting of ones fellow beings, and humbler and more patient in adversity? What good would it do to those who are greedy to be Spiritists if they continue to be greedy; to the proud if they continue to be full of themselves; to the envious if they remain jealous? (...)*¹⁸⁸

1. Concept

The word *eclosion* means, among others, "the opening of which was stuck, contracted, closed; blossoming; appearance."¹⁸⁹ *Eclosion of mediumship* is therefore the beginning or appearance of phenomena resulting from a person's ability (medium) to contact with other dimensional beings, the so-called "dead" which, in Spiritist language, are the *discarnate*, human beings who are out of body, that is, do not have the physical body.

The mediumship ability allows the individual to redeem, with the work on behalf of their fellow resembling, mistakes made in past lives and at the same time, achieve previous commitments accepted in reincarnatory planning. Those who have ostensible mediumship (with patent effects) are not necessarily evolved beings intellectually and morally, but someone who, for greater

¹⁸⁸ Allan Kardec. *The Mediums' Book*. Pt. 2, ch. XXIX, it. 350, pp. 459-460.

¹⁸⁹ Antônio Houaiss and Mario Salles Villar. *Houaiss Dictionary of Portuguese Language*, p. 719

determination, received an important work tool that should be used as a means of self-improvement. In short, explains Joanna de Angelis:

Natural, appears spontaneously, through safe constriction, in which the discarnate of it or that the stage of evolution summon up the necessary compliance with its laws, leading the mediumship instrument to precious labor for whose services acquired vast wealth of balance and lighting, recovering, simultaneously, the negative commitments to which it is ensnared from previous lives. Sometimes it appears as proof imposed upon which to wider release of the medium itself, which, in dilating the exercise of gentrification that is dedicated, enlists consideration and titles of benevolence that give you peace.¹⁹⁰

The use of *eclosion of mediumship* alludes to the start of a planned activity to be performed during reincarnation, in other words, it means the exercise of a task force for the spiritual improvement. However, with the inherent mediumship on the human psyche, it grows naturally along the reincarnation experiences and their experiences in the spiritual plane.

2. Relationship between the mediumship and the physical body

The emergence of mediumship can occur at any stage of life: childhood, adolescence, adulthood or, more rarely, in old age, as the ability to interact or communicate is inherent to the human being. When, however, individuals who communicate are located in different planes of life, such as between incarnated and disincarnated, the physical body becomes a component that is interposed between them. In such case, this element must be adequately constituted in order to encourage the manifestation of mediunic phenomena during this interaction. Hence Allan Kardec clarify that the medium of patent effects "(...) depends on a more or less sensitive physical organization. One should further note that this faculty does not express itself in all mediums in the same way. (...)"¹⁹¹

Therefore there is a relationship between the manifestation of mediunic faculty and the appropriate physical organization. You have to understand that the physical body only reveals the desirable sensitivity to mediumism manifestation due to the action of the perispirit which demands from the somatic vehicle the necessary implements, before the reincarnation of the medium. We can never forget that the perispirit is the mold for the physical body. Thus, it is clear the statement that follows.

The organs are the instruments for the manifestation of the soul's faculties. This manifestation depends on the degree of the respective organs' development, just as the excellence of a piece of work depends on the excellence of the tool.¹⁹²

¹⁹⁰ Divaldo Pereira Franco. *Estudos Espíritos*, ch.18, p.126.

¹⁹¹ Allan Kardec. *The Mediums' Book*. Pt. 2, ch. XIV, it. 159, p. 217.

¹⁹² Idem. *The Spirits' Book*. Q. 369, p. 258.

It should be explained that the construction of the physical body from the perispiritic mold is obviously not the same in all mediums, hence the assertion of Kardec: "(...) mediums usually have a special aptitude for this or that order of phenomena, which divides them into as many different varieties as there are kinds of manifestations (...)">¹⁹³. Another point, not less important with regard to the use of mediunic faculty by the medium, expressed in this question of Allan Kardec and response he received by the guiding Spirits:

- "Does the *development of mediumship have any relation to the medium's moral development?*" (quotes from the original)¹⁹⁴
- "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."¹⁹⁵ (quotes from the original)

In this sense, the mediunic practice in the light of the Spiritist understanding, requires moral basis founded on the Gospel and the knowledge provided by Spiritism.

The occurrence of physical and psychological disorders is common with the emergence of mediumship. According to the degree of sensitivity and control of the beginner medium, these discomforts can prove intense, producing disharmonies that are not always well managed. The outburst of the mediunic faculty in the incarnate Spirit is revealed as a moment of fundamental importance in his life, but the person is not always properly assisted, either by ignorance on the subject, which is most common, or by the disinterest or inattention of family and friends. At other times, beginners mediums may prove "(...) fascinated by excessive enthusiasm, facing the impact of flash visits of spiritual revelations, request the understanding and support of experienced brothers, so they are not lost in bright decoys."¹⁹⁶

In this context, the Spiritist House in general, and the mediunic Spiritist groups in particular, assume the enormous responsibility to guide without mysticism and anti-doctrinal practices, the beginner medium, making him understand that access "(...) to the sphere of disincarnated beings, still yoked to the physical plane, and similar to entering Earth's own public square, where swarm intelligence of all kinds."¹⁹⁷

Assisting the education of mediumship and mediunic improvement of the medium is not an easy task. It requires devotion to this task from the Spiritist leaders, as well as willingness to guide with wisdom, kindness and patience, especially if the beginner medium presents disharmonies. In any case, it is important to have in mind that at the beginning of mediumship practice, mediums attune more easily to Spirits who identify with the incarnated and with the life on the physical plane. Commonly, they are not evolved Spirits and still imprisoned to the sensations of the matter. This influence can be problematic. Beginners mediums have "(...) to deal with less evolved Spirits, and

¹⁹³ **Idem.** *The Mediums' Book*. Pt. 2, ch. XIV, it. 159, p. 217.

¹⁹⁴ **Ibid**, ch. XX, it. 226, number 1, p. 299.

¹⁹⁵ **Ibid**. p. 299.

¹⁹⁶ **Francisco Cândido Xavier and Waldo Vieira.** *Study and Live*, ch. 37, p. 161.

¹⁹⁷ **Ibid**. p. 162.

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, it is not always easy to break free of them. (...).¹⁹⁸

One common difficulty that beginner mediums face is the desire to immediately attend a mediumship meeting. This should not be supported by the leaders and incarnated guides of the Spiritist center. For a simple matter of common sense, the medium must first develop their studies about mediumship and learn to have control over this faculty before attending any mediumship meetings.

The sure Spiritist orientation is to support mediums that present an eclosion of mediumship through fraternal words, with spiritual support and comfort, showing them the use of the pass, prayer and charity practice and at the same time, guiding them to join a group of doctrinal studies, mediumship and the Gospel, in order to strengthen their psychic and moral defenses. Before any practice, one needs to understand what is to be medium, how to exercise the mediumship faculty and how the Spirits act upon their thoughts and actions, "(...) because the mediunic force, in fact, does not help or edifies when you are far away from charity and absent of education."¹⁹⁹

Mediunic power, thereby (...) is the gift that life grants to all. What is different in each person, is the problem of course. That is the reason why the Divine Messengers will insist, for a long time, for the sublimation of psychic energies so that the fruits of well multiply throughout the earth. Does not worth mediums that produce only phenomena. Does not worth phenomena that establishes only convictions. Does not worth beliefs that only create words. Does not worth words that just articulate empty thoughts. Life and time require work and improvement, progress and enhancement (...).²⁰⁰

¹⁹⁸ Allan Kardec. *The Mediums' Book*. Pt. 2, ch. XVII, it. 211, p. 268.

¹⁹⁹ Francisco Cândido Xavier. *Seara of the Mediums*. It. Mediunic Power, p. 59.

²⁰⁰ *Ibid.* p. 74/75.

Mediumship: Study and Practice - Program 1

MODULE II – FOUNDATIONS OF MEDIUMISTIC COMMUNICATION

PRACTICAL ACTIVITY 1: PRAYER AND MENTAL IRRADIATION

GOALS OF THE EXERCISE

- Define the difference between prayer and irradiation.
- Perform mental irradiation of thought.
- Proceed with the prayer exercise.

SUGGESTIONS TO THE INSTRUCTOR

1. Based on the text shown below, establish the difference between prayer and mental irradiation.
2. Perform brief mental irradiation to people who are under difficult trials.
3. End the meeting with a brief prayer.

Prayer and Mental Irradiation

Irradiation etymologically means to cast off something, send (rays, energy, fluids, thoughts, feelings), radiate or radiate. It also has the meaning of shine, shed light rays or heat, halo, encircle of effulgent rays. It is vibration that makes swing, wave, shake, move any fluid or energy.

We all have the capacity to expand our own fluids and energy, vital and mental, by the control of the will. For example, we can visualize a sick person or carrier of difficulty, evolving the person with vibrations of health, balance, peace and harmony. We can also vibrate mentally for world peace, for a country, for someone or the success of an undertaking. Irradiation can be backed up by prayer, but not required, "(...) for prayer brings people closer to the Most High; it is the link of union between heaven and earth. Do not forget that!"²⁰¹

²⁰¹ Allan Kardec. *The Gospel According to Spiritism*, ch. II, it. 8, p.66.

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Mediumship: Study and Practice - Program 1

MODULE II – FOUNDATIONS OF MEDIUMISTIC COMMUNICATION

THEME 2: TRANCES

All manifestations of the human psyche, good or bad, resonate in the mind of the incarnate or discarnate being. Mediumship occurrences could not be different, considering the statement by the Spirit André Luiz that "(...) the mind remains the basis of all mediunic phenomenas."²⁰² Emmanuel, on the other hand, reminds us that we:

(...) are mediums within the mental field that is proper to us, associating ourselves with edifying energies if our thought flows toward the higher life, or to the disturbing and depressing forces if we still enslaved to the shadows of a primitive or tortured life.²⁰³

From this perspective, it is understood that regardless of life plane in which the human individuals are in and their level of moral and intellectual knowledge, each "(...) creature with feelings that characterize its intimate life emits specific rays and lives in spiritual wave they identify with"²⁰⁴ it follows, indisputably, that:

Every medium with your mind. Each mind with its rays, customizing observations and interpretations. And, as the rays flung, lift us up the spiritual home in the wave of thoughts that our souls have affection. This, in good summary, still amounts to repeat with Jesus: To each according to his works.²⁰⁵

Therefore, in order for good mediumship practice to occur, the individual needs to be aware of how his mind works and what his mental potential is.

(...) In order for a Spirit to be able to communicate, there must be between it and the medium certain fluidic combinations, which are not always immediately established. Only to the degree that his or her mediumship develops will the medium little by little acquire the aptitude needed to communicate with the first Spirit who presents itself at the time. However, 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.²⁰⁶
(Quotes from the original)

²⁰² **Francisco Cândido Xavier.** *In the Domain of Mediumship*, ch. 1, p.13.

²⁰³ **Ibid.** Introduction (Rays, waves, mediums, minds), p. 9.

²⁰⁴ **Ibid.** p. 9.

²⁰⁵ **Ibid.** p. 10.

²⁰⁶ **Allan Kardec.** *The Mediums' Book*, pt. 2, ch. XVII, it. 203, pp. 262-263.

1. Concept of trance

The word trance (the *transitus* Latin, means going beyond, trespassing, overcome) is generally understood as any change in the state of consciousness. According to the researcher Jaime Cerviño, in his book *Beyond the Unconscious*, trances can be considered "(...) a special state between wakefulness and sleep that with some luck opens the doors of sub-consciousness (...)." ²⁰⁷

2. Degrees of trance

The trance, mediunic or not, can have two extreme states: shallow (or conscious) and deep (unconscious or somnambulistic). However, between one and another state there are numerous gradations featuring partial trance (or semi-conscious).

In the shallow trance “(...) there is no lacunar amnesia, the patient remembers everything and can even cast doubt on the fact that he remained in a trance. (...) [The] deep or somnambulism trance, [is] characterized by extreme suggestibility and **lacunar amnesia.**” ²⁰⁸ Lacunar amnesia is the forgetfulness of events lived or witnessed during the trance.

Léon Denis explains that during the deep trance, is a kind of magnetic sleep

(...) that allows the fluidic body to externalize, release from the carnal body and the soul become to live for a moment its free and independent life. The separation, however, is never complete; the absolute separation would be death. An invisible loop continues to hold the soul to its earthly shell. Similar to the telephone cord that ensures the transmission between two points, the fluidic loop allows the selfless soul convey their impressions by the organs of the body asleep. In trance, the medium speaks, moves, writes automatically; these acts, however, retains no memory awakening. ²⁰⁹

The duration of the trance varies according to circumstances and the **physical and mental conditions of the person: “(...) can be fleeting and imperceptible to bystanders** - a sudden dip in the unconscious - or prolonged visible changes in physic status. (...).” ²¹⁰

André Luiz, citing the assistant Áulus in the work *In the Domain of Mediumship*, states that “(...) all living beings breathe in the wave of dynamic psyche that is peculiar to themselves, within the dimensions that are characteristics or in the frequency proper to them (...).” ²¹¹ However, as the medium is, above all, an interpreter of the ideas of communicating Spirits, the spiritual guide clarifies that

²⁰⁷ **Jayme Cerviño.** *Beyond the Unconscious*, ch. 1, it. *The trance*, p. 17.

²⁰⁸ **Ibid.** it. *Trance Phases*, p. 21.

²⁰⁹ **Léon Denis.** *In the invisible*, pt. 2, ch. XIX, p. 349.

²¹⁰ **Jayme Cerviño.** *Beyond the Unconscious*, ch. 1, it. *Duration of the trance*, p. 21.

²¹¹ **Francisco Cândido Xavier.** *In the domain of mediumship*, ch.1, p. 16.

*(...) examining (...) the animistic values as communication faculties among Spirits, whatever is the plane they are in, we cannot lose sight of the mental world of the agent and the recipient, because in any mediunic position, the receptive intelligence is subject to the possibilities and the coloring of thoughts in which he lives, and the broadcast intelligence lies subject to the limits and the interpretations of the thoughts that are able to produce.*²¹²

Thus, the study of trance cannot disregard the animistic action of the medium, a common occurrence, even in somnambulistic (or deep) trances. Thus, *The Mediums' Book* states that good mediums are considered good performers, a condition that allows them to be searched more often by **informed Spirits**: "(...) They look for the interpreter who best sympathizes with them and transmits their thoughts most precisely. (...)." ²¹³

3. Types of trance

For this study, we classify them into three types:

- Pathological Trance
- Spontaneous or natural trance
- Provoked or induced trance

In the *Pathological Trance*

*(...) the morbid factor acts as a trigger. Injuries, particularly skulls brain injury, coma, feverish delirium, pre-agonal period, are some conditions under which, deleted or modified normal relations with the outside world possibly comes trance, making contact with this other inner world, sub-consciousness.(...).*²¹⁴

Spontaneous or natural trances occur in people naturally predisposed: mediums and somnambulists.²¹⁵

The main forms of *provoked or induced trance* come from:

- a) the magnetic action (hypnosis and suggestibility);
- b) the effects of chemical substances (drugs, licit and illicit drugs). Under these conditions there is a cortical block, more or less intense on the brain activity, able to drive the person to the state of trance, situated between wakefulness itself, and sleep. (This will be further studied at the Program II, of this course *Mediumship - Study and Practice*)

²¹² *Ibid.* p. 16.

²¹³ Allan Kardec. *The Mediums' Book*, pt. 2, ch. XIX, it. 223, number 8, p. 285.

²¹⁴ Jayme Cerviño. *Beyond the Unconscious*, ch. 1, it. The trance forms, p. 23.

²¹⁵ *Ibid.* p. 23.

Mediunidade: Estudo e Prática-Programa 1

MODULE II – FOUNDATIONS OF MEDIUMISTIC COMMUNICATIONS

PRACTICAL ACTIVITY 2: HOW TO PERFORM MENTAL IRRADIATION

GOALS OF THE EXERCISE

- Identify minimum requisites to irradiate thought through the control of the will.
- Perform a mental irradiation, as a general orientation.
- Continue with the prayer exercise.

SUGESTIONS TO THE INSTRUCTOR

1. Demonstrate the practice of mental irradiation, projection of ideas and/or images, in benefit of a sick person or someone particularly in need of spiritual assistance. (see explanations given in Exercise 1, previously studied)
2. It is important to consider:
 - The irradiation should be brief.
 - The projection of ideas and/or images should be objective in order to produce good results in the mind of those who receive it.
 - You can use soothing music, not too loud, during the irradiation, as long as it does not interfere with the exercise.
 - Avoid making the music something essential to the irradiation.
3. After the exercise, listen to the impressions of the participants and, after, offer a brief prayer to close the session.

Learning how to perform mental irradiation

The participants follow, mentally, the irradiations proposed by the instructor, keeping their eyes closed to avoid any type of visual distraction.

At home, exercise the capacity to irradiate thought through the control of the will, in appropriate moments, such as: during prayer or the Gospel at Home session.

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Mediumship: Study and Practice - Program 1

MODULE II - FOUNDATIONS OF MEDIUMSHIP COMMUNICATION

THEME 3: ACTION OF FLUIDS, PERISPIRIT AND MIND IN MEDIUMSHIP COMMUNICATION

The Spiritist Doctrine has as its basic foundation that God is the Supreme Creator of the Universe and that in his Creation there are two general and distinct elements: a) the *material principle* - which gives origin to *the universal cosmic fluid, cosmos or primitive cosmic matter*²¹⁶, which enters in the composition of all material bodies, visible and invisible bodies; b) the spiritual principle, also called in the Spiritist Codification by spirit (with lowercase "s") - which gives rise to intelligent beings, as the human species.²¹⁷

For the occurrence of evolution and the diversity of materials and existing beings in the universe it is necessary the union of the two general elements, whereas "(...) Matter is the tie that imprisons the spirit; it is the instrument that spirit uses and upon which, at the same time, it exerts its action."²¹⁸

In the case of the human being or Spirit, understood as the individualization of the spirit (intelligent principle), after its long preparation in the lower realms of matter, the mind acts upon the physical body through the perispirit, to produce all types of manifestations, including mediumship.

The mediumship communication, itself, involves the participation of fluids, the perispirit and the mind, forming a mediumship circuit between the medium and the communicant Spirit.

Applies the concept of the mediumship connection to the extension of the integration magnetic field that circulates a mental chain, whenever it remains psychic line between its ends or, more properly, the transmitter and the receiver. The mediumship connection thus expresses a "will-call" and a "desire response" respectively on the way back and forth, setting the command of the submitting entity and the agreement of the medium (...).²¹⁹

²¹⁶ Allan Kardec. *Genesis. Miracles and Predictions According to Spiritism*, ch. VI, it. 5 and 7.

²¹⁷ *Idem*. *The Spirits' Book*, ch. II, Qs. 21, 22, 22-a, 23 and 25.

²¹⁸ *Ibid*. Q. 22-a.

²¹⁹ Francisco Cândido Xavier and Waldo Vieira. *Mecanismos da Mediunidade*, ch. 6, it. Conceito de circuito mediúnico, pp. 49-50.

INTERACTION BETWEEN FLUIDS, THE PERISPIRIT AND MIND DURING THE MEDIUMSHIP COMMUNICATION

- **Fluids**

The *fluids*, substances that have the ability to expand, are composed from the primitive cosmic matter. The fluids are found in both life planes. André Luiz explains:

*We define the fluid from this or that origin as a body whose molecules invariably yield the minimum pressure, moving between each other when held by a retaining agent, or separating when left to themselves. We have thus the liquid, elastic or aerial fluids, and those once called imponderable fluids which are seen as agents of luminous, calorific and other phenomena.*²²⁰

In the initial phase of mediumship manifestation, the communicating Spirit involves the medium in its own fluids so that its presence is perceived through sensations that impact upon the physical body of the mediator. The fluidic involvement will remain throughout the mediumship communication process, but it is in this first phase that the medium captures the basic needs of the communicating Spirit, for example, "(...) the torments of hunger, cold, etc., torments that higher order Spirits cannot experience (...)." ²²¹

After the fluidic involvement, the second stage of the mediumship communication starts, characterized by the perispiritual connection, which allows greater proximity between the communicating Spirit and the medium, a condition that gives the former the opportunity to explain more clearly its feelings, emotions, and intentions. If in this moment the medium feels unsafe, he can break the link with the Spirit avoiding the final step which is the mental unity that characterizes the mediumship connection itself.

- **Perispirit**

The Perispirit, defined as "(...) the fluidic body of the Spirits, is one of the most important products of the cosmic fluid. It is a condensation of that fluid around a focal point of intelligence or soul."²²² It consists of material substances, which are, however, more ethereal (semi-material): "The perispirit is more or less ethereal, according to the worlds and the degree of the purification of the Spirit. In the

²²⁰ **Francisco Cândido Xavier and Waldo Vieira.** *Evolução em Dois Mundos*. Pt. 1, ch.13, p. 97.

²²¹ **Allan Kardec.** *The Mediums' Book*, pt. 1, ch. IV, It. 51.

²²² **Idem.** *Genesis. Miracles and Predictions According to Spiritism*, ch. XIV, it. 7.

lower and less evolved worlds and Spirits, it is coarser in nature and is very close to the raw material."²²³

*During incarnation the Spirit preserves its perispirit. The body is for him a second coarser wrap, tougher and appropriate to the functions it must perform and which the Spirit divests at death. The perispirit serves as an intermediary between the Spirit and the body. It is the transmission organ of all sensations. In respect to those coming from the outside, it can be said that the body receives the impression; the perispirit transmits and the Spirit, which is the sensible and intelligent being, receives it. When the act is the initiative of the Spirit, one can say that the Spirit wants, the perispirit transmits and the body performs.*²²⁴

Based on this and other information, the Spirit Lamennais clarifies the action of the perispirit in mediumship communications: "(...) We errant Spirits regard the perispirit as the agent through which we communicate with you, whether indirectly by means of your body or perispirit, or directly with your soul; hence, the infinite variety of both mediums and communications."²²⁵

The perispirit to perispirit interaction established between the spiritual communicator and the medium favors the multiplicity of mediumship manifestations, defined by the mental connection of both.

Acting on matter, the Spirits can manifest in many different ways: by physical effects such as noise and movement of objects; by the transmission of thought, by the vision, by the hearing, by the word, by touch, by writing, by design, by music, etc. In a word, by all means which serve to put them in communication with incarnate people.²²⁶

- **Mind**

Mind is a word that covers the set of "mental processes or mental activities of the individual."²²⁷ Emmanuel says that "(...) we are compelled to interpret it as of the field of our awakened consciousness in the evolutionary scale in which the acquired knowledge allows us to operate."²²⁸ This same spiritual guide uses the organizational metaphor to say:

We compare the human mind - living mirror of conscious awareness – to a large office, subdivided into various service areas. There we have the department of desire, which operates the goals and aspirations, cherishing the incentive to work;

²²³ **Idem.** *Obras Póstumas*. Pt. 1, ch. I, it. 9, p. 66.

²²⁴ **Idem.** *Obras Póstumas*. Pt. 1, ch. I, it. 10, pp. 66-67.

²²⁵ **Allan Kardec.** *The Mediums' Book*, pt. 1, ch. IV, It. 51.

²²⁶ **Idem.** *Obras Póstumas*. Pt. 1, ch. I, it. 14, p. 68.

²²⁷ **Álvaro Cabral and Eva Nick.** *Dicionário Técnico de Psicologia*, p. 193

²²⁸ **Francisco Cândido Xavier.** *Pensamento e Vida*, ch. 1, p. 9.

the department of intelligence, dilating the assets of evolution and culture; the department of imagination, garnering the riches of the ideal and sensitivity; the department of memory, filing the summaries of experience. (...).²²⁹

Every mind is a source of emission and reception of mental waves that are combined through association mechanisms which in turn depend on affinity and harmony to form mental currents that permeate the psychic atmosphere in which we are immersed: "Since the mind is the basis for all mediumistic manifestations in whatever ways they are expressed, it is crucial that we enrich our thought with moral and cultural treasures(...)."²³⁰

It follows that the mental connection between the communicating Spirit and the medium that establishes the formation of a circuit, where the communicating Spirit defines a "will-call"²³¹ and the medium a "will-answer"²³²

The mediumship communication is directly subordinate to the medium's knowledge and his moral conduct, especially when it comes to instructional messages from higher Spirits. The affinity with the communicating Spirit's ideas is therefore essential at the time of communication: "(...) 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.**"²³³ (Emphasis added)

The fluidic, perispiritual and mental affinities need to be well understood by the medium, otherwise the mediumship communication may be unfeasible or have poor reception from the thought of the communicating Spirit. In *The Mediums' Book*, chapter IXX, the Spirits Erastus and Timotheus present insightful mediumship dissertation that deserves to be read carefully. We highlight the following:

- *"Our thoughts do not have to be clothed in words in order for Spirits to understand them. (...) This means that a specific thought can be comprehended by some, according to their respective advancement (...)."*²³⁴
- *"Thus, whenever we find mediums whose minds are full of knowledge acquired during their present lifetime, and whose Spirits are rich in previously-acquired, latent knowledge (...) we will prefer to employ them, for then the phenomenon of the communication will be much easier for us (...)."*²³⁵

²²⁹ **Ibid**, ch. 2, p.11.

²³⁰ **Francisco Cândido Xavier**. *In the Realms of Mediumship*, ch. 1, p. 16, Brasilia 2011.

²³¹ **Francisco Cândido Xavier and Waldo Vieira**. *Mecanismos da Mediunidade*, ch.6,it. Conceito de circuito mediúnico, p.50.

²³² **Ibid**, pág 50.

²³³ **Allan Kardec**. *The Mediums' Book*, pt 2, ch. XIX, It. 223, nº 7.

²³⁴ **Ibid**. It. 225.

²³⁵ **Ibid**. It. 225.

With mediums whose current or previously-acquired intelligence is developed, our thought is communicated instantly, Spirit to Spirit, through a faculty inherent in the essence of the Spirit itself. 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. That is why that in spite of several Spirits communicating through the same medium, the narratives received by them always bears the personal stamp of the medium both in form and style (...).²³⁶

²³⁶ Ibid. It. 225.

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PRACTICAL ACTIVITY 3: PRACTICE OF MENTAL IRRADIATION

OBJECTIVE OF THE EXERCISE

- Perform mental irradiation for the benefit of world peace.
- Continue with the prayer exercise.

SUGGESTIONS TO THE FACILITATOR

1. Ask participants to mentally follow the radiation to be delivered aloud, for the sake of world peace.
2. Clarify that it is important that each one focus attention on the words and phrases pronounced during irradiation, thus creating favorable mindsets.
3. Evaluate with the participants about the production of mental pictures and feelings they have made possible.
4. End the meeting with a brief prayer of gratitude.

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THEME 4: LABORATORY OF THE INVISIBLE WORLD

Among the surprises that Spiritist narratives show about the different dimensions of the spiritual plane, one fact stands out: the invisible world is similar to the visible or physical plane. Hence the Spirit André Luiz provides information, some even mundane, that he witnessed in the lower region where he was taken after disincarnation: “(...) My physiological needs remained unchanged. Hunger preyed on my every fiber, but my ever-increasing weakness never made me feel utterly exhausted. (...)”²³⁷

In the book *Voltei*, Brother Jacob, alias for the Spirit Frederick Figner, struck by the dark and troubled landscape that he traveled during his unlace, received from Brother Andrade, who helped him after his disembodiment, the explanation that such a landscape represented:

*(...) reflections of the human mind around the planetary crust, stressing however that the verification did not provide alarm reasons since, if a man breathes surrounded by rays of own thoughts, the world - people' home - takes mental emanations from most of its inhabitants. (...).*²³⁸

The Spirit Camilo Cândido Botelho, in the book *Memórias de um Suicida*, recounts that during the visit of loved ones to inmates in the *Colônia Maria de Nazaré*:*

*Kind and charitable, as every woman who has the moral education inspired by the divine ideal, the vigilant ladies arranged the parks for the great reception that would occur on the next day, using all the skill that they had; and with art and talent, they created the sweetest places to our sensitivity. Lovely intimate environment bringing the most cherished memories of our childhood and youth. (...) Many of them translated the paternal home (...). Other reminding scenarios built under the sweetness of conjugal affection (...). And it was in this very scenario that appeared the house where I was born where I had the inexpressible satisfaction to see again my dear mother (...). I saw my wife (...). And I welcomed them like we were in our old home: the same furniture, the same interior decoration, the same room layout that I know so well (...).*²³⁹

²³⁷ Francisco Cândido Xavier. *Nosso Lar*, ch. 2, p. 23.

²³⁸ **Idem**. *Voltei*, ch. 9, it. Recebendo explicações, p. 81.

*Praiseworthy institution of assistance to suicide, kept under the protection of Mary of Nazareth on the spiritual plane.

²³⁹ **Yvonne do Amaral Pereira**. *Memórias de um Suicida*. Pt. 3, it. O homem velho, pp. 452-453.

In the spiritual realm there are many homes, all covered with details indicating the evolutionary conditions of its inhabitants. In the better regions, it stands out the elegance and simplicity of the personal appearance of its inhabitants, the care of certain details such as objects and decoration of rooms, reflecting architectural beauty of the buildings and the splendor of nature.

André Luiz brings news of forests, educational parks, water sources, natural halls reproducing pictures of Jesus' passage through the earth, and also describes the beauty of the Minister Veneranda's hall: "(...) The upkeep requires constant care, but the hall's beauty more than makes up for it. (...)"²⁴⁰, adds his friend Narcisa, inhabitant of *Nosso Lar*.

In *The Mediums' Book*, Allan Kardec presents the following question: "(...) However, we might ask where they find clothes that are similar in every way to those worn in life, along with all the added accoutrements (...)"²⁴¹

To answer the question he supposed that the Spirits' garments could be part of the natural form with which the Spirits present themselves, but he asks: what about the objects and accessories? Would they have correspondents in the invisible world? Or would they be just impressions or even mere appearance? The answer to the question was provided by the Spirit St. Louis, and is summarized in the following: "all objects are drawn from the cosmic fluid. With regard to clothing, this is made with the aid of material elements in the composition of the perispirit."²⁴²

In item 116 of *The Mediums' Book*, Kardec tells the case of a lady who, being bedridden by illness, had seen for two nights the presence of a known person, who lived in her city. She always saw him sitting in an armchair at the foot of her bed, bringing to hand a snuffbox which now and then he would take a pinch. She could not talk to him, who always made a sign for her to go back to sleep. Later, already recovered from the shock that the appearance caused her, and from her disease, she received the visit of this man: "(...) actually in person this time. He was dressed in the same manner with the same snuffbox and displayed the same mannerisms. (...)"²⁴³

²⁴⁰ **Francisco Cândido Xavier.** *Nosso Lar*, ch. 32, p. 191.

²⁴¹ **Allan Kardec.** *The Mediums' Book*, pt. 2, ch. VIII, It. 126.

²⁴² **Ibid.** It.128, nº 3.

²⁴³ **Ibid.**, ch. VII, it. 116.

A classic example is the direct writing, in which words and dissertations written using different color inks, and arise in the air, wood, paper, etc., without direct intervention of the incarnate person. Kardec points out that, at first glance, it may be supposed that the Spirit wrote with support of a pencil. Later it was found out that this was not what happened: "(...) but when only the paper is provided it is obvious that the writing has been produced by matter put there by the Spirit itself. Where did the Spirit obtain it?"²⁴⁴ The explanation provided by São Luiz was this:

*(...) A Spirit exerts a power over the material elements scattered throughout the space of your atmosphere, a power that you are far from have any inkling about. A Spirit can concentrate these elements by using its will and give them the appearance that matches its intentions.*²⁴⁵

The universal cosmic fluid is susceptible to transformation by the incarnate and discarnate man, producing not only diversity of materials, as well as changes to existing materials. For example, transform opaque bodies into transparent matter and vice versa. *The Mediums' Book* states the following:

*(...) Since a Spirit can act so decisively upon the elementary matter by merely exerting its will, we can understand that not only can it form various substances but it can even denature their properties by using its own will as a reactive agent.*²⁴⁶

We see then the importance of the will in carrying out any type of phenomenon, exercised not only by the errant Spirit - one that awaits the next reincarnation - as well as the incarnate ones. In fact, it will work as "(...) enlightened and vigilant management, governing all sectors of mental action"²⁴⁷, teaches Emmanuel.

The will exerts therefore critical role in the production of all mediumship and animic phenomena, including the transmission of spiritual magnetic fluids by pass, common activity of the Spiritist Center.

²⁴⁴ **Ibid**, ch. VIII, it.127.

²⁴⁵ **Allan Kardec**. *The Mediums' Book*, pt. 2, ch. VIII, It. 128, nº 4.

²⁴⁶ **Ibid**. It. 130.

²⁴⁷ **Francisco Cândido Xavier**. *Pensamento e Vida*, ch. 2, p. 11.

*We know the crucial role played by the will in all magnetic phenomena, but how may we explain the material action of such a subtle agent? (...) The will per se is not an entity, a substance or even a property of highly etherealized matter; rather, it is the essential attribute of the Spirit; i.e., of the thinking being. With the aid of this lever, the Spirit acts upon the elementary matter, and by a consequent action it reacts upon its components, whose inner properties can thus be transformed.*²⁴⁸

²⁴⁸ **Allan Kardec.** *The Mediums' Book*, pt. 2, ch. VIII, It. 131.

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PRACTICAL ACTIVITY 4: PRACTICE OF MENTAL IRRADIATION WITH PRAYER

OBJECTIVE OF THE EXERCISE

- Perform mental irradiation, associated with prayer, for the benefit of the suicides.
- Continue with the prayer exercise.

SUGGESTIONS TO THE FACILITATOR

1. Involve the suicide in high fluidic and mental vibrations, made possible by a prayer spoken aloud.
2. Radiate good thoughts and fluids in order to provide relief to the pain that these discarnate brothers suffer.
3. Listen to the participants about their feelings and perceptions.
4. Consider the prayer given in conjunction with radiation and at the end of the meeting.

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THEME 5: SERIOUS MEDIUMSHIP MEETINGS: NATURE AND CHARACTERISTICS

Mediumship meetings, says Allan Kardec, are important for the acquisition of knowledge about the spiritual world and its inhabitants and to encourage the study and clarification of the participants, encouraging the exchange of ideas and observations in common. To get good results should function as a collective whole and be held under special control conditions.²⁴⁹

The nature and characteristics of these meetings are necessarily related to the level of knowledge and the moral character of its members. They can then be classified as: frivolous, experimental and instructive.

1. Nature and characteristics of mediumship meetings

Frivolous meetings are composed of individuals who are only interested in the entertainment aspect of the manifestation. These persons are amused by the joking remarks made by the frivolous Spirits who attend such gatherings because they can enjoy free rein. It is in during these meetings that the most banal things are normally asked of the Spirits (...).²⁵⁰ (Highlights in the original)

This is not a Spiritist mediumship meeting itself, and the superior Spirits do not attend these meetings.

The *experimental meetings* at Kardec's time were more particularly to the production of physical manifestations, and were conducted by eminent scholars and the scientific world authorities. Curiosity is one of the factors that motivate participation in these meetings, and even occurring good mediumship phenomena, these are not always enough to convince those present and make them Spiritists. The encoder adds the comments below.

Despite the danger of fraud, these types of expectations have had a usefulness that no one would deny, because they are what led in the first place to the discovery of the laws that govern the invisible world, and for many they are still a powerful means of conviction. Nevertheless, we maintain that they are not sufficient for initiating anyone into Spiritist Science any more than simply seeing an ingenious mechanism would provide any knowledge about mechanics for someone

²⁴⁹ Allan Kardec. The Mediums' Book, pt. 2, ch. XXIX, It. 324.

²⁵⁰ Ibid. It. 325.

*who is not familiar with its laws. However, if such experiments were methodically and prudently performed, much better results would be obtained. (...).*²⁵¹

Nowadays such meetings continue, and Spiritists and non-Spiritists scholars seek to know the peculiarities of the mediumship faculty and the medium, as well as the extra-physical reality. Metapsychics and parapsychologists, as well as academic from the medical and physics fields develop studies in experimental meetings. Enlightened Spirits are present helping incarnates experimenters when they realize the seriousness with which the work is conducted.

The *instructive meetings*, as the name implies, provide clarification and are assisted by Spirits of high order. Therefore, those who really want to educate themselves need to put yourself in a position to attract the presence and support of higher Spirits, demonstrating sincerity of purpose, desire to study the phenomena, and will to understand the moral consequences of mediumship exchanges. In this sense, Kardec stresses that “A gathering is not truly serious if it is not concerned with worthwhile subjects to the exclusion of all others. (...).”²⁵² (Emphasis added)

*Spiritist instruction does not entail just the moral teachings given by Spirits, but also the study of facts. It involves the theory of the phenomena and research into their causes, and as a consequence, the evidence for what is possible and impossible; in other words, the observation of everything that may enable the science to develop.*²⁵³

The *instructive meetings* are recommended to be performed in the Spiritist centers, although, despite the good will of its members and the seriousness in the conduct of the mediumship activity, many meetings are not always considered instructive themselves. They are serious, no doubt, but not everything that is serious is instructive. The reason for this occurrence is related to insufficient doctrinal studies that provide better understanding on the Spiritist mediumship practice and the action of Spirits on the physical plane.

2. Classification of Spirits' Communications

The nature and characteristics of mediumship meetings are intrinsically linked to the types of communications that Spirits transmit via mediumship, which can be classified into four basic categories: *crude, frivolous, serious and instructive*.

²⁵¹ Allan Kardec. *The Mediums' Book*, pt. 2, ch. XXIX, It. 326.

²⁵² *Ibid.* It. 327.

²⁵³ *Ibid.* It. 328.

***Crude Communications** are those containing expressions that shock decorum. They can only come from Spirits of the lowest orders, who are still soiled by all the impurities of matter, and there is nothing different about them than the expressions used by depraved and crude human beings. (...) for they are trivial, ignoble, obscene, insolent, arrogant, malevolent and even impious, depending on the character of the Spirit.²⁵⁴ (Highlights in the original)*

The obsessed mediums transmit crude or frivolous communications. Dominated by certain Spirits they are induced to produce the most vexatious and varied situations that provokes great suffering.

***Frivolous communications** are those from frivolous, mocking or mischievous Spirits, who are more cunning than downright evil and who give no importance to anything they say. Since these communications have nothing improper about them, they please certain individuals who find them entertaining and who find satisfaction in useless conversations (...). Frivolous Spirits are the ones who swarm around us and use every opportunity to meddle in our spirit communications. Truth concerns them very little, and thus they feel a malicious pleasure in befuddling those who are weak and predisposed enough to believe their words.²⁵⁵ (Highlights in the original)*

For incredible as it may seem, frivolous communications are more common than is supposed, even in Spiritist centers. The communicating Spirits within that class are cunning, malicious and irresponsible in different gradations, and being so, do not measure the consequences of their actions: create confusion, misunderstandings and disagreements among the participants, simply moved by the fun or the mockery. The study and good moral conduct are essential resources to neutralize their actions. Mediums who are beginners and less vigilant, are their favorite targets.

***Serious communications** are serious both as to subject and form. 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 recommend that we submit all*

²⁵⁴ Allan Kardec. *The Mediums' Book*, pt. 2, ch. X, It. 134, Brasilia.

²⁵⁵ *Ibid.* It. 135.

communications to the control of reason and the strictest logic. (...).²⁵⁶ (Highlights in the original)

As noted previously, most of the Spiritist mediumship meetings are serious, which does not mean they are truly instructive as well stressed by the Encoder, who also distinguished between true and false serious communications. It is not always easy to distinguish one from another, but with common sense, patience and Spiritist doctrinal knowledge is it possible to obtain good results. The main difficulty is in the ability to deceive that some Spirits developed: they use more sophisticated language, intellectual references of relevance, mixing true ideas with false interpretations, sometimes so subtle that escapes notice. Spirits called pseudo-wise are the ones that most manifest in this way, that is, mixing truth with falsehood, or own interpretations, merely opinionated, with established teachings universally accepted.

The practice of simultaneous communication in mediumship meetings can often make it difficult to discern if the communications are truly serious, or instructive, or if the effective attentions has been provided to the communicating Spirit in need, since as the manifestation of Spirits was not perceived or accompanied by all staff the evaluation is impaired. Even in very established mediumship groups this practice should be avoided considering that any communication of Spirits is intended for all team members.

***Instructive communications** are serious communications whose main purpose is to provide teaching given by Spirits about the sciences, morality, philosophy, etc. Their greater or lesser profoundness depends on the particular Spirit's degree of advancement and dematerialization. (...) Serious Spirits connect themselves to those who desire to be taught and they assist them, whereas they leave to frivolous Spirits the job of entertaining those who only see communications as being a type of temporary distraction.²⁵⁷ (Highlights in the original)*

Allan Kardec emphasizes that only the regularity and frequency of mediumship meetings allow the appraisal of the moral and intellectual knowledge of the communicating Spirits. And he completes very logically: "If we require experience in order to judge other people, we need it even more to judge Spirits."²⁵⁸

²⁵⁶ **Ibid.** It. 136.

²⁵⁷ **Allan Kardec.** *The Mediums' Book*, pt. 2, ch. X, It. 137

²⁵⁸ **Ibid.** It. 137.

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PRACTICAL ACTIVITY 5: PRACTICE OF SILENT MENTALIZATION

OBJECTIVE OF THE EXERCISE

- Perform mental irradiation, individually and quietly.
- Continue with the prayer exercise.

SUGGESTIONS TO THE FACILITATOR

1. Project an image of Jesus through multimedia resources or audiovisual.
2. Ask participants to focus attention on the Master Nazarene's figure attempting to mentally record His image.
3. Then guide them to close their eyes, and mentally and quietly talk with Jesus.
4. After the mentalization, listen to the spontaneous reports from participants.
5. Ask a volunteer to offer the meeting's closing prayer.

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THEME 6: MORAL INFLUENCE OF MEDIUMS IN COMMUNICATIONS OF SPIRITS

It is a consensus in the Spiritist doctrine that the presence or absence of a developed mediumship faculty is not related to the morality of the medium: “(...) 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.”²⁵⁹

We know that the mediumship faculty is inherent in the human psyche with natural and gradual development as the person ascends morally and intellectually the evolutionary planes of life throughout the successive reincarnations and stages experienced in the spiritual realm. However, mediumship may be granted as a spiritual improvement tool, and in these conditions the individual is reborn with a compatible physical organization that demonstrates heightened sensitivity to one or other type of mediumship. It is what is called *mediumship-task*, or *mediumship-commitment*.

Mediums who misuse the mediumistic faculty will render account for this sooner or later, as that gift was just granted to them to promote their spiritual progress: “All our faculties are favors for which we should thank God, for there are some persons who do not possess them. (...) unworthy individuals have been endowed with it because they need it more than others in order to better themselves. (...).”²⁶⁰

It is for this reason that serious mediumship messages repeatedly highlight the moral consequences of human actions. In this particular, mediums must remain vigilant, as 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. (...).”²⁶¹ However, it is important to consider that the guiding Spirits advise very politely and never interfere with people's free will.

Spirits nearly always give their lessons in a reserved indirect way in order to allow for greater merit to those who know how to apply and take advantage of them. However, some persons are so blind and proud that they do not recognize themselves in the picture they have right in front of them. Furthermore, if a Spirit gives them to understand that they themselves are the subject of the lesson, they

²⁵⁹ Allan Kardec. *The Mediums' Book*, pt. 2, ch. XX, It. 226, nº 1.

²⁶⁰ *Ibid.* nº 2.

²⁶¹ *Ibid.* nº 4.

*become angry and call the Spirit a liar or a joker - enough to prove that the Spirit is correct.*²⁶²

A good rule of conduct is the medium consider that the guidelines and advices given by the good Spirits are in first place for the medium himself.

Even if the medium does not show the desirable moral improvement he should strive to acquire it because the development of virtues is part of the educational process of every human being. It is possible even in adverse situations that the medium can convey messages from a superior Spirit. This can happen in at least three situations: first, if no other medium in the group offers better conditions for the message transmission; second, because the communicating Spirit may intend to drive the medium to reflect on his own moral conduct and what to do to improve himself; and third, by an urgent need to help the group in which the medium works.

The spiritual benefactors, however, seek to elucidate impersonally, making their communications reach the group with a wide scope, not limited to the transmission of advice concerning the conduct of the incarnate.

*“Don't think that the mediumship faculty is given only to correct one or two individuals; rather, the objective is greater: it is meant for all Humankind. As individuals, mediums are very unimportant instruments. Thus, when we provide instructions of general interest, we utilize mediums who offer us the required abilities, but you can be very sure that time will come when good mediums will be quite common and good Spirits will no longer have to use faulty instruments.”*²⁶³
(Quotation marks in the original)

The truth is that the medium exerts significant moral influence on mediumship messages received by him, hence the care of being analyzed with lucidity and freedom of mind before being released. The following message from Emmanuel, taken from the book *Seara dos Médiuns*, highlights selfishness and pride as serious obstacles to harmonious mediumship practice.

²⁶² **Ibid.** it. Observation.

²⁶³ **Allan Kardec.** *The Mediums' Book*, pt. 2, ch. XX, It. 226, nº 5

Three Attitudes²⁶⁴

Emmanuel

Understanding that selfishness and pride are negative qualities in the mediumship personality, obscuring the word from the Higher Sphere, and that the good is an inalienable condition for the edifying message delivered unchanged, let us examine these three attitudes in some scenarios and life circumstances.

In society:

Selfishness does what it wants.
Pride does as it wills.
Goodness does what it can above its own obligations.

At work:

Selfishness exploits what it finds.
Pride overwhelms what it sees.
Goodness produces incessantly.

In the team:

Selfishness attracts to itself.
Pride thinks about itself.
Goodness serves all.

In Friendship:

Selfishness uses situations.
Pride calls for privileges.
Goodness renounces its own good.

In faith:

Selfishness appears.
Pride complains.
Goodness listens.

In responsibility:

Selfishness flees.
Pride tyrannizes.
Goodness collaborates.

In someone else's pain:

Selfishness forgets.
Pride condemns.
Goodness supports.

In the study:

Selfishness pretends to know.
Pride does not seek to know.
Goodness learns always to achieve the best.

Mediums, the Spiritist Doctrine's orientation is always clear. Selfishness and pride are two dark hallways, leaning us everywhere to the vice and crime in distressing obsessive processes, and only goodness can filter with loyalty the Divine inspiration, but for this it is essential not only admire it and disseminate it; above all, we must want it and practice it with all the strength of the heart.

²⁶⁴ Francisco Cândido Xavier. *Seara dos Médiuns*. it. Três Atitudes, pp.53-54.

Mediumship: Study and Practice - Program 1

MODULE II - FOUNDATIONS OF MEDIUMSHIP COMMUNICATION

PRACTICAL ACTIVITY 6: PRACTICE OF FREE MENTALIZATION

OBJECTIVE OF THE EXERCISE

- Exercise mental irradiation.
- Continue with the prayer exercise.

SUGGESTIONS TO THE FACILITATOR

1. Ask a volunteer to stand up before the class and make a mental irradiation, with a theme of his/her choice.
2. Request the others to mentally follow in silence the irradiation from their colleague.
3. After the conclusion evaluate the exercise asking some participants' opinion including the volunteer.
4. Choose another participant to offer the meeting's closing prayer.

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Mediumship: Study and Practice - Program 1

MODULE II - FOUNDATIONS OF MEDIUMSHIP COMMUNICATION

THEME 7: EDUCATION OF MEDIUMSHIP FACULTY

The education of mediumship faculty requires from the medium a persevering effort and must be carried out in the safe environment of Spiritist centers, which act as “(...) schools of spiritual and moral education, operating according to the Spiritist Doctrine”²⁶⁵ In this context, the development of good Spiritist mediums count on not only in the indispensable candidate's efforts to the task, but on the safe doctrinal guidance and examples of Christian morality of advisors and leaders of these spiritual centers. There is also another point, no less important: the education or development of mediumship faculty happens throughout life: it begins before reincarnation, continues in the material life and beyond the grave. It is a work of endless improvement.

The development of any human faculty does not exempt preparation and persevering work. The education of mediumship in this sense is related to certain conditions, considered basics: spiritual support; study of the Spiritist doctrine; moral conduct and self-knowledge; gratuity of mediumship practice.

Spiritual Support

On the first outbreak of mediumship it is common for the medium to be assaulted by a psychological climate of conflicting emotions, varying in intensity according to the medium's personality, his sensitivity and moral and intellectual achievements. Sometimes these difficulties can be somatized producing physical discomforts that are fully surmountable as the medium acquires further clarification and control of himself. It is suggested that, at this stage in particular, the medium receive spiritual assistance in the Spiritist Center, characterized by fraternal dialogue, pass and fluidic water (magnetized); participation in any activity of assistance and social promotion; to attend the evangelical-doctrinal lectures; the study of the Gospel at home and the habit of prayer.

Once the spiritual adjustment is reached, the medium is referred to the regular Spiritism study, enrolling in basic or specific courses of mediumship, according to the level of Spiritist knowledge he possesses. With regard to this, Andre Luiz says: “Mediumship on its own is not enough. We have to know what type of mental wavelength we are assimilating in order to recognize the quality of our work and evaluate our direction.”²⁶⁶

To occur harmonious development of the mediumship faculty the medium has the help of spiritual benefactors and incarnate mentors. The first are indicated by the medium's protector Spirit, also called

²⁶⁵ **Federação Espírita Brasileira.** *Orientação ao Centro Espírita*, it. Os Centros Espíritas, p.19.

²⁶⁶ **Francisco Cândido Xavier.** *In the Realms of Mediumship*, ch. 1, p. 18.

“(…) guardian angels or good Spirits are those whose mission is to follow humans during life and to help them progress. They are always more highly evolved than their ward.”²⁶⁷ The action of the spiritual protectors to the ward is always discreet, set to not hinder the ward’s free will. In specific situations, the Spirit-protector allows the aid of other Spirits more directly linked to the medium by bonds of sympathy in order to facilitate the educational process of mediumship faculty, since such Spirits demonstrate similarity of tastes and feelings towards the medium, but “(…) The duration of their relationship almost always depends on the circumstances.”²⁶⁸

Within the Spiritist Center the task of guiding and assisting mediums is the responsibility of the coordinators and monitors of the regular courses of Study and Mediumship Practice, and of the leaders of mediumship groups. However, the incarnated team that collaborates with the training and education of the medium, in and out of mediumship group, should take care to remain attentive to the purpose and nature of this Spiritist task in order to obtain good results.

Doctrinal Spiritist study

The Spiritist study reveals itself as a requirement that should not be delayed or impeded, as it provides the medium with the due doctrinal knowledge, guiding him/her about the nature of the Spirits who can use his/her mediumship ability, and how to keep fraternal and respectful relationships with them.

*The medium has the obligation to study hard, to watch intently and to work at all times for the own enlightenment. Only in this way can the medium be able to perform the task entrusted to him/her, effectively cooperating with the sincere Spirits devoted to goodness and truth.*²⁶⁹

Thus, it is important that the medium is only sent to the mediumship group after learning in regular study how to communicate with the Spirits. This condition is acquired in continuous courses of mediumship which must necessarily combine the theory and practice of mediumship. Sometimes, there are novice mediums who have harmony and spiritual control. They can therefore be referred to the mediumship group. However, even in these conditions the medium is not exempted from the concomitant attendance to the meetings of studies offered by the Spiritist Center.

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 it is not always easy to break free of them once they

²⁶⁷ Allan Kardec. *The Spirits’ Book*, ch. IX, Q. 514-comments.

²⁶⁸ *Ibid.*, Q. 514-comments.

²⁶⁹ Francisco Cândido Xavier. *O Consolador*. Q. 392, p. 254.

*are firmly attached.. This is of paramount importance, especially at the beginning, in which, without taking the necessary precautions, it is possible to lose the fruits of the finest abilities.*²⁷⁰

Moral conduct and self-knowledge

The doctrinal light associated with the moral improvement effort, allows the medium to develop guidelines for self-knowledge - necessary to raise awareness of the limits of their own abilities and achievements - making the medium a valuable communication tool between the two planes of life as Emmanuel asserts: "There is no mediumship development for solid achievement without the enhancement of the mediumship individuality."²⁷¹

*All moral imperfections are open doors for evil Spirits, but the one they most easily exploit is pride because pride is the one that people least often confess about themselves. Pride has led to the loss of many mediums gifted with the most beautiful faculties and who, without pride, would have been remarkable and highly useful instruments. As they became prey to deceiving Spirits, their faculties were at first twisted and they destroyed, and many saw themselves humiliated by the bitterest disappointments.*²⁷²

The vigilant medium, even at the beginning of the task, seeks to know the bad inclinations which he still has, strives to develop strengths and identifies in the trials opportunity for spiritual adjustment, without losing sight of the wiles and assaults of evolutionarily straggler Spirits " Each mediumship instrument, as well as every earthly person carries certain trials and specific problems. Mediumship is an opportunity for service and improvement, rescue and solution."²⁷³

*(...) they are convinced that earthly existence is only a temporary trial, they try to take advantage of such a brief moment to advance on the path of progress - the only one that can lead them to a higher position in the spirit world - endeavoring to do good and subdue their evil tendencies. Friendship with them is always safe, for their firmness of conviction keeps them from all thoughts of evil. Charity is the rule of conduct among them. These are true Spiritists, or better still, Christian Spiritists.*²⁷⁴ (Emphasis added)

²⁷⁰ Allan Kardec. *The Mediums' Book*, pt. 2, ch. XVII, It. 211.

²⁷¹ Francisco Cândido Xavier. *Seara dos Médiuns*. It.: Formação Mediúnica, p. 142

²⁷² Allan Kardec. *The Mediums' Book*, pt. 2, ch. XX, It. 228.

²⁷³ Francisco Cândido Xavier. *Seara dos Médiuns*, it.: Mediunidade e Imperfeição, p. 144.

²⁷⁴ Allan Kardec. *The Mediums' Book*, pt. 1, ch. III, It. 28, nº 3.

Gratuity of the mediumship practice

The mediumship practice should not be professionalized: “Mediumship is something sacred that must be practiced in a holy and religious manner. (...) Thus, those who do not have the financial means to support themselves should go and seek resources somewhere else other than in mediumship (...).”²⁷⁵

*(..)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. Therefore, it would always be a very uncertain resource to be exploited because it could fail at the moment in which it would be most necessary. (...) Mediumship, however, is neither an art nor a talent, and that is why it cannot be made into a profession; it does not exist except through the concourse of Spirits; if Spirits are lacking, there is no longer mediumship; the aptitude may persist but the practice is annulled; (...) Exploiting mediumship is thus to make use of something that one does not really own;*²⁷⁶

The mediumship practice in the Spiritist Center is regarded as a spiritual improvement tool provided by God and can be set as a trial, expiation or mission, according to the evolving needs of the reincarnated spirit.

The *trial mediumship*, also called mediumship task, aims to repair mistakes made in prior existences. It has trials or tribulations chosen by the Spirit, before his reincarnation, as explained by the mentors of Codification: “(...) You have chosen the kinds of trials; the details are consequences of the position you have chosen, and frequently, of your own actions.”²⁷⁷ Expiation, on the other hand, refers to the need to fulfill or expiate a sentence, due to serious violation of God's law. In the mediumship of expiation, mediums are plagued by disturbed and disturbing Spirits. The expiation, in this situation, argues Emmanuel, “(...) align the scenarios of illness and misfortune that begins in the cradle and the evolution unfolds achievements and hopes that appear in childhood.”²⁷⁸ However, warns Allan Kardec: “(...) we know that *the length of expiation* depends on the improvement of the guilty.”²⁷⁹ (Emphasis added)

A *mission or missionary mediumship* is a conquest of the medium, who during reincarnation is committed to promote and do good: reborn with a commitment to “(...) Instructing human beings,

²⁷⁵ **Idem.** *The Gospel According To Spiritism*, ch. XXVI, It. 10.

²⁷⁶ **Allan Kardec.** *The Gospel According To Spiritism*, ch. XXVI, It. 9.

²⁷⁷ **Idem.** *The Spirits' Book*. Q. 259.

²⁷⁸ **Francisco Cândido Xavier.** *Nascer e renascer*. It. Expição e Evolução, p.45.

²⁷⁹ **Allan Kardec.** *Heaven and Hell or Divine Justice According to Spiritism*. Pt. 1, ch. V, it. 7.

helping them to advance, and improving their institutions by direct and material means (...) At the same time in which a Spirit is purifying itself through incarnation, it is also working to fulfill the designs of Providence. (...).”²⁸⁰

²⁸⁰ **Idem.** *The Spirits’ Book*. Q. 573.

Mediumship: Study and Practice - Program 1

MODULE II – FOUNDATIONS OF MEDIUMSHIP COMMUNICATION

PRACTICAL ACTIVITY 7: MENTAL IRRADIATION AND IDEOPLASTIC

OBJECTIVE OF THE EXERCISE

- Perform mental irradiation, individually and quietly.
- Continue with the prayer exercise.

SUGGESTIONS TO THE FACILITATOR

1. Provide brief explanations about the power of thought to create ideoplastics, positive and negative. (See explanations listed below).
2. Ask the participants to undertake, individually and silently, an irradiation associated with mental ideoplastic involving a person, incarnate or discarnate, an institution, a city etc., in vibrations and harmonious images. They can, for example, imagine that are giving a pass to a ill person, surrounding the person with magnetic-spiritual energies.
3. Explain that irradiation should not exceed the maximum time of five minutes.
4. Do the exercise evaluation, listening to random comments.
5. End the meeting with a prayer or request one of the members to offer it.

The Mind's Plastic Power

Allan Kardec notes that as “(...) the Spirit's thought fluidically creates the objects that it had had the habit of using.(...)”²⁸¹ can create fluidic images, so that “(...) as thought creates fluidic images, it is reflected in the perispiritual envelope as in a mirror; there, it takes on a body and photographs itself somehow. (...).”²⁸² (Emphasis added)

The fluidic creations are called by the Spirit André Luiz as ideoplastics: “(...) by which thought can materialize, creating shapes that often are of long duration, as the persistence of the wave that they express themselves.”²⁸³ On another occasion, André Luiz highlights, observing the action of ideoplastics creation: “(...) the associated forces from the mediums present in the room were characterized by extreme plastic

²⁸¹ Allan Kardec. *Genesis. Miracles and Predictions According to Spiritism*, ch. XIV, it. 14.

²⁸² *Ibid.* it.15

²⁸³ Francisco Cândido Xavier and Waldo Vieira. *Mecanismos da Mediunidade*, ch. 19, it. Ideoplastia, p. 119.

*power, and a simple idea, from our mind, incompatible with the dignity of the room could materialize, creating inappropriate images (...)."*²⁸⁴

²⁸⁴ **Francisco Cândido Xavier.** *Ação e Reação*, ch. 6, p. 79.

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Mediumship: Study and Practice - Program 1

MODULE II – FOUNDATIONS OF THE MEDIUMSHIP STUDY

COMPLEMENTARY ACTIVITY OF THE MODULE

Seminar: Obsessed Mediums

This complementary and optional activity is the closing of the subjects studied in modules I and II, whose purpose is to transmit clarification on the basis of Spiritist mediumship, and at the same time, to guide how to accomplish harmoniously and productively mediumship communication with discarnate Spirits.

The seminar's theme, *Obsessed Mediums*, has a dual purpose: the first is to lead to the reflection that, through the moral improvement effort or development of virtues, it is possible to prevent and neutralize obsessions. The second purpose is to highlight the importance of the Spiritist doctrinal knowledge to that the person can learn not only how to deal with lower spiritual influences but also to know how to establish fraternal and serious relations with good Spirits and with the other inhabitants of the spiritual world.

This seminar is not intended only for students of the course Mediumship - Study and Practice. Other Spiritists, youth and adults, enrolled in different courses, and the workers of the Spiritist Center, can (and should) participate, since that topic is of general interest.

SUGGESTED BIBLIOGRAPHICAL REFERENCES

1. Allan Kardec: *The Mediums' Book*, ch. 19:20, 23:24. EDICEI.
2. Francisco C. Xavier: *Seara dos Médiuns*. Pelo Espírito Emmanuel. FEB. Itens: *Obsessão e Jesus; Eles também; Obsessores; Mediunidade e alienação mental; Irmãos problemas; Espíritos perturbados; Livre-arbítrio e obsessão; Obsessão e o Evangelho; Obsessão e cura; Médiuns transviados*.

Mediumship: Study and Practice

PROGRAM 1

MODULE III

MEDIUMSHIP. OBSESSION. DISOBSESSION

Mediumship: Study and Practice - Program 1
GENERAL PLAN OF MODULE III
Mediumship. Obsession. Disobsession

THEORETICAL THEMES	PRACTICALS ACTIVITIES (Prayer and Pass)
1. The action of Spirits on the physical plane. (p. 139)	1. How to work the psychic harmonization. (p. 145)
2. Obsession: causes, degrees and kinds. (p. 148)	2. Exercise of self-knowledge: <i>Who am I?</i> (p. 153)
3. The obsessor and the obsessed. (p. 155)	3. Self-knowledge according to St. Augustine. (p. 159)
4. The obsessive process. (p. 162)	4. Roadmap for self-knowledge. (p. 167)
5. Disobsession: Spiritist resources. (p. 169)	5. Psychic harmonization and mental irradiation (p. 177)
6. The practice of charity as disobsessive action. (p. 179)	6. Feel my difficulty! (p. 184)

COMPLEMENTARY ACTIVITIES OF THE MODULE (OPTIONAL):

1. Seminar: Mediumship and obsession in children. (p. 187)

Mediumship: Study and Practice - Program 1

MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION

THEME 1: THE ACTION OF SPIRITS ON THE PHYSICAL PLANE

Allan Kardec in chapter IX of Part Two of *The Spirits' Book* devotes one hundred and two questions, from 456 to 557, to the study of “The Intervention of Spirits in the Corporeal World”. In this chapter, the Encoder analyzes the action of Spirits on the physical plane, which can occur in subtle ways through the mental influence or clearly perceived in the different mediumship manifestations of physical and intellectual effects. The interference of the discarnated Spirits on the physical plane can also be good or bad, fleeting or lasting. The Spirits also exert action on the phenomena of nature.

1. Mental influence

It is common to assume that the action of Spirits occurs only through extraordinary phenomena. This can happen, but it is rare, unlike what happens in everyday life.

(...) Thus, for example, they cause the meeting of two persons who seem to have met by accident; they inspire someone with the thought of passing by such and such a place; they call a person's attention to a specific point if it will lead to the result they desire; thus, they work in such a way that individuals, believing they have only followed their own impulse, always retain their free will.²⁸⁵

If the discarnate Spirits have interest and if the conditions are favorable to them, they approach individuals they want to influence and establish a mental communion that allows them to know desires, emotions, thoughts, and actions. According to the entities who coordinated the Codification say:

*457. Can Spirits know our most secret thoughts?
They often know about what you would like to conceal even from yourselves;
neither actions nor thoughts can be concealed from them.²⁸⁶*

The interest of Spirits come from the established affinity with the incarnated by mental atonements processes, as taught Emmanuel: “(...) it is in the mental world that is processed the genesis of all the works of communion from Spirit to Spirit.”²⁸⁷ Come before the tune between two minds the intellectual affinity or moral, or both, because “each person remains wrapped in a wide ocean of

²⁸⁵ Allan Kardec. *The Spirits' Book*. Q. 525a-comments.

²⁸⁶ *Ibid.* Q. 457.

²⁸⁷ Francisco Cândido Xavier. *Roteiro*, ch. 28, p. 117.

thoughts, feeding themselves on mental substance in large proportion. Every creature absorbs, without realizing it, other people's influence on the imponderable resources that balance its existence."²⁸⁸

The good Spirits stimulate the individual to the good. The backward Spirits inflate inferior feelings that can lead to obsessive processes, sometimes of great complexity. In short, adds the spiritual benefactor:

The mind, in any plane, sends and receives, gives and collects, renewing itself constantly to the high destiny that it aim to achieve. We are assimilating mental waves permanently. Imperceptibly, "we eat thoughts," every moment, designing around our individuality the forces that we cherish in ourselves. (...) We are affected by the landscapes' vibrations, the people and things around us. If we trust ourselves to the sickness and sorrow impressions that come from the others, hastily changes our "mental tone", opening ourselves to the free receptivity of indefinable illnesses. If we devote ourselves to living with workers and dynamic people, we find valuable supporter to our work purposes and. (...) ²⁸⁹

From the perception of the incarnate's thoughts, the Spirits suggest ideas, which, if followed, can change the course of their existence. It is the mental alignment, which intensifies itself while it lasts. As stated in *The Spirits' Book*:

*Do Spirits have any influence on our thoughts and actions? (Emphasis added)
"Their influence on you in this regard is greater than you suppose, for very frequently it is they who guide you".²⁹⁰ (Quotes in the original)*

Despite the fact that Spirits inspire ideas on a daily basis, an individual is free to accept them or not. As most often transmitted ideas meet the incarnate's ideas, they welcome them naturally, without criticism or opposition. This possibility of continuous telepathic communication between incarnate and discarnate stems from the mediumship latent and common to all people.

(...) These communications between each individual and his or her familiar Spirit are what make all individuals mediums - mediums ignored today but who will show themselves later, spreading out like an ocean without shores to sweep away disbelief and ignorance. (...) ²⁹¹

²⁸⁸ **Francisco Cândido Xavier.** *Roteiro*, ch. 26, p. 109.

²⁸⁹ **Ibid.** p. 110.

²⁹⁰ **Allan Kardec.** *The Spirits' Book*. Q. 459.

²⁹¹ **Ibid.** Q. 495.

Yvonne A. Pereira, in the book *Devassando o Invisível*, develops a major study of mediumship and the actions of Spirits in the physical plane. Among others things, the remarkable missionary reports that dedicated mediums are led by their spiritual friends to elevated regions of the spiritual world and are prepared for tasks they should accomplish. Upon waking, without clearly remember the event, act under beneficial "hypnotic suggestion", the positive instructions received return to their consciousness in the form of intuition, for example, at the time of speaking, of writing high texts or in making decisions that will benefit many.

Sometimes memories can come up days after the contact between the medium and his or her guardian angel or mentor, or another spiritual benefactor. However, if the medium does not rise in the work of the good or refuses the mediumship, or even is unaware of it, unbalanced thoughts and behaviors can emerge, fueled by obsessor entities, which has applied negative hypnosis to him or her.

There are obsessions produced by hypnosis, during natural sleep. The medium, ignorant of his or her own powers, and not being a Spiritist, allow himself or herself to be dominated by an invisible enemy during sleep. Resonates himself or herself with the character of the Spirit and gets its orders or suggestions, such as the somnambulist when accepts the commands of his or her magnetizer. Upon awakening, play later on actions of his or hers practical life, the received ordinations, which can take him or her even to crime and suicide.²⁹² (Emphasis in original)

Yvonne alert about the value of prayer and vigilance, especially before the body sleep, which will protect the medium from disturbing sieges.

Since death does not end the existence of the being, after the moments that follow the discarnation, and natural disturbance of post-disincarnating period be exceeded, the Spirit returns to its former personality, turning attention to themes that have been the object of its interest and concern. It will seek the environments of its predilection and companies who share its tastes.

The Spirits who already understand the value of progress, forgiveness, work, and charity, will follow the asceticism that leads to higher levels of life. Those who maintain the focus on material desires, revenge, selfishness, attachment, jealousy, and vice, will find reception with incarnates which have the same tendency, passing both the feed of harmful fluids, corrupters of the senses. So we should be aware of the negative spiritual influence that can lead many people to moral falls when, not being vigilant, they leave themselves to be guided by harmful.

²⁹² Yvonne A. Pereira, *Devassando o Invisível*, ch. VIII, it.3 p. 163.

2. Mediumship phenomena

The action of Spirits on the material plane is not limited to the psychic interference. It can be tangible, such as the mediumship phenomena of physical effects (appearances, transport of objects, materialization, spiritual healing, etc.) and of intellectual effects, among others, psychophony, psychographics, clairvoyance, mediumship paintings.

In *The Mediums' Book*, the Encoder analyzes the action of Spirits on the material plane, stating that the perispirit plays a fundamental role in the occurrence of mediumship phenomena:

*(...) Consequently, the Spirit needs matter in order to act upon matter. Its direct instrument for doing so is the perispirit, just as an individual's is the body, and as we have just seen, the perispirit itself is indeed comprised of matter. As its intermediary agent, it has the universal fluid, which is a kind of vehicle upon which it acts, as we ourselves act upon the air in order to produce certain effects through dilation, compression, propulsion or vibration. Regarded in this way, the fact that the Spirit can act upon matter is easy to accept.*²⁹³

The movements and hanging objects, the noises, and other mediumship phenomena of physical nature, occur by the action of Spirits that combine, according to their will, the universal fluid with the fluid that is released by the medium. This manipulation takes place by the action of thought, which gives impulse or change the nature of the fluids. The Spirits who are dedicated to the production of the mentioned phenomena are always of a lower order, still subject to the influence of matter, according to *The Mediums' Book*.²⁹⁴

The superior Spirits do not concern themselves with this kind of event, but if they need to work directly on the matter, they will use those Spirits capable of such activity, that will cooperate willingly.

Regarding the phenomena of intellectual effects, says Allan Kardec: "In order for a particular manifestation to show intelligence, it does not have to be convincing, clever or wise. All that is required is for it to act freely and voluntarily, revealing an intention or corresponding to a thought."²⁹⁵ Smart mediumship demonstrations have a huge variety of types and subtypes studied in *The Mediums' Book*, in Part II, chapters III and VI, and chapters X to XVII, specifically. The occurrence of such events requires a certain degree of mental preparation and the medium works as an interpreter, clarify the guiding Spirits.

²⁹³ Allan Kardec. *The Mediums' Book*, pt. 2, ch. I, It. 58.

²⁹⁴ *Ibid.* It. 74, Q. 11.

²⁹⁵ *Ibid.*, ch. III, It. 66.

*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, just as an electric wire is necessary for transmitting news over a distance, and an intelligent person is necessary on either end of the wire to receive and communicate.*²⁹⁶

3. Natural phenomena

The action of Spirits on the physical plane extends beyond the mediumship. It is reported in *The Spirits' Book*²⁹⁷ that, fulfilling God's purposes, a countless number of clarified entities associate themselves with Spirits of different evolutionary degrees to ensure harmony and balance to the forces that govern the Planet. We can realize then, that the geological events cataloged as natural - in other words, not caused by harmful action of man - are closely followed by benefactors Spirits, so that the intrinsic transformations and reactions of material elements of Nature do not put in risk the planetary life.

André Luiz records elucidating comments from the spiritual advisor Aniceto, in the book *The Messengers*, regarding the action of the Spirits in Nature:

*The vegetable kingdom has many, many coworkers. It is possible that you don't know that many brothers and sisters are preparing themselves to deserve a new incarnation in the world by offering their services to the lower kingdoms. Work with the Lord is a living school wherever we may be.*²⁹⁸

Considering the Nature as the primary source of life, it deserves all the attention, respect, and preservation. One should not infer, however, that the action of the Spirit in Nature is related to the concepts of mythology which preached the existence of "gods" in charge of rains, winds, harvest, etc., or that such Spirits constitute a separate category in the work of creation. In fact, they are Spirits who, committed to this kind of human activity, have been previously reborn and will come back, for sure, to reincarnate on Earth in mission or in everyday work.

It is noted, therefore, that the share of Spirits in the material plane is effective and that its most important goal is man's progress. However, the spiritual action is necessarily linked to the tuning processes established between the discarnate and the incarnate. It is therefore up to each one to observe and choose the type of spiritual company they want. The good Spirits are present in everyday life, though not always the incarnate Spirits welcome their elevated suggestions. According to the Encoder, it would be the reason for the most unfortunate occurrences that the human being undergo.

²⁹⁶ **Ibid**, ch. XIX, It. 223, Q. 6.

²⁹⁷ Suggested reading of Qs. 536-540

²⁹⁸ **Francisco Cândido Xavier**. *The Messengers*, ch. 41.

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MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION

PRACTICAL ACTIVITY1: HOW TO WORK THE PSYCHIC HARMONIZATION

OBJECTIVE OF THE EXERCISE

- Identify in the psychic harmonization one of the means to acquire the spiritual balance.

SUGGESTIONS TO THE FACILITATOR:

1. Perform brief presentation that shows the Spiritist concept of psychic harmonization, its purposes, and the conditions to get it. (See text below)
2. Then perform the harmonization exercise. (Attachment)
3. Evaluate the implementation of the exercise, hearing comments voluntarily provided by the participants.
4. Ask a member of the group to offer the meeting's closing prayer.

Psychic Harmonization

Spiritism understand that psychic harmonization is a state of spiritual balance desired by the human beings, as determined by the law of progress. It demands of those who want to conquer it: patience, perseverance, and strong will, exercised daily.

There are basically two methods to achieve spiritual harmony: the self-knowledge and the moral transformation. Through the first, the individual acquires the knowledge necessary to understand his origin and destination as an immortal being, created by God to be happy.

Through the second, the person learns to assess the nature of his own ideas and way of thinking, reflecting on this actions and the consequences. He then understands the need to establish limits of conduct for himself or herself and for others. At the same time, he must work hard to expand his intellectual and moral horizons.

The self-knowledge leads naturally to the need for moral transformation as a condition of happiness. By the way, for moral reform to happen, it is necessary to identify, on the one hand, the evil tendencies, the lower passions or vices that he still own, and on the other, the virtues already conquered. The next step is trying to combat all that is considered spiritual inferiority and with the same commitment, develop virtues.

Annex: Exercise of Psychic Harmonization

CONDITIONS OF REALIZATION:

- The activity can be done individually or in small groups.
- The participant or group takes notes in the table below what is requested, based on the text 1 (Psychic Harmonization) and brief exposure by the monitor.
- Reporters are selected to present in plenary the conclusion of the work.
- The monitor promotes an exchange of ideas about the conclusions presented, emphasizing the ideas presented.

WHAT TO DO TO GET SPIRITUAL HARMONY	
With yourself	
In family life	
With spouse or partner	
With others	

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MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION

THEME 2: OBSESSION: CAUSES, DEGREES, AND KINDS

The obsession, in the spiritualist vision, is a psychic illness. It is characterized by the subordination of one mind that assimilates suggestions from another mind that can to withdraw its reason and will. It 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 (...).”²⁹⁹

In *The Gospel According to Spiritism*, Allan Kardec defines obsession as a continued influence, unabated, that is, “(...) persistent action that an evil Spirit exerts upon an individual (...)”³⁰⁰ In the same book, the Encoder makes clear that the obsession is a disturbance of interpersonal relationship, saying that it “(...) is nearly always the result of vengeance carried out by a Spirit, and most often it originates in the relationships that the obsessed person had with the Spirit in a previous existence”.³⁰¹

*The motives behind obsession vary according to the character of the Spirits. At times it entails revenge against persons who wronged them during their present life or in a previous one. Quite often it is simply the desire to do evil: since the Spirit suffers, it wants to make others suffer too, feeling a kind of pleasure in tormenting and humiliating them. The impatience of their victims also excites them because they then accomplish their objective; however, if their victims are patient, they tire of the game. If their victims become irritated and show their anger, they do exactly what they want them to do. Sometimes such Spirits act out of hatred and jealousy toward whatever is good, that is why they cast their malevolence over honest individuals. (...).*³⁰²

Thus, based on relationships that degenerate in time and space, and as these relationships vary to infinity, the obsession typifies and graduates itself as the level of commitment between those involved.

²⁹⁹ Alan Kardec. *The Mediums' Book*, pt. 2, ch. XXIII, It. 237.

³⁰⁰ Idem. *The Gospel According To Spiritism*, ch. XXVIII, It. 81, Brasilia 2008

³⁰¹ Ibid.

³⁰² Idem. *The Mediums' Book*, Translated by Darrel W. Kimble with Marcia M. Saiz. 3rd edition, Part 2, ch. XXIII, It. 245, Brasilia 2011

1. Degrees of obsession

The obsessions are graduated according to the intensity of the control exerted by the obsessor on the psyche of the obsessed. The encoder states that obsession can range from a simple annoyance without aggravating until the complete control of the sick person's mind with sensitive physical and psychic consequences:

*(...) It presents very distinct characteristics from a simple moral influence, without any perceivable outward signs, to the complete disturbance of the organism and mental faculties. It obliterates all mediumistic faculties. (...).*³⁰³

Following this line of ideas, we find in *The Mediums' Book*:

*Obsession displays many characteristics which we must distinguish precisely, and which result from the degree of coercion and the nature of the effects it produces. Thus, the word obsession is a generic term used to designate this kind of phenomenon, whose main varieties are: simple obsession, fascination and subjugation.*³⁰⁴ (Emphasis in original)

1.1 Simple obsession

The constant and unwelcome presence of a Spirit who insists influence negatively, by thought, the individual. Best known as a spiritual influence, in the early of the simple obsession the action of the discarnate entity occurs episodically, in an importunate and unpleasant way, producing general discomfort and concerns to the obsessed. In the course of time, the obsessor acts persistently, involving the incarnate in its negative fluids.

In the case of ostensive mediumship, *The Mediums' Book* warns:

*In simple obsession, mediums know perfectly well that they are dealing with a deceptive Spirit, who does not in any way disguise or cloak its evil intentions and its desire to cause trouble. These mediums easily recognize the deceit, and since they are on the alert, they are rarely fooled. Thus, this form of obsession is only unpleasant and only has the inconvenience of making communications difficult with serious Spirits or those we are fond of.*³⁰⁵

³⁰³ Allan Kardec. *The Gospel According To Spiritism*, ch. XXVIII, It. 81.

³⁰⁴ *Idem*. *The Mediums' Book*, pt. 2, ch. XXIII, It. 237.

³⁰⁵ *Ibid.* it. 238.

1.2 Fascination

The individual does not believe that is obsessed. Bases his or her behavior without awareness of the ridiculous that he or she speaks and does. The fascination is much more serious than the simple obsession. In the mediumship practice it is characterized by the medium's lack of awareness of the real identity and intentions of the communicant Spirit, as well as the quality of the received messages:

Fascination has much more serious consequences. It refers to a delusion created directly by a Spirit in the thought of a medium, which in a certain manner paralyzes his or her capacity to judge the quality of the communications. Fascinated mediums do not believe themselves to be deceived. These Spirits manage to inspire them with a blind confidence that prevents them from realizing the deception and comprehending the absurdity of what they write, even when it jumps out at the eyes of everyone else.³⁰⁶ (Emphasis in original)

The obsessor acts on the fascinated person's mind by projecting images and engaging thoughts, hypnotizing, feeders of fixed ideas.

(...) in order to achieve their purposes such Spirits must be skillful, cunning and deeply hypocritical, since they can only succeed at being deceptive if they impose themselves by wearing a mask and putting on a false appearance of virtue. (...). That is why these Spirits dread, more than anything else, persons who see things clearly. Their tactic is nearly always that of inspiring their mediums to avoid whoever might open their eyes; (...).³⁰⁷

1.3 Subjugation

It is the deep mental control of an obsessor, which paralyzes the obsessed person's will. It has serious results, as the entity assumes the thoughts of the obsessed, and passes to act by him or her through intense mental command, but without completely removing his or her lucidity, which constitutes a great moral and physical suffering:

***Subjugation** is a constriction that causes its victims' will to become paralyzed, making them act in spite of themselves. In other words, they find themselves under true yoke.*

³⁰⁶ Allan Kardec. *The Mediums' Book*, pt. 2, ch. XXIII, It. 239.

³⁰⁷ *Ibid.* *Ibid.*

*Subjugation can be either **moral** or **physical**. In the former, those who are subjugated are led to make frequently absurd and compromising decisions, which, under a kind of delusion, they regard as sane - it is a type of fascination. In the latter, the Spirit acts upon the physical organs to produce involuntary movements. (...)³⁰⁸ (Emphasis in original)*

André Luiz, through the psychographics of Francisco Cândido Xavier, makes an important contribution to the theme, identifying and defining a kind of obsession, which, if not a form of class apart, it is inserted in those mentioned previously, constituting a worsening mental picture of a sick person: the vampirism. Says the spiritual writer:

– Blood-sucking bats aside, a vampire, as understood by humans, refers to the ghosts of the dead that leave their crypt in the middle of the night to feed on the blood of the living. (...) All we need to remember is that for us a vampire is any idle entity that unduly uses others' potential; and, as for vampires who visit humans, it is necessary to realize that they carry out their sinister purposes any time they can find shelter in the envelope of human flesh.³⁰⁹

Therefore, in André Luiz's vision, vampirism is a process of deep mental connection, true spiritual parasitism, where the obsessing entity feeds itself with the energy emanated by the incarnate. This process arises by hatred, revenge, moral deviations, varied addictions, where the failure to turn to good and to forgive establishes disputes with a high load of disharmony.

2. Types of obsession

The obsession unfolds in various types, it can originate both from the spiritual plane into the physical plane, as vice versa. Emmanuel says:

Observing mediumship as tuning, the obsession is the balance of inferior forces, portraying each other. Phenomenon of pure and simple reflection, that happen not only from the so-called dead to the so-called living, because, in essence, too much time it occurs among the incarnated Spirits to subjugate each other by invisible threads of suggestion.³¹⁰ (Emphasis in original)

The spiritual author shows in the above text that obsession is bilateral and occurs among incarnated and discarnated Spirits. In his turn, Manoel de Miranda Philomena, quoted by Suely C. Schubert, lists

³⁰⁸ **Ibid.** It. 240.

³⁰⁹ **Francisco Cândido Xavier**, *Missionaries of the Light*, ch. 4, p. 47.

³¹⁰ **Francisco Cândido Xavier**. *Pensamento e Vida*, ch. 27, p. 111.

the types of obsession in this way: “(...) there are obsession problems in various expressions, such as from an incarnate over another; from a discarnate over another; from an incarnate over a discarnate and generally from a discarnate over an incarnate.”³¹¹

An important contribution to the understanding of obsessions was given in the book *Obsession/Disobsession*,³¹² in which the author, backed by Philomeno de Miranda's dissertation, classifies the various types of obsession:

- 2.1 – FROM INCARNATE TO INCARNATE** – A person's mental domination over another, establishing fear, jealousy, envy, etc.
- 2.2 – FROM DISCARNATE TO DISCARNATE** – Vengeful Spirits that impose themselves over other Spirits, controlling their thoughts and emotions or giving them orders that are fulfilled by them without opposition through serious hypnotic processes.
- 2.3 – FROM INCARNATE TO DISCARNATE** – Obsessing involvement from the incarnate over those who already discarnate, by attachment, criticism, revolt, lack of acceptance about the discarnation, hate, etc.
- 2.4 – FROM DISCARNATE TO INCARNATE** – It is commonly known obsession mode, since that through the invisibility the Spirit can easily influence those who are in the physical body .
- 2.5 – RECIPROCAL OBSESSION** – Spirits located in the same plane of life (whether in the physical or the spiritual) obsessing themselves mutually, setting fixed ideas among themselves, which feed several animosities.
- 2.6 – SELF-OBSESSION** – Guilt usually establishes a vicious mental circuit in which the soul is unable to forgive itself, to accept and overcome the trauma generated by their lower actions. Without strength or courage to fix the mistake, it depresses itself, becoming obsessing itself. Other emotional states may also provide the same sickly process, for example, anxiety, selfishness, pride and fear uncontrolled.

Recognizing the types and degrees of obsession is essential to establish the effective assistance to those involved in those process. It prevents too, to not judge hastily, accusing the discarnate of solely responsible for the disease that the incarnate is undergoing, since the incarnate always takes part in the suffering.

³¹¹ **Suely Caldas Schubert**, *Obsessão/Desobsessão*, pt. 1, ch. 5, p. 39.

³¹² We suggest reading the ch. 5 of the book *Obsessão/Desobsessão*, by Suely Caldas Schubert.

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PRACTICAL ACTIVITY2: EXERCISE OF SELF-KNOWLEDGE: *WHO AM I?*

OBJECTIVE OF THE EXERCISE

- Emphasize the importance of self-knowledge for the purpose of psychic harmonization.

SUGGESTIONS TO THE FACILITATOR:

1. Explain to the participants that through the dynamic “*Who am I?*”, it is possible, in a simple way, to reflect our own personality's characteristics that may promote or hinder positive behaviors in the good.
2. Make it clear that the exercise should be performed individually, according to the following schedule:
 - Put the participants sitting in a circle and give to each one a sheet of paper containing the following three questions: *What are my roots? What kind of person am I? What are my expectations of life?*
 - Each participant must read the questions and objectively write an answer to each one of them; after that, they should fold the paper and, without identifying himself/herself, put it in a box indicated by the monitor.
 - After this step, stir the box to shuffle the papers and then makes a redistribution of pages. It is important that none of the participants get a paper with their own answers. If this happens, return it to the box, and make a new draw.
 - Then, participants should read the content written on the paper, trying to figure out who, among colleagues, could be the author of the answers. If there is no identification, even with the help of the other participants, ask the person to be identified.
3. Close the study with a prayer of gratitude, delivered by one of the participants.

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THEME 3: THE OBSESSOR AND THE OBSESSED

To achieve a perfect understanding of the mechanisms of obsession, aiming to prepare yourself to the disobsessive assistance, it is important to identify who is the obsessor and who is the obsessed, and the bonds that unite them.

1. *The obsessor*

*The obsessor is the one who mentally tries to influence the obsessed, expecting to dominate his reason and acts. Normally, the obsessor is considered to be a cruel soul, who does evil only for pleasure. But it is not always the truth. Due to the impossibility to communicate its own reality, sometimes the obsessor is unfairly accused of as being the persecutor, when, at the heart of the whole issue, it may be the victim who seeks, through the revenge, repair the evil that was done to it. In her book **Obsessão/Desobsessão**, Suely Caldas Schubert define obsessor as:*

It is not a strange being to us. On the contrary. It is someone who took part of our coexistence, our intimacy, sometimes with close emotional ties. It's someone, perhaps, we had loved once. Or a being desperate due the cruelties that he or she received from us, in this shadowy past that the blessing of reincarnation covered with veils of almost complete forgetfulness, for our own benefit. The obsessor is the brother, to whom the sufferings and disillusioned unbalanced, certainly with our participation.³¹³

The Spirit that today disturbs and chases, was therefore, someone who has suffered drastically, unbalancing itself in pain, and that returns from the past in unhealthy state, by the direct or indirect guilt of the obsessed. Analyzing the situation of the obsessor, says Emmanuel through the psychographics of Francisco Cândido Xavier:

Obsessor, in correct synonymy, means "one who pesters". And "one who pesters" is, almost always, someone who participated with us in deep coexistence in the way of error, to turn against us when we are looking for the necessary rectification. In that creature's procedure, the antipathy that it follows us is similar to the applause of wine converted into the critique of vinegar. Hence, the need for

³¹³ Suely Caldas Schubert, *Obsessão/Desobsessão*, pt. 1, ch. 13, p. 84.

*constant patience to regenerate its attitudes. (...) Visible and invisible Obsessors are our own works, thorns planted by our hands.*³¹⁴ (Quotes in the original)

Thus, the obsessor may have been the victim of cruelties suffered in past lives or is the family member or friend abandoned, hurt or betrayed. The responsibility for the deeds is imposed to the obsessed that, in one and another case, is the cause of another's suffering.

It is imperative, therefore, to disqualify the obsessor for the position of the offender without remedy, and to see it as a soul in a condition of the need of guidance, direction, love, and education. In this sense, accusing the discarnated of being an unworthy person is a lack of charity, since both obsessor and obsessed are sick souls intimately involved in a plot of grievances and lack of forgiveness.

However, there are Spirits who seek to harm others by envy, jealousy, or something similar; others because they remain upset against the increase of certain ideas or principles with which they don't keep tune; fanaticism or religious intransigence, as well as the different types of prejudices, are so many causes of obsession. Obsessional entities establish negative influence that can be neutralized by the resistant will of the incarnate to remain in tune with Jesus and with higher Spirits. By the way, explains Allan Kardec:

*There are obsessing Spirits who are not evil, who are even quite good, but are dominated by the pride of false wisdom: they have their opinions and their own theories about the sciences, social economics, morality, religion and philosophy. They wish to impose their opinion, and to do so they seek out mediums that are sufficiently credulous to accept them with closed eyes, fascinating them to the degree that they can no longer distinguish between truth and falsehood. These are the most dangerous, for they do not vacillate in their sophistry and can impose the most ridiculous utopian ideas. (...).*³¹⁵

2. The obsessed

Obsessed is the one that receives passively negative mental suggestions and gives them space. Suely Caldas Schubert, in the same work mentioned above, defines obsessed: "The obsessed is the tormentor of yesterday that now presents himself or herself as a victim. Or is the partner of crimes, that the accomplice of the shadows does not want to lose, doing everything to restrict him or her in its path."³¹⁶

³¹⁴ Francisco Cândido Xavier. *Seara do Médiuns*, ch. Obsessores, pp. 85-87.

³¹⁵ Allan Kardec. *The Mediums' Book*, pt. 2, ch. XXIII, It. 246.

³¹⁶ Suely Caldas Schubert, *Obsessão/Desobsessão*, pt. 1, ch. 11, p. 77.

The spiritual sick of now was, in many cases, responsible for the misguiding of others. The obsession is as if the past returns, allowing for the repairer reunion with the old accomplice or victim, according to the manifestation of the law of cause and effect to which everybody is bound, with the goal that, by readjusting themselves to the law of God, persecuted and persecutor can find the spiritual way of liberation that will lead them to the conquest of sublime elevation.

It is possible, however, with effort and strong will, to turn enemies into friends, as it reincarnation “(...) is not always atoning success, as not every fight in the physical world express punishment. (...)”³¹⁷, teaches Emmanuel wisely:

*(...) Every restoration requires equivalent difficulties. All evolutionary value claims the service for itself. Nothing exists without a price. For this reason, if the passions scream subjected to the scourges that extinguish them the shadow, the sublimes tasks shine linked to the renunciations that light them up.*³¹⁸

If the lack of memory of the reincarnated prevents the complete recollection of the events that started the feud that now unfolds itself, it is due to the work of divine mercy, since that memory could become too painful, which would prevent the renewal of feelings. To remember is not always healthy, as pointed out by the guiding Emmanuel:

Examining the temporary forgetfulness of the past, in the physical world, it is important to consider every existence as a stage of service where the soul regains in the world the learning it deserves. (...).

*And that, in essence, is what truly happens, because, little by little, the reincarnate Spirit resumes the inheritance of himself, in the psychological structure of the destiny, regaining the patrimony of the achievements and the debts it accumulated, to be rerecording in the being, in the form of innate tendencies, and rediscovering the people and the circumstances, the sympathies and the aversions, the advantages and the difficulties, with which it find itself tuned or committed.*³¹⁹

Hatreds, unbalanced loves, vices, evolutionary route deviations could be revived and repeated, withdrawing the merits of the effort for self-transformation. But, by reflecting on what we suffer, we can assess what has been done and re-plan the future. With the recognition that there is need of repair, the obsessed strives to seek forgiveness and to forgive himself or herself, depending on the circumstances, seeking in the understanding, in the renunciation and inner transformation, the

³¹⁷ Francisco Cândido Xavier. *Religião dos Espíritos*, ch. Reencarnação, p. 57.

³¹⁸ *Ibid*, p. 58.

³¹⁹ *Ibid*, ch. Esquecimento e Reencarnação, pp. 111:113.

necessary strength to provide a good example to the persecutor that, touched in the core of being, also turns for the better.

Many obsessions arise by interest in a life based on pleasure and behavioral irresponsibility. Thus, it is necessary to know how to step into the conspiracy established between incarnated and discarnated without violating their free will. After all, obsessor and obsessed are no strangers to each other. Attracted by unresolved desires and vitiations, incarnated and discarnated are joined in a processes without harmony. In these conditions, emotions and feelings are corrupted over time, producing considerable disorders to the mind, with serious consequences in the organic cosmos. Hence, Allan Kardec elucidates: "... there are persons who take delight in a dependence that satisfies their tastes and desires."³²⁰

Thus, we see that the lower human passions are the conditioning for morbid mental processes. Obsessor and obsessed are actually sick souls in search of spiritual uplift. They maintain the emotional and psychological weaknesses that block them from recognizing the illusion in which they live. With time, work, study, and effort, they will learn to free themselves from this spiritual prison in which they find themselves.

³²⁰ Allan Kardec. *The Spirits' Book*. Q. 476-comments.

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PRACTICAL ACTIVITY 3: SELF-KNOWLEDGE ACCORDING TO SAINT AUGUSTINE

OBJECTIVE OF THE EXERCISE

- To reflect on St. Augustine's proposal to acquire knowledge of one's self.

SUGGESTIONS TO THE FACILITATOR:

1. Ask the participants to form groups for reading and exchange ideas about the text inserted below, extracted from *The Spirits' Book*.
2. Then, guide them to organize themselves in a circle to discuss in plenary the following:
 - ✓ Why is it important to know yourself?
 - ✓ What means are available in today's society to get self-knowledge?
 - ✓ What are the main difficulties/obstacles that interfere with the knowledge of oneself?
3. After the debate, held in harmonious and favorable climate for everybody's participation, propose to the participants that, based on the ideas of spiritual authors and the ones expressed by colleagues, to write a small script that guides how to achieve self-knowledge. Clarify that this roadmap will be discussed at the next meeting of study.
4. Suggest to one of the participants to offer the closing prayer, accompanied by brief mental irradiation for the obsessors and the obsessed Spirits.

Self-knowledge

Allan Kardec, asked for the guiding of Spiritist Codification:

“What is the most effective means for improving ourselves in this life and for resisting the draw of evil?”³²¹

*He got from the benefactors this wise following answer: “A sage of antiquity has told you: ‘Know thyself.’”³²² **

The Spirit of St. Augustine, in The Spirit's Book, advises how to acquire knowledge of yourself:

Do what I used to do when I was living on the earth. At the end of each day I examined my conscience, reviewed what I had done and asked myself whether or not I had failed to fulfill some duty and whether or not anyone might have had reason to complain about me. It was thus that I arrived at knowing myself and at seeing what there was in me that needed to be reformed. Those who every night would recall all their actions during the day, and would ask themselves what good or evil they have done, praying to God and their guardian angel to enlighten them, would acquire great strength for self-improvement, because, believe me, God will assist them. Therefore, ask yourselves about what you have done and toward what aim you acted in a particular circumstance, (...).³²³

³²¹ Allan Kardec. *The Spirits' Book*, Q. 919.

³²² **Ibid. ibid.**

* The wise man of antiquity is an allusion to the philosopher Socrates (469 – 399 A.D.)

³²³ Allan Kardec. *The Spirits' Book*. Q. 919-a.

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Mediumship: Study and Practice - Program 1

MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION.

THEME 4: THE OBSESSIVE PROCESS

The obsessive process is in a chain of events that culminates with the domination of the obsessed by the obsessor, to a point of subtracting its mental, physical, social and family health.

At the beginning of obsession, the persecutor Spirit finds his victim "(...) the conditioning, predisposition and defenses unguarded, it all is worth for the obsessor to install his mental wave in the mind of the target person. (...).³²⁴ Then, wrap it in their perispiritual fluids to ensure effective mental harmony between both. This only happens because acting persistently, the obsessor sends "(...) his thoughts in a constant repetition, hypnotic, to the mind of the victim, which, unwary, careless, assimilates them and reflects them, letting themselves to be dominated by intrusive ideas."³²⁵ (Emphasis in original)

1. Obsessive tuning

Analyzing the obsessions process, Allan Kardec notes:

When a Spirit, good or bad, wants to act on an individual, it involves them, so to speak, in his perispirit, as with a mantle. Both fluids interpenetrate among themselves, the thoughts and desires of the two get confused and the Spirit can then use the individual's body as his own, making him act at its will, speak, write, draw, as the mediums do. If the Spirit is good, its action is gentle, beneficent, not impelling the individual but to the practice of good deeds; if it's bad, it forces to practice misdeeds. If it is perverse and maleficent, tightens it as a web, paralyzes the will and even the judgment that smothers with its fluid, as smothers the fire under a layer of water. It makes one think, act in his place, impels him, against his will, to extravagant or ridiculous acts; in short: magnetizes him, cast him into a state of moral catalepsy, making the individual a blind instrument of its will. This is the cause of obsession, fascination and subjugation, which are produced in very different degrees of intensity³²⁶

The text describes the steps of the obsessive process, born of established mental harmony between obsessor and the obsessed and that can lead to the following consequences: a) conjugation of

³²⁴ Suely Caldas Schubert. Obsession / Disobsession. Pt. 1, ch. 9, p. 62.

³²⁵ Ibid. p. 62.

³²⁶ Allan Kardec. Posthumous Works. Pt.1 Manifestations of the Spirits, ch. VII, it. 56, p. 94-95.

perispiritual fluids; b) symbiosis of thoughts, emotions and feelings; c) mental domination from the obsessor that undermines the clarity of the obsessed, inducing him to harmful actions.

Although obsessing entity begins to control thoughts and actions of the incarnate, particularly in more advanced cases of fascination and subjugation, the Spirit does not possess the body of the victim, as some believe. The connection is always psychic. On this, Allan Kardec asks:

Can a Spirit temporarily take over the corporeal envelope of a living person? In other words, can it enter an animate body and replace the Spirit incarnated in it? (Quotes from the original)

A Spirit does not enter a body as you enter a house. Instead, it associates with an incarnate Spirit who has its same defects and qualities so that they can both act conjointly. Nevertheless, it is always the incarnate Spirit who acts upon the matter enveloping it and according to its own wishes. A Spirit cannot replace the one who is incarnate because the Spirit is connected to the body until the time set for the end of its material existence.³²⁷

The question above clarifies the commonly called "possession", which presupposes not only the existence of demons, that is, a special category of beings devoted to the evil, but also the possibility of them cohabiting the body of someone who is reincarnated. As such entities does not exist, and there is no possibility of living together in the same body, there is no possession, in the classic sense. This is the elucidation made by the encoder: "By the expression *possessed*, one should only understand it to mean the absolute dependence of a soul in relation to the imperfect Spirits who have subjugated it."³²⁸

The persecutor will only find environment for obsession if the persecuted offers favorable conditions, i.e. provide favorable psychic gap: anger, hurt, jealousy, envy, retaliation to an attack / offense, consumption of narcotic chemical substance, among others. The wily obsessor, taking advantage of the opportunity, launches mental commands in the form of images, sensations and memories of acts in the past. If accepted, the feeling of anger, guilt, sadness, irritability, fear, etc., will be sharpened.

Allowed the initial obsessive foray, hypnosis is established, and the thoughts are gradually adjusting to the command of the obsessor.

2. Fluidic Infections

If the psychic/mental intimacy between obsessive and obsessed is fed, serious consequences arise. If there is no intervention able to stop the established connection, both the mind and the physical body

³²⁷ Allan Kardec. *The Spirits' Book*. Q.473, p. 308.

³²⁸ *Ibid.* Q.474, p. 309.

of the obsessed will begin to show the signs of energy collapse, noticeable by disjointed thoughts, loss of critical sense, poor decision-making, and emotional instability as: irritability/calmness, depression/euphoria, delirium/hallucinations and the sum organic manifestation in the form of various illnesses. Those are states resulting of what the Spirit Andre Luiz calls "fluidic infections", whose worsening may produce irreversible damage to the delicate psychic weaving, during the reincarnation:

Many affect opponents who still mingle in the earthly body, sweeping them the imagination with mental monstrous forms, operating disturbances that can be classified as "fluidic infections" and that determine the cerebral collapse with devastating madness.

And yet many others, detained in selfish passions of this or that content, rest in heavy monoideism at the foot of the incarnated, whose presence does not feel able to get away from.³²⁹ (Quotes from the original)

Spirits with high load of negativity prostrate themselves together to careless incarnate, intoxicating their perispirit with the harmful fumes that they carry that, when assimilated, the same state of imbalance:

Just as the physical body can ingest poisonous foods that intoxicate its tissues, the perispiritual body can also absorb degenerative element that corrode its energy centers with repercussions on the material cells. If an incarnate person's mind has not yet managed to discipline the emotions, if it nourishes passions that disharmonize it with reality, it can at any moment become poisoned with the mental emotions of those whom it lives, and who are also in the same state of imbalance. Sometimes, these absorptions are simple phenomena of no major importance; however, in many cases they are susceptible of causing dangerous organic disasters. This happens particularly when the interested parties do not have a prayer life, the beneficial influence of which can annul many ills.³³⁰

In the analysis that follows, Suely Caldas Schubert explains the morbid process mentioned, reporting to André Luiz:

André Luiz, in the book Liberation, analyzing the obsession of Margarida, called it as "temporarily organized siege" and noted that the obsessors acted in a cruel and meticulously way. Beside her were permanently hypnotists Spirits. Among the

³²⁹ **Francisco Cândido Xavier and Waldo Vieira.** *Evolution in two worlds*, pt.1, ch. 15, p.118.

³³⁰ **Francisco Cândido Xavier.** *Missionaries of the Light*, ch. 19, p. 326/327.

techniques used by them, we highlight what might be called "evil vibrations", i.e., unbalanced and disturbing energies that were applied by executioners in order to prostrate it, putting it completely defeated.

Besides the mental constriction, the persecutor also uses the fluidic involvement, which makes the patient debilitated, with his forces weakened, reaching the state of complete prostration. Thus he is not able to fight for himself, hamstrung mentally and physically weakened.

After consolidating the siege, the obsessor takes control of his victim by telepathy, now favored by mental harmony established between both. This mental communion is narrow and, even if in distance, the persecutor controls the persecuted, which acts guided by the stronger mind.³³¹ (Quotes from the original)

The "fluidic infections", product of perispiritual poisoning, are the basis for obsession. The perispirit, by assimilating the harmful energies (fluidic and mental) from the obsessor, or other entities involved in the process, passes the negative vibes to the physical body that, in the form of somatization, proves to be sick.

3. Obsession and mediumship

The ostensible medium or the patent effects, when exercising his faculty, finds in the obsession one of the biggest obstacles to his spiritual progress and mediumship practice. Allan Kardec states that every effort should be enforced to prevent and eradicate this evil:

As we have said, obsession is one of the greatest obstacles of mediumship, and it is also one of the most frequent. Hence, every effort should be taken to combat it, especially, since apart from the personal harm resulting from it, it comprises an absolute obstacle to the purity and veracity of communications. Since obsession to any degree is always the result of coercion, and since such coercion can never be exerted by a good Spirit, it follows that every communication given through an obsessed medium is of suspected origin and merits no confidence at all. If per chance something good may be found in it, it is necessary to keep it and reject everything else that displays the least reason for doubt.³³²

³³¹ **Suely Caldas Schubert.** *Obsession/Disobsession.* Pt. 1, ch. 9, p. 63/64.

³³² **Allan Kardec.** *The Mediums' Book.* Pt. 2, ch. XXIII, it. 242, p. 327.

The Encoder lists, in the item 243 of *The Mediums' Book*, nine characteristics by which one can recognize the obsession that affects the medium, which deserves to be read carefully. These characteristics can be summarized in the following: Persistence of a Spirit in communicating; illusion of the medium with regard to the quality of communication he receives; belief in the infallibility of Spirits who communicate through him; willingness to move away from the people who can give good advice; negative reaction to the criticism of the communications he receives; constant need to psychograph (or to exercise a kind of mediumship) in inappropriate locations and times; constraint that drives the medium to speak against his will; noise and disturbances around the medium.

As we have seen, the obsessive process is a complex occurrence. It starts subtly. The obsessor is furtive, its presence is not always perceived, and when it has to observe the intended victim, it begins to issue thoughts towards the incarnate, enveloping him. If the incarnate receives a message from the obsessor, without identifying its origin, he will believe that it emanates from his own mind.

The way of to not allow the progress of the obsessive process is to change the focus of the attention and the nature of mental emissions. Without it, the process is aggravated by the loss of critical sense, causing a stereotypic behavior. Complicated by the sharp loss of fluidic of the obsessed, with its climax in the annihilation of the will, with delusional thoughts and concussions in mental and physical health.

For all this, one must expend every effort to prevent obsession. Prevention is always better than remediation, says popular wisdom.

Thinking about good things, doing good things and fighting evil thoughts are, and will always be, physical, mental and spiritual balance measures.

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MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION.

PRACTICAL ACTIVITY 4: ITINERARY FOR SELF KNOWLEDGE

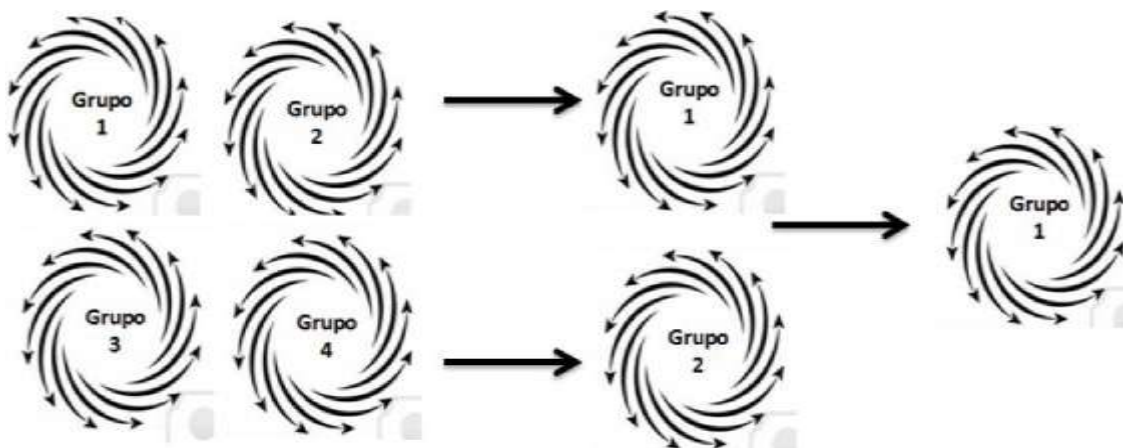
PURPOSE OF THE EXERCISE

- Build a script that favors the process of self-knowledge, having as references the guidance of enlightened Spirits.

SUGGESTIONS TO THE INSTRUCTOR:

- Ask the class to meet in groups to jointly perform the following activities: a) analyze the individual self-knowledge script, as requested task at the previous meeting; b) build a collective self-knowledge script, taking as reference the guidelines of The Spirits' Book, questions 919 and 919-a and the main ideas of individual scripts, prepared and submitted by colleagues at the previous meeting.
- Suggest initially the formation of four groups to merge individual scripts. Having completed this first step, the four groups are organized into two to merge ideas. Finally, the two groups get together and make a single script of self-knowledge, representative of the set of ideas worked by the class. (See diagram below)
- A rapporteur is appointed to, in plenary, presenting the final completion of the work.
- Analyze quickly the presented ideas, stating that, at the next meeting, they will be analyzed more closely.
- Offer the meeting's closing prayer.

SCHEME OF FORMATION OF GROUPS



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Mediumship: Study and Practice - Program 1

MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION.

THEME 5: DISOBSESSION: SPIRITISTS RESOURCES

Regardless of the severity presented, the disobsession is a task that requires effort, because it involves the spiritual liberation of those involved: the obsessor and the obsessed. “We would make mistakes frontally if we judged that disobsession only helps discarnate that still roam in the mind's shadows. Similar activities benefit them, us, as well as those sharing in the everyday experience (...).”³³³

*(...) The disobsession prevails thus, by specific moral remedy, aerating the mental paths that we must act, immunizing us against the dangers of alienation and establishing hidden advantages in us, for us and around us, to an extent that, by now, we cannot calculate. Through that, ghost-diseases disappear, dark hampers, failures, and provided we obtain your spiritual support, broader horizons to the understanding of life and invaluable moral resources to act before the next, with detachment and understanding.*³³⁴

1. Disobsessive Spiritist resources

The disobsessive actions vary according to the types and degrees of obsession. In simple obsessions, the change of way of thinking of the obsessed is enough: It is “(...) to prove to the Spirit that they have not been fooled by it, and that it is impossible that they will allow themselves to be fooled; second, tire its patience by showing it that they have more patience than it has.(...).”³³⁵ In more advanced degrees, it is often necessary associate Spiritists resources with the attention of medical and/or psychological professionals. In any situation, the prayer, the passes, the study, the work on the good, among others, are priceless resources.

For the disobsession to be successful, clarifies the Encoder, one must always keep in mind that “(...) an obsession is always the result of a moral imperfection that exposes the body to an evil Spirit. To a physical cause one applies a physical force; to a moral cause it is necessary to apply a moral force (...).”³³⁶ In this context, it is necessary to morally strengthen the incarnate Spirit (obsessed) and discarnate Spirit (obsessor).

³³³ **Francisco Cândido Xavier and Waldo Vieira.** *Disobsession*, ch. 64, p. 241.

³³⁴ **Ibid.** p. 242.

³³⁵ **Allan Kardec.** *The Mediums' Book*, pt.2, ch. XXIII, it. 249, p. 333.

³³⁶ **Idem.** *The Gospel According to Spiritism*, ch. XXVIII, it. 81, p. 452.

*Hence for obsessed persons the necessity to work for their own betterment, which is often quite enough to free them from their obsessor without the help of other persons. However, such help becomes necessary when the obsession degenerates into subjugation and possession, because the patients sometimes lose their will power and their free will.*³³⁷

1.1 The prayer

Allan Kardec addresses the theme of prayer as a therapeutic resource in the disobsession:

Is prayer and effective means for curing obsession? (quotes from the original)
*Prayer is a powerful aid in everything, but you must realize that it is insufficient to simply mutter a few words to obtain what you desire. God helps those who act - not those who limit themselves merely to asking. Therefore, obsessed persons must do their part in order to destroy in themselves the cause that attracts bad Spirits.*³³⁸

The daily habit of praying is beneficial, apart from the existence of the obsessive process, because, "(...) through prayer, humans call to themselves the concourse of good Spirits, who come to uphold them in their good resolutions and inspire them with good thoughts. They thus acquire the moral strength needed to overcome difficulties and to return to the upright path when they have wandered from it."³³⁹

Prayer may be done alone or in group, at any time and place, silently or out loud, depending on the circumstances. Good Spirits advise to set up a day and time for prayer within the family, at meetings known as *Gospel at Home*. Emmanuel teaches:

When the teaching of the Master vibrates between the four walls of a domestic temple, the little sacrifices weave the common happiness.
A thoughtless remark is heard without revolt.
Slander is isolated in the silence cotton.
The disease is received calmly.
The alien error finds compassion.
*Evil does not find breaches to insinuate itself.*³⁴⁰

³³⁷ **Ibid. Ibid.** p. 452.

³³⁸ **Allan Kardec.** *The Spirits' Book*. Q.479, p. 310.

³³⁹ **Idem.** *The Gospel According to Spiritism*, ch. XXVII, it. 11, p. 390.

³⁴⁰ **Francisco Cândido Xavier.** *Light at Home*, ch. 1, p.12.

The meeting of the Gospel at Home should be marked by simplicity, as outlined:³⁴¹

1. Reading: a page from a book of messages - Living Spring, Vineyard of Light, Our Daily Bread, Truth Way and Life - aimed at harmonization and tuning of everyone;
2. Initial prayer;
3. Reading and comments from *The Gospel According to Spiritism* or a Gospel passage, with the participation of all present. The study could be enriched with stories or narratives of real events related to the subject;
4. Vibrations can be made by family, friends, the sick and others;
5. Closing prayer.

Emmanuel recommends continuation of the meeting in order to establish permanent care of the spiritual benefactors, who weekly visit the home of who prays in family: "(...) Set up a few minutes weekly and meet with your domestic bonds that can follow you in the cultivation of the lesson of Jesus. As much as possible, on the same night and at the same time, do your inner circle of meditation and study."³⁴²

1.2 Inner growth

The prevention and cure of spiritual disease requires renewal of the mental landscape where the human being is pleased. Therefore, it is necessary to work your own will, in order to reap good results. Coupled with prayer, the will is the conscious force that drives the Spirit to your inner transformation, freeing it from the negative influences. For the Spirit Emmanuel, this will resemble to the "(...) enlightened and vigilant management, governing all sectors of mental action. Divine providence granted it by the luminous halo to reason, after laborious and multi-millennarian journey of being on the obscure provinces of instinct."³⁴³

One thing, however, is important: "Let us learn to know ourselves and we will know each other. We rectify our lives inside of us and life on the outside will always reveals as a wonder of God."³⁴⁴ This is not incomplete realization, casual or easy to perform. We must persevere firmly, turning the will into a disciplining ally of life:

³⁴¹ FEB. *Orientation to the Spiritist Center*, ch. III, it. F, p. 50.

³⁴² Francisco Cândido Xavier. *Family*, ch. Jesus at home. pp. 25:26.

³⁴³ Idem. *Thought and life*, ch. 2, p.11.

³⁴⁴ Idem. *Right way*, ch. 13, p. 40.

It is through ideas, words and especially the actions that we form our particular atmosphere able to identify us with our fellow travelers. The inner growth is the work of self-education, claiming, among other resources, the time and the virtue of perseverance.³⁴⁵

1.3 The pass and the magnetized water

The obsessed is involved in negative fluid from the obsessor, disturbing his inner harmony. It's necessary to replace these harmful energies that pervade the perispirit and the physical body of the infirm incarnate, by the transfusion of reparative elements provided by prayer, by the pass and by the magnetized water (or fluidic). The pass, usual activity in the Spiritist Center, is energy of magnetic-spiritual nature that has significant therapeutic value. Allan Kardec elucidates about it:

In cases of grave obsession, it is as if the obsessed person is enveloped and impregnated with a pernicious fluid that neutralizes and repels the action of healthy fluids. It is therefore necessary to rid the person of this malevolent fluid. (...) By means of an action identical to that of a healing medium in cases of illnesses, it is necessary to expel the evil fluid with the aid of a better fluid that somehow produces a reactive effect. This is the mechanical action, but it is not enough; it is also and especially necessary to act upon the intelligent being, who must be addressed with authority, and this authority derives only from moral ascendancy - the greater the ascendancy, the greater the authority.³⁴⁶ (Quotes from the original)

The spiritual care by pass is amplified by the assistance of high Spirits, as the following narrative of André Luiz observing a session of passes occurred in certain Spiritist center he visited:

This work was attended to by six Spirits dressed in very white tunics, who acted as watchful nurses. They rarely spoke and they worked intensely. All the persons who entered the room received they wholesome touch, and after attending to the incarnated Spirits, they ministered effective help to unfortunate Spirits from our plane, especially those who composed the family entourage of our incarnate friends.³⁴⁷

³⁴⁵ Juvanir Borges de Souza. *Time of transition*, ch.32, p. 271.

³⁴⁶ Allan Kardec, *The Gospel According to Spiritism*, ch. XXVIII, it. 81, p. xx.

³⁴⁷ Francisco Cândido Xavier. *Missionaries of the Light*, ch. 19, p. 321.

The pass is the reinvigoration of energies transfused in perispiritual level that is reflected in the physical body, with clear organic benefits. Not only is the incarnate benefited by the pass, but also the needy discarnate in general and the obsessor in particular. It is essential, however, that the infirm incarnate, in an exercise of rational faith, trustfully integrates on the assistance that is submitted. The mind attuned to the good and willing to receive the benefit favors the assimilation of the energies that are being given:

(...) In magnetic healing, the sending and receiving of spiritual resources helps the patient, so that one can help oneself. The reenergized mind is able to renew the microscopic organisms in the body and healing begins. Passes, have a decisive influence in healing when received with respect and trust.³⁴⁸

The magnetized or fluidic water is also an effective vehicle of medicated fluids which, when absorbed by the perispirit, are transferred to the physical body, comforting them. André Luiz refers to this important therapeutic resource when describing the Clementino action, high spiritual adviser, in the water magnetization process:

We had barely heard this when Clementino approached the pitcher, and with prayerful thoughts, he appeared to us to be immersed in light. He extended his right hand over the container and radiant particles of light were projected over and completely absorbed by the crystalline liquid. "Magnetized water," continued Aulus, "provides a priceless therapy. There are lesions and deficiencies in the spiritual body that are reflected in the corporeal body. For now, they can only be alleviated through the magnetic intervention, until such time when the interested party can initiate his or her own cure."³⁴⁹

1.4 Gospel explanation

Depending on the degree of obsession, the person will not always reveal, instantly, the conditions to be referred to a doctrinal study group where he/she could get the necessary Spiritist clarification regarding the issue that hits him/her: varied anxieties; emotional instability; inability to maintain attention for longer period of studied subjects; physical exhaustion, sleepy, etc. Under these conditions, it should be advised to attend weekly meetings of the Gospel explanation that, in addition to being short (not exceeding 30 minutes), create a moment of Spiritist reception and clarification, due to the beauty and simplicity of high propitiated vibrations by the message of Jesus.

³⁴⁸ **Idem.** *In the Domain of Mediumship*, ch. 17, pp. 111:112.

³⁴⁹ **Ibid**, ch. 12, p. 71.

In such meetings, spiritual benefactors are ready to meet incarnate and discarnate, involving them in high and salutary energies. The activity can occur according to this script: a) brief reading of an spiritist page to harmonize the environment; b) short prayer to open the meeting; c) reading and commenting small passage of the Gospel according to Spiritism by no more than 20 minutes; d) objective prayer to close the meeting; e) application of the pass can be made available. The bottles of water, brought by the sick or their families, are magnetized by the spiritual benefactors over the meeting.

1.5 Mental irradiation

Mental irradiation is a "(...) a private meeting of vibration in group to radiate energy of peace, love and harmony, inspired by the practice of the Gospel according to the Spiritist Doctrine in favor of the incarnate and discarnate poor of spiritual service."³⁵⁰ This is a spiritual service activity to the suffering, complementary to the pass and the remaining Spiritist disobsessive actions.

The infirm may be present at the meeting, if in a position to do so. Otherwise, family or friends vibrate by the absent person, or indicate the management team of the activity the name of those who need vibrations and prayers.

The purpose of this Spiritist activity is to develop the expansion of thought and salutary fluids, by controlling the will, producing ideoplastic or positive mental images, able to involve the one in need of aid, incarnate or discarnate, and able to transmit the physical and spiritual well-being.

The script of the meeting, which should not exceed the time of 30/40 minutes, is summarized in the following steps: a) initial reading, and brief, of a Spiritist message; b) short prayer to open it; c) irradiation or mental vibrations, not exceeding ten minutes; d) final prayer. In case it's possible, the pass can be granted; e) bottles containing water may be placed in a place apart for magnetization by the spiritual benefactors.

1.6 The doctrinal clarification to the obsessing entity

Concomitant to the actions developed by the incarnate that is under obsessive yoke, it is essential the care of the obsessing entity. With the help of spiritual workers who work in the mediumship groups of Spiritist house, the obsessor is forwarded to the doctrinal clarification, the fraternal dialogue, manifesting through the trance mediums. Psychic mediums can also see them.

Because it is an activity planned and defined by the spiritual leader of the mediumship meeting, this will find the right time to drive the obsessor to the group, and select the mediums that have better conditions of service to the needy entity. In these private meetings, the enlightening medium talks to the suffering entity with moral authority, seeks to lead him to reflection, to forgiveness, to the desire

³⁵⁰ FEB. *Orientation to the Spirit Center*, ch. III, it. E, p. 47.

for good and its moral education, ending the nefarious pursuit. Emmanuel says in *The Comforter*, that the moment of enlightenment for dialogue is transfusion of love, is evangelization of disturbing Spirit:

Is there a difference between indoctrination and evangelize? (Quotes in the original)

- There is great diversity among both tasks. To indoctrinate, the intellectual knowledge of Spiritism postulates is enough; to evangelize it's necessary the light of love in intimate. In the first, suffice reading and knowledge; in the second, we need to vibrate and feel with Christ. For these reasons, the counsellor often is only the channel of the teachings, but the sincere evangelizer will always be the reservoir of truth, able to serve the needs of others without depriving yourself of the spiritual fortune of himself.³⁵¹

Should be emphasized, emphatically, that the incarnate under obsession should not participate in the meetings, because in addition to not introduce fundamental conditions: doctrinal knowledge, mental and emotional harmony, avoids confrontations with his discarnate persecutor, which, if it occurs, will bring major disorders. However, the members of mediumship group can and should, in a suitable time in the meeting, emit mental vibrations and prayer for the benefit of the infirm incarnate. (This matter will be the subject of studies in the program 2).

The spiritist disobsessive resources should be extended to the family of the obsessed which, in its turn, seeks to involve the infirm in manifestation of affection, attention and love, accompanying him/her to the spiritual care meetings and giving disobsessive support existing in the Spiritist center. Selfless Bezerra de Menezes teaches us: "Yes, it's needed to gather strength and continue living and fighting for the conquest of inner peace and the achievement of family harmony with the available resources. (...)."³⁵²

By understanding that now has about the obsessive processes, and their mental, emotional and organic reflexes, it is necessary sometimes associate them with medical and/or psychological assistance, among others, to meet, widely and effectively, the infirm. Ideally, the doctor and/or psychologist should have Spiritist knowledge to better understand the problem and be able to establish differential diagnosis of psychiatric disorders, themselves, and obsessions of a spiritual nature.

According to the degree of organic commitment of the obsessed, practitioners of medicine/psychology indicate appropriate therapeutic procedures, including the use of drugs.

³⁵¹ **Francisco Cândido Xavier.** *The Consoler*. Q. 237, p. 160.

³⁵² **Idem.** *Christian Appeals*, ch. Towards the home problems, p. 57.

Let us remember, however, that more important than treating obsessions, it is always best to prevent them, endeavoring continuous efforts related to the practice of good and moral improvement. This, rather, should be the daily work of all of us.

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MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION.

PRACTICAL ACTIVITY 5: PSYCHIC HARMONIZATION AND MENTAL IRRADIATION

OBJECTIVE OF THE EXERCISE

- Build a script that favors the process of self-knowledge, having as references guidance of enlightened Spirits.

SUGGESTIONS TO THE INSTRUCTOR

1. Suggest to the participants to, individually and silently, perform a mental irradiation exercise involving yourself in harmonic vibrations of serenity and balance, extract from the infinite reservoir of the Greater Spirituality.
2. Then instruct them to design in the mental screen someone who is infirm of the spirit, or that is experiencing difficulties that characterize possibly lower spiritual influence.
3. With the image of the incarnate infirm and the possible discarnate that causes disharmony fixed in mind, project beneficial energy for both, transmitting them a climate of harmony and health.
4. After this exercise, hold short evaluation and proceed to the closure of the work with a prayer of thanks.

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Mediumship: Study and Practice - Program 1

MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION.

THEME 6: THE PRACTICE OF CHARITY AS DISOBSESSION ACTION

Facing the reality of spiritual pursuits, as consequence of the moral humanity delay, one has to ask how to prevent from the obsessions.

The obsession in order to install depends on the harmony between the pursuer and the pursued. It is this communion of thoughts that must get away. Therefore, only the elevation of feelings and thoughts will create the necessary protection against the actions of obsessors. In this context, there is the practice of good by the experience of charity that is the most effective preventive action against obsessions.

In The Gospel According to Spiritism we have:

Charity and humility: that is the sole path to salvation; selfishness and pride: that is the sole path to perdition. This principle is formulated in precise terms in these words: "you shall love God with all your soul and your neighbor as yourself; all the Law and the prophets are contained in these two commandments." And so that there may be no mistake about the interpretation of loving God and one's neighbor, Jesus adds, "and this is the second commandment, which is similar to the first," that is, one cannot truly love God without love one's neighbor, nor can one love one's neighbor without loving God. Thus, everything that is done against one's neighbor is also done against God. And since one cannot love God without practicing charity toward one's neighbor, all of humankind's duties are summed up in the maxim: WITHOUT CHARITY THERE IS NO SALVATION.³⁵³

(Quotes from the original)

Thus, we see that the practice of charity is a vehicle for spiritual growth. By charity the individual defeats pride and selfishness, that slow progress, establish conflicts between individuals and peoples, making with that to close the eyes to others' needs. Practice charity is to do goodness, without distinction or prejudice. It includes everything that can be done to others in the form of kindness and love. It ranges from the act of helping the hungry, clothe the homeless, and other materials gestures, through the intellectual and spiritual enlightenment, high liberating power, and is complete with self-denial in favor of others.

³⁵³ Allan Kardec. *The Gospel According to Spiritism*, ch. XV, it. 5, p. 255.

Sometimes still emerge those who believe that charity is an act of alms giver. Allan Kardec demonstrates that it is much more:

*What is the true meaning of the word charity as Jesus understood it?
Benevolence toward everyone, indulgence toward the imperfections of others and forgiveness for offences.³⁵⁴*

Charity, as defined, goes far beyond the supply of material resources to achieve interpersonal relationships. For the perfect apprehension of the highest sense of the above answer, we must examine: benevolence, indulgence and forgiveness of offences, in the view of higher Spirits.

1. Benevolence

It is understood by benevolence all favorably disposition to others. The cordiality, tolerance, kindness is their consistent. Benevolent is the one who demonstrates affection, friendship, brotherhood, respect. Emmanuel ponders:

Charity is sublime in every aspect. Under no circumstances should we forget the wonderful selflessness of those who distribute bread and clothing, medicine and assistance for the body, learning solidarity and teaching it.

(...)

The Divine Instructor's recommendation in this verse from Luke³⁵⁵ means: give alms from your inner life; assist personally, spread joy and courage, opportunity for growth and edification amongst others; and be dedicated brothers and sisters to your neighbors, for in truth, love that is given amid blessings of happiness and work, peace and trust, is always the best gift of all.³⁵⁶

By the interpretation of Emmanuel, benevolent is the one distributing food to the body, learning and teaching solidarity. But it is, too, the one who distributes joy, good cheer, hope for the benefit of others.

³⁵⁴ **Idem.** *The Spirits' Book*, Q. 886, p. 490.

³⁵⁵ Emmanuel makes an evangelic reference: But rather give alms of such things as ye have (Lc 11:41).

³⁵⁶ **Francisco Cândido Xavier.** *Living Spring*, ch. 60, pp. 133:134.

2. Indulgence

Indulgence is the ability to be tolerant about the actions or imperfections of others. It is acting with kindness, brotherhood, solidarity and mercy in personal relationships.

In the book *Our Daily Bread*, contains the following comments:

Let us be understanding towards the ignorant, watchful towards those who have gone astray in evil and darkness, patient towards those who are ill, serene towards the irritable, and above all, let us display kindness towards all those whom the Master has entrusted to us for the lessons of each day.

(...)

Let us seek fraternal, spontaneous, ardent and pure love.

Heavenly charity not only spreads benefits. It also radiates the Divine Light.³⁵⁷

Indulgence is understanding, comprehension, is to put yourself in another's shoes to try to understand their actions and missteps. Indulgence does not prescribe the connivance with the mistakes of others, but determines that we can help others to fix, knowing that the evil is a transitory state.

3. Forgiveness

To forgive is to forget the offenses unconditionally. In the book *Thought and Life*, Emmanuel says: “(...) forgiveness will always be safe prophylaxis, ensuring, whenever the individual is, health and peace, renewal and security.”³⁵⁸ In another work, the same author speaks about forgiveness:

Exponents of bad faith often falsely interpret the words of the Master, with respect to resistance to evil.

Jesus did not determine learners to surrender, defenseless, to current destroyers.

He advised that no disciple reciprocate violence with violence.

Facing cruelty with similar weapons would perpetuate hatred and unbridled ambition in the world.

The good is the only solvent of the evil, in all sectors, revealing different strengths.

(...) Jesus, however, urges us to defense of forgiveness seventy times seven, in each offense, with diligent kindness, transformative and never-ending.³⁵⁹

³⁵⁷ **Idem.** *Our Daily Bread*, ch. 99, pp. 211:212.

³⁵⁸ **Francisco Cândido Xavier.** *Thought and Life*, ch. 25, p. 105.

³⁵⁹ **Idem.** *Vineyard of Light*, ch. 62, pp. 137:138.

Forgiveness constitutes as the solvent of the evil, base of emotional health, spiritual protection factor and balance of the human being. In this perspective it is unilateral act, which dispenses the consent of the other. If the disaffected is unable to forgive, the time will clear his conscience, showing him the impropriety of revenge, hatred and sorrow.

Allan Kardec teaches³⁶⁰ to pray for those who persecute us, constituting merit to the obsessed, who will abbreviate its expiation. Emmanuel, in turn, adds:

We are referring to timid and wavering, although well-intentioned individuals, and can conclude that, in all human endeavors, we can feel the presence of the Lord sanctifying the work that has been committed to us. Thus, let us remember the evangelical teaching that says that any effort for the Good will be blessed, even if it involves only giving a glass of pure water in his name.³⁶¹

4. The practice of charity as a preventive measure for the obsession

The Spiritist, where, when and how is find, should join an activity that exercises the practice of charity, seeking the one which retains greater affinity, in the Spiritist house itself or other institution; or even in the community, governmental or non-governmental organizations. The important thing is to incorporate the exercise of good in everyday life activities.

The medium, in particular, by requiring better understand on the suffering Spirits, exercise this understanding in activities with the incarnate suffering. By the way, it is not justified that the Spiritist, medium or not, under any pretexts, is limited only to acquire knowledge, but without putting it into practice.

Meet the suffering, soften their pain of trials, sometimes very painful, is the moral duty of each of Spiritist adept. Only then will be able to spread the flag of Spiritism - *Without Charity there is no salvation* - with firmness and sincerity, especially in the middle where the suffering excels: orphans and abandoned children; wayward youth; destitute elderly; hungry desperate; sick of the soul and body, pain prisoners; souls of legions lost in vices of all stripes, alienated life ...

Let us, then, each of us, in any position we occupy in life, a good Samaritan, as teaches the beautiful parable taught by Jesus (Luke 10: 3035), from which Humberto de Campos (Brother X) presents these conclusions:

³⁶⁰ Allan Kardec. *The Gospel According to Spiritism*, ch. XXVIII, it.52, p. 435.

³⁶¹ Francisco Cândido Xavier. *Living Spring*, ch. 146, p. 308.

At all times, there are armies of creatures who teach charity; however, few people practice it truly. (...) That is why the charity, first of all, asks for understanding. Hand over the assets to the first beggar who appears at the door is not enough to signify the possession of sublime virtue. You have to understand the need and support him with love. Disembarrass from the afflicted, offering them the superfluous, is to get rid of the needy, in an elegant way, with absolute absence of spiritual enlightenment. Charity is much greater than the alms. Being charitable is to be deeply human and who denies understanding to the next can reverse considerable fortunes in the social assistance field, turn into benefactor of the hungry, but will have to start at the earliest opportunity, the learning of the Christian love to be effectively useful.³⁶²

³⁶² **Francisco Cândido Xavier.** *Lázaro Redivivo*, ch. 19, pp. 103:105.

Mediumship: Study and Practice - Program 1

MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION.

PRACTICAL ACTIVITY 6: FEEL MY DIFFICULTY!

OBJECTIVE OF THE EXERCISE

- Exercising solidarity by identifying difficulties of others.

SUGGESTIONS TO THE INSTRUCTOR:

1. Introduce to the participants the following instructions for performing the exercise:
 - o Register a difficulty that one believes to possess that prevents or hinders the good interpersonal relationship. This register must be done in capital letters (upper case) on a strip of paper, in order to keep secret the identity of who made the record.
 - o Fold the strip of paper and put it in a box located in plain sight.
 - o Take one of the strip of paper from the box (it is important that no one take your own record; if this happens, replace it with another);
 - o Read what is written on the paper and dramatize, by words, gestures, or both, the difficulty registered there, trying to live it as if one had this defect.
2. By the end, perform general assessment of the performed exercise, highlighting the importance of striving to understand the difficulties and limitations of others, in order to build good personal relationships.
3. Read the message *Be Happy* transmitted by the Spirit André Luiz, as the meeting closing prayer.

Be Happy³⁶³**André Luiz**

Live in peace with your conscience.

Whenever you compare yourself with someone else, avoid pride and contempt, acknowledging that everywhere there are creatures above and below your position.

Commit to the work that you embraced, performing it the best you can, to support the common good.

Treat your body in condition of absolute instrument, which is due to main attention on the performance of the task itself.

Although you see yourself under serious offenses, do not keep resentment, noting that we are all - the Spirits in evolution on earth - susceptible of making mistakes.

Cultivate honesty with kindness so that the aggressive frankly do not spoil you on the beautiful moments in the world.

Look for companies that can donate you improvement of spirit and noble feelings.

Talk humanizing or raising what is spoken.

Do not demand of life what life has not given you, but go ahead in an effort to earn the achievement of your ideals.

And, working and serving always, you get miracles, in time, with the blessing of God.

³⁶³ Francisco Cândido Xavier. *Golden Moments*. pp. 131:134.

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Mediumship: Study and Practice Program 1

MODULE III - MEDIUMSHIP. OBSESSION. DISOBSESSION. SUPPLEMENTARY ACTIVITY

Seminar: Mediumship and Obsession in Children

This activity is directed to the closing of the subjects studied in Module III: mediumship, obsession, and disobsession.

The seminar theme, *Mediumship and obsession in children* is presented as current issue, considering the significant number of children that, early - sometimes from birth - shows signs of possible mediumship and / or obsessive influence.

In this context, it is necessary to conduct the study in the form of reflective analysis, in order to provide insightful direction and common sense the parents and other members of the Spiritist family.

It is suggested, therefore, that the invitation to participate in the seminar to be extended to participants in the Spiritist center interested in the subject, not limited only to students of the course of Mediumship.

Suggested bibliographical reference

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Mediumship: Study and Practice

PROGRAM 1

MODULE IV

Life on the Spiritual Plane

Mediumship: Study and Practice - Program 1

GENERAL PLAN - MODULE IV

Life in the Spiritual Plane

THEORETICAL THEMES	PRACTICAL ACTIVITIES (Prayer and Passes)
1. The disincarnation. (p. 190)	1. Harmonization and spiritual perception (1). (p. 195)
2. The errant Spirits. (p. 197)	2. Spiritual harmonization and perception (2). (p. 203)
3. The communities of the spiritual plane. (p. 205)	3. Spiritual Perception: The diversity of human beings. (p. 210)
4. Examples of spiritual communities (1). (p. 212)	4. Spiritual awareness: Identifying emotions and feelings. (p. 217)
5. Examples of spiritual communities (2). (p. 219)	5. Spiritual perception: <i>Hearing sound of nature.</i> (p. 223)

ADDITIONAL ACTIVITIES OF THE MODULE (OPTIONAL):

1. Seminar: Death and Dying. (p. 225)
2. Reading Club. (p. 226)

Mediumship: Study and Practice Program 1

MODULE IV - LIFE IN THE SPIRITUAL PLANE

THEME 1: DISCARNATION

The death of the body, or discarnation according to Spiritist terminology, is a natural event, even if we are still not always prepared to accept it. The lack of preparation is often related to misinformation about the continuity of life in the spiritual plane and attachment to people and material goods, a situation that sets the sense of loss, plus the terrible expectation of not being able to find loved ones. However, having the understanding of how death occurs and the continuation of life in another dimension, the spiritual one, the fear of dying alleviates considerably, a situation that, on the other hand, allows to effectively help suffering Spirits that manifest during the mediumship meeting.

As the human being understands that it is immortal and can return to the life of the body by reincarnation, as many times as necessary, the fear of dying disappears as Léon Denis teaches: "Death is a simple change of state, the destruction of a fragile form that no longer provides life with the necessary conditions for its operation and its development. Beyond the grave, it opens a new phase of existence (...)"³⁶⁴. It is associated to these ideas another one that is blissful, full of hope:

*(...) The certainty of meeting their friends again after death, of reactivating the relationships they had on earth, **of not losing one single fruit of their labor**, of unceasingly growing in intelligence and toward perfection, gives them the patience to endure and the courage to bear the transitory weariness of earthly life. (...)*³⁶⁵
(Emphasis in original)

1. The separation of soul and body by discarnation

This is a special moment, characterized by the shutdown of the perispirit that, until then, was "rooted" in the physical body, molecule by molecule, by reincarnation.³⁶⁶ The perispiritual separation varies from individual to individual, although the principle governing the separation of the soul from the body is the same for all people.

(...) Observation has shown that at the moment of death, the disengagement of the perispirit is not complete all of a sudden; it occurs gradually and may vary in speed according to the individual. For some, it is very quick indeed, and in such a case one could say that the moment of death is also that of liberation, which

³⁶⁴ Léon Denis. *The problem of being, destiny and pain*. Pt. 1, ch. X, p.129.

³⁶⁵ Allan Kardec. *Heaven and Hell*. Pt. 1, ch. II, it. 3, p. 26.

³⁶⁶ Idem. *Genesis*, ch. XI, it. 18. p.220

actually happens a few hours later. However, for others, especially whose life has been materialistic and sensual, the separation takes much longer, sometimes lasting for days, weeks and even months. This does not imply that there is any vitality remaining in the body or any possibility that it might return to life (...).³⁶⁷
(Quotes from the original)

Strictly speaking, perispiritual separation is not painful, say the spiritual mentors, especially in the case of natural death, “(...) that results from the depletion of organic vitality due to age, humans depart from life without even realizing it - like a light that goes out for lack of energy.”³⁶⁸

The soul liberates itself gradually. It does not escape like a captive bird that is suddenly set free. These two states touch and blend with each other; this way the spirit disengages itself little by little from its bonds: they unravel; they do not break.³⁶⁹

Another point, no less important, is that the physical body does not suffer from the perispiritual shutdown. When there is suffering, this is of an emotional/moral nature, since the “(...) that inert matter is insensitive is a fact and only the soul experiences sensations of pain and pleasure. (...).”³⁷⁰

In violent deaths, by accident and murder, suffering is proportional to the understanding that the Spirit has about the continuity of life in other vibratory level and the degree of attachment to material life. In these conditions, “(...) the bonds that join the body to the perispirit are more tenacious and complete separation is slower.”³⁷¹ In the specific situation of the suicide, the suffering can be significantly increased, not only by repentance of the committed act that usually strikes them, but because having vital fluid still circulating in the body - as the discarnation was not scheduled for that time - the perispiritual ties are more tightly bound to the physical body. Under these conditions, the perispiritual separation is “(...) extremely painful - the Spirit may even experience the horror of the decomposition. Such case is exceptional and peculiar to certain lifestyles and types of death. It also happens in some cases of suicide.”³⁷², as reminded by Allan Kardec.

After the death of the physical body, the most common practice in our society is the burial of the corpse, after twenty-four hours. However, it has been increasingly common to use cremation. In this case, the law requires a *Declaration of Intent*, previously signed by the deceased or next of kin *Authorization*, registered in the registry office. As Spiritists it is recommended cremating the body after

³⁶⁷ Allan Kardec. *The Spirits' Book*. Q. 155-comment, p.158.

³⁶⁸ *Ibid.* Q.154-comment, p.157.

³⁶⁹ *Ibid.* Q.155-, p. 158.

³⁷⁰ *Idem.* *Heaven and Hell*. Pt. 2, ch. I, it. 3, p.220.

³⁷¹ *Idem.* *The Spirits' Book*. Q. 162-comment, p.160-161.

³⁷² *Ibid.* Q.155-a-comment, p. 158-159.

seventy-two hours, a sufficient length of time to perispiritual shutdown. But the law encourages 48 hours after the demise.

Another condition, relevant in the present times is the donation of organs by the occurrence of death. It is important to assess whether the donor would not remain stuck to the process of decomposition. Asked about this question, Chico Xavier had the following thoughts:

Whenever one cultivates absolute disinterest in everything that he/she gives to anyone, without asking the beneficiary which made the gift received, without wanting any compensation, not even one that the human person usually expected with the name of understanding, without waiting for any gratitude, that is, if the person has reached a point of evolution in which the notion of possession not a concern anymore, this creature is able to donate because it will not affect the perispirit in anything.³⁷³

2. Discarnation Mechanisms

- **The transition from the physical to the spiritual plane**

This happens, as stated, with the shutdown of perispiritual ties that once completed, and the dying person in an unconscious state. The transition process can be more or less long, according to the spiritual conditions of the discarnating and the kind of death.

In the transition from the corporeal life to the spirit life, another crucially important phenomenon occurs: the state of confusion. During this time, the soul experiences a sort of numbness that temporarily paralyzes its faculties and neutralizes the sensations it feels, at least partly. The soul is in a state of catalepsy, so to speak, because it is almost never consciously aware of the last sign of death. We say almost never, because there are cases in which the soul can consciously perceive the disengagement, (...). The state of confusion at the time of death can thus be regarded as normal and may last for an intermediate time, varying from a few hours to many years. As the soul gradually frees itself, it is in a state comparable to when someone awakens from a deep sleep: its thoughts are confused, vague and uncertain; things are perceived as through a fog, but little by little, sight becomes clearer and memory returns. For some Spirits, this awakening process is peaceful, entailing delightful sensations; it is quite different for others,

³⁷³ **Marlene Severino Nobre.** *Lessons of Wisdom: Chico Xavier - 23 years anniversary of Folha Espírita.* p. 47.

*though: full of terror and anxiety, producing the effect of a horrible nightmare.*³⁷⁴
(Quotes from the original)

- **Panoramic and retrospective view**

This view allows the disincarnate to relive, in details, the striking thoughts he had and acts committed in existence that now ends. The Spirit is faced with all dreamed of, devised and realized in life that now runs out. Insignificant ideas it had, the minimum acts, are shown, with absolute precision, totally revealed, as if there was an ultrafast camera installed inside the mind, projecting a motion picture that continues unexpectedly.³⁷⁵

- **The aid spiritual workers**

Everything indicates that the discarnation process is operated by specialized Spirits who generally act on a specific sequence, obviously with natural variations, according to the conditions presented by the discarnating spirit, the circumstances and the type of death.

In the book *Voltei*, psychographed by Francisco Cândido Xavier, the spiritual author, the Spirit Jacob, recalls the procedures used by benefactors in his own discarnation, describing feelings and perceptions captured during the procedures. Jacob states that there is a sequential process that, in his case lasted for more than thirty consecutive hours, until the final shutdown.³⁷⁶ His discarnation began with the gradual loss of physical strength associated with changes in the respiratory system when it was surrounded by uncontrolled emotions and some signs of distress.

As the perispiritual shutdown progressed - always led by spiritual benefactors and under the direction of the venerable Bezerra de Menezes - the Spirit sees clearly the collapse of the physical body, as opposed to the harmony reigning in perispirit organs. In that moment, Jacob had the impression that he had two hearts (refers to the heart of the physical body and the perispirit) beating in his chest. The first presented irregular beats on the verge of silencing forever; the other revealed itself pulsating, alive, and balanced. Similar occurrences were produced by the other organs of his body, always revealing this duality: disharmony of the physical body versus perispirit harmony.³⁷⁷ At the final moment, when the last perispiritual tie is undone, after two hours of magnetic operations on the head, Brother Jacob recorded his last perception: "(...) I experienced indescribable blow to the back of the skull. It wasn't a hit. It was like an electric shock of vast proportions, in the intimate of the brain substance. (...)." ³⁷⁸

³⁷⁴ Allan Kardec. *Heaven and Hell*. Pt. 2, ch. 1, it. 6, p.222:223.

³⁷⁵ Francisco Cândido Xavier. *Returned*, ch. 2, it.: In the grand release, p. 26.

³⁷⁶ Francisco Cândido Xavier. *Returned*, ch. 2, pp. 25:27.

³⁷⁷ *Ibid.* pp. 25:26.

³⁷⁸ *Ibid.* p. 26.

- **Discarnation stages**

As a rule of thumb, the discarnation steps, performed by benefactors and specialized workers of the spiritual plane can be summarized as.

- ✓ *Perispiritual shutdown* in the abdomen height, by magnetic action in the region to target the *growing center* of the body, focus of physiological manifestations of the incarnate. Clarifies Martins Peralva in the book *Estudando a Mediunidade*, that with this “(...) providence, the dying begins to stretch the legs, befallen, soon after the cooling of the body.”³⁷⁹
- ✓ *Action in the emotional center*, located in the chest, region of the manifestation of desires and feelings. The magnetic operation at that location leads to irregular cardiac beat and functions. Arise, then, feelings of distress, anguish, melancholy, according to the evolution of the discarnating and the understanding of the process. The pulse is also weaker at this stage.
- ✓ *Acting in the brain region*, where the mental center resides, focus of the reception and transmission of Spirit's impulses and commands. Peralva, the aforementioned worker, explains that the task of the workers in that particular place, begins at the rhomboid fossa, floor of the fourth ventricle of the brain, which is a cavity at the rear face of the nervous structure of the brain, called the bulb and bulge. The action in the rhomboid fossa causes immediate effects on respiration and vasomotor system, leading the person to the state of coma or unconsciousness.³⁸⁰
- ✓ *Final action on the central nervous system, at the back of brain*, with the unbinding of the main perispiritual tie which keeps firmly united the perispirit and the physical body, and then concludes the discarnation.³⁸¹

³⁷⁹ **Martins Peralva**. *Studying the Mediumship*, ch. XXXIV, p. 245.

³⁸⁰ **Ibid.**, pp. 245:246.

³⁸¹ **Ibid.** p. 246.

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MODULE IV - LIFE IN THE SPIRITUAL PLANE

PRACTICE ACTIVITY 1: HARMONIZATION AND SPIRITUAL PERCEPTION (1)

EXERCISE OBJECTIVES

- Suggest favorable conditions for the harmonious development of psychic perceptions.

SUGGESTIONS TO THE INSTRUCTOR

1. Ask participants to silently and individually read the text below and perform brief exchange of ideas on the subject, highlighting the importance of mental harmonization in attracting good psychic perceptions.
2. Next guide them to close their eyes and ask them, for a few minutes, to visualize a landscape or any other image that gives them well-being, inner tranquility.
3. Completed the exercise, encourage participants to describe the nature of the possible perceptions they had.
4. End the meeting with a prayer.

Mental balance in Psychical Perceptions

Spiritism understands that perception occurs in the mind of the Spirit, incarnate or discarnate, using, respectively, the perispirit as mediator of the process and the physical bodies as executors, as Emmanuel explains: "(...) is in the mental world that processes the genesis of all the work of the communion from Spirit to Spirit. . Hence comes the need for idealistic renewal, study, working goodness and active faith if we are to maintain contact with the Spirits of Great Light"³⁸² and emphasizes safely:

We need to understand - we repeat - that our thoughts are forces, images, and things visible and tangible creations in the spiritual field. (...) Living Energy, thinking shifts, around us, subtle forces, building landscapes or form and creating magnetic centers or waves, with which we issue our actions or receive the actions of others.³⁸³

³⁸² Francisco Cândido Xavier. *Script*, ch. 28, p.117.

³⁸³ *Ibid.* pp. 118.

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Mediumship: Study and Practice Program 1

MODULE IV- LIFE IN THE SPIRITUAL PLANE

THEME 2: ERRANT SPIRITS

After the death of the physical body, the Spirit returns to the spiritual world where starts to live and prepare for a new reincarnation. Despite the good or bad surprises that characterize his return, resembling the return of the exiled to the country of origin, to “the spirit world; it is preexistent to and will survive everything else.”³⁸⁴It begins then a new phase of life in other vibratory plane, and its perispirit, now freed from the physical body reveals with more intensity its plastic and subtle properties, under the command of thought and will implement the necessary changes, useful for adaptation in the spiritual plane.

*In the interval between corporeal lives, the spirit reenters the spirit world for a period of time which could be long or short, where it is either happy or unhappy according to the good or evil it has done. (...) It is while in the spirit state especially that the spirit reaps the fruits of the progress it accomplished through the labor of reincarnation. The spirit state is also where it prepares itself for new struggles and makes resolutions that it will endeavor to put into practice when it returns to humanity.*³⁸⁵

Emmanuel teaches that the discarnate integrates, in the new housing, one of the numerous existing human societies in the beyond the grave, where social organization are based on the principles of affinity established between its inhabitants, which can be compared to the “(...) immense forest of mental creations, where each Spirit, in progress of evolution and enhancement, finds the reflection of itself.”³⁸⁶

In general, the discarnate Spirit presents no greater difficulties in adapting. First, because it is next to those who keep attunement and affinities. Second, because they do not realize radical changes in the way of life, because the many communities of the extraphysical plane “(...) in almost two thirds, remain naturally paired, of some sort, to earthly interests”³⁸⁷, explains André Luiz.

³⁸⁴ **Allan Kardec.** *The Spirits' Book*. Q.85, p. 122.

³⁸⁵ **Idem.** *Heaven and Hell*. Pt. 1, ch. III. It. 10, p. 42/43.

³⁸⁶ **Francisco Cândido Xavier.** *Thought and Life*, ch. 18, p.75.

³⁸⁷ **Francisco Cândido Xavier and Waldo Vieira.** *Evolution in two worlds*. Pt. 2, ch. 7, p.187.

Such social organizations coalesce “(...) in real cities and villages, with varying styles, as the land boroughs, characteristic of the city or countryside, building large projects of education and progress in favor of themselves and benefit of others.”³⁸⁸

1. Errant Spirits

- **Concept**

Allan Kardec coined the “errant Spirits” expression (from the French *errant* = that which wanders) that in Portuguese language have different meanings, such as a nomadic person or someone who has no fixed residence. In Spiritism, it is used to describe the Spirit that still needs to go through many reincarnations until it reaches the stage of being spiritually evolved, characteristic of a Pure Spirit, that is, which has superiority “(...) absolute intellectual and moral superiority in relation to the Spirits of the other orders.”³⁸⁹

*[Pure Spirits] These Spirits have ascended through all of the degrees of the hierarchy and have freed themselves from all the impurities of matter. Having reached the highest perfection possible for created beings, they have no more trials or expiations to endure. Moreover, because they are no longer subject to reincarnation in perishable bodies, they live eternally in the bosom of God.*³⁹⁰

For Allan Kardec, Spirits can be placed in three states, having reincarnation as a reference:

*Regarding their inmost qualities, Spirits belong to different orders or degrees, through which they pass successively as they purify themselves. Regarding their state as Spirits, they may be incarnate, that is connected to a body; errant, that is disconnected from the material body while awaiting a new incarnation in order to improve themselves; **pure Spirits**, that is, perfect and with no further need of incarnation.*³⁹¹ (Quotes from the original)

The errant Spirits, in this context, represent a significant number of the inhabitants of the Beyond, constituting the majority of the discarnate terrestrial humanity and that should reincarnate and, through trials and atonement, move towards progress. Thus, in the space of time between one and another reincarnation, the Spirits are transferred to places appropriate to their learning, according to

³⁸⁸ **Ibid.** p.188.

³⁸⁹ **Allan Kardec.** *The Spirits' Book.* Q. 112, p. 135.

³⁹⁰ **Ibid.** Q. 113, p. 135-136.

³⁹¹ **Ibid.** Q. 226-comment, p. 204-205.

the principles of attunement: “The discarnate man seeks anxiously, in the Space, the settlements that are similar to their thinking, so to continue the same kind of life left on Earth (...).”³⁹²

There are errant Spirits of every degree³⁹³, spread in many regions of the spiritual world, thus characterized by André Luiz: “(...) the immediate plane to the residency of men lies divided into various spheres. So it is indeed, not from the point of view of space, but in the light conditions [of life].”³⁹⁴

On the physical plane, the home team meets to inbreeding in which the bond is required, but in the extraphysical plane, the family group follows the affinity in which the bond is spontaneous.

*Therefore, in the next sphere to the human condition, we have the **space of nations**, with their communities, languages, experiences and inclinations, including typical religious organizations, from which work in mental liberation missionaries, working with charity and discretion to the renovating ideas to expand without disruption and without shock.*

With these two-thirds of creatures still attached this or that way to the earthly matters, we find a third of relatively ennobled Spirits that turn themselves into upward march drivers of companions, by the merits that are made safe instrumentation of the Higher Spheres.³⁹⁵ (Emphasis in original)

- **Nature on the spiritual plane**

“The Nature of the spiritual plane reflects the mental emissions of its inhabitants, organized by elements similar to those of the physical plane, but more **refined and lighter because matter is in another vibratory dimension**,”³⁹⁶ says the writer of *Reformador*.

On the spiritual plane, the discarnate man will deal more directly with a living and multiform fluid, ardent and unstoppable, to born from his own soul, as we define it to some extent as the by-product of the cosmic fluid, absorbed by human mind in a vitalism process similar to breath (...).³⁹⁷

³⁹² Francisco Cândido Xavier. The Consoler. Q. 148, p. 103.

³⁹³ Allan Kardec. The Spirits’ Book. Q.225, p. 204.

³⁹⁴ Francisco Cândido Xavier and Waldo Vieira. *Evolution in two worlds*. Pt. 1, ch. 13, it. Spiritual Spheres, p. 99.

³⁹⁵ *Ibid.*, Pt. 2, ch. 7, p. 187/188.

³⁹⁶ Marta Antunes Moura. *Reformer*. April 2010, p. 25

³⁹⁷ Francisco Cândido Xavier and Waldo Vieira. *Evolution in two worlds*. Pt. 1, ch. 13, p. 97/98.

Human settlements and also those that are present in nature - water reservoirs (oceans, seas, rivers, lakes and sources), plains and plateaus, flora (forests, forests, orchards, flowers) and diverse wildlife are part of the landscape of the extraphysical plane.

Plants and animals domesticated by human intelligence, for millennia, can be then acclimated and improved for certain periods of existence, after which return to their original nuclei in the earth's soil to advance the evolutionary pilgrimage, offset with valuable improvement purchases, by which assist the flora and fauna customary to Earth with the benefits of so-called spontaneous mutations.³⁹⁸

- **Mobility in the spiritual plane**

Except for the entities that live in the lower regions, strongly linked to the planetary crust, the Spirits move around through the volitation of the perispiritual body. To volitate has the same meaning of flutter. It means getting around above the ground, without the aid of instruments or vehicles. This is possible because, as the discarnate do not have the physical vehicle, which has a higher specific weight, it can rise into the atmosphere. Of course, the most materialized Spirits usually use the legs and feet.

In some cities of spirituality the inhabitants use vehicles transporting from one place to the other, even if they can volitate. The airbus is one of those vehicles, quoted in the book *Nosso Lar*, written by André Luiz and psychographed by Chico Xavier. It is an floating vehicle, of a highly flexible material, which descends to the ground, with the capacity to transport a greater number of Spirits, at once.³⁹⁹ The quick volitation, on its turn, is characteristic to the developed Spirits. They can move with an incredible speed, "(...) as fast as thought itself."⁴⁰⁰

- **The communication between discarnate Spirits**

The Spirits talk to each other through telepathic communication, projecting their own mental images, but also use the articulated language, usual among incarnated, especially in regions closer to the physical plane. In the upper regions, the process is entirely mental.

³⁹⁸ **Ibid.** pp. 98:99.

³⁹⁹ **Francisco Cândido Xavier.** *Nosso Lar*, ch. 10, p. 63.

⁴⁰⁰ **Alan Kardec.** *The Spirits' Book*. Q. 89, p. 123.

Spiritual circles exist in large sublimation planes, in which discarnate, holding with higher inner wealth of resources, culture and moral greatness, can be molded with their own ideas, tableaux confirming them the message or teaching, be silent, either with the minimum expenditure of verbal supply in free mental circuits of art and beauty, as many as unfortunate Intelligences, trained in the science of reflection, can form distressful screens closed and obsessive in mental circuits on the minds magnetically dominate.⁴⁰¹

The Spirits of intermediary evolution do not release themselves from linguistic dictates immediately, the ones that characterized them on the native language of the last reincarnation.

*(...) However, despite recognizing that the image is the basis for all exchanges between creatures, incarnate or not, it must be noted that the articulated language, in the so-called **space of nations**, still has fundamental importance in the regions to which the common man will be transferred immediately after the shutdown of the physical body.⁴⁰² (Emphasis in original)*

- **Discarnate nourishment**

There is no doubt that discarnate are fed, but differently than what is usual on the physical plane, because the digestive system perispirit suffers restrictive modifications to the appropriate intake of more fluidic food. André Luiz explains that food is absorbed by skin diffusion in the perispirit that “(...) through its extreme porosity, is nourished by subtle products or chemo-electromagnetic synthesis, that exists in the reservoir of the nature and in the exchange of vitalizing and restorative rays of love with which the beings sustain among each other.”⁴⁰³

- **Discarnate clothing**

As a rule of thumb, “(...) Spirits often appear dressed in tunics, enveloped in flowing drapery or in ordinary clothes. Flowing drapery seems to be what is generally worn in the spirit world. (...)”⁴⁰⁴ The garment of less evolved Spirits varies greatly, given the personal tastes ranging from the simplest to the princely attire. There are even Spirits who use clothing and accessories specific to certain professions.

After her long and successful experience as a medium, Yvonne Pereira concludes:

⁴⁰¹ **Francisco Cândido Xavier and Waldo Vieira.** *Evolution in two worlds.* Pt. 2, ch. 2, it. Discarnate language, pp. 173:174.

⁴⁰² **Ibid.** p. 174.

⁴⁰³ **Ibid,** Pt. 2, ch. 1, it. Discarnate Feeding, p. 171.

⁴⁰⁴ **Alan Kardec.** *The Mediums' Book.* Pt. 2, ch. VIII, it.126, p. 177.

The (...) Spirits are clothed and modify the appearance of garments they use as they please, with the exclusion of some very inferior and criminals who are generally obsessors of the smallest species, whose minds do not have vibrations higher enough to make the required admirable "plastic operation". Therefore, the appearance of these latter is often shocking to the seer, due to the ugliness, or simply by poverty because they present themselves covered in rags and tatters, as if soaked with mud, or muffled in long black shrouds, with sheets or covers that they involve the shoulders, and often masked by a black bag tucked into the head, with two openings at eye level. (...) They usually wear long hats as well as high boots. (...).⁴⁰⁵ (Emphasis in original)

Superior Spirits, instead, are presented haloed of tourmaline light. Their garments are bright, vaporous, and resplendent. This is the case of Matilde, quoted in the book *Liberation*, by Andre Luiz, and by Bittencourt Sampaio, recorded in the book *Voltei*, by Brother Jacob, both psychographed by Francisco Cândido Xavier, published by FEB.⁴⁰⁶

⁴⁰⁵ **Yvonne do Amaral Pereira**. *Penetrating the Invisible*, ch. II, pp. 44:45.

⁴⁰⁶ Refer to the book *Liberation*, ch. 20, p. 325; and *Returned*, ch.15, pp. 130:131 and ch. 16, p.133.

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MODULE IV - LIFE IN THE SPIRITUAL PLANE

PRACTICAL ACTIVITY 2: SPIRITUAL HARMONIZATION AND PERCEPTION (2)

EXERCISE OBJECTIVES

- Imagine how it could be the very existence of the spiritual realm, if the discarnation occurred now, in this moment.
- Highlight the importance of developing and implementing a spiritual harmonization plan, to the future discarnation and life in the spiritual world, in the spiritual plane.

SUGGESTIONS TO THE INSTRUCTOR

1. Ask the participants to form a circle and write on a sheet of paper previously distributed a pseudonym in the upper right corner, which will be used as unique identification, not known to their colleagues.
2. Then guide them to complete, objectively, this sentence: "If I discarnate now, my life in the spiritual world would be so ..."

Observations:

- The time available for recording is a maximum of one minute. When the time is up, immediately move the paper to the colleague seated to the right, even if the participant has failed to perform the task.
 - Continue the rotation until each participant receives back their own sheet of paper, which states their pseudonym.
3. Ask, then, that each please readout aloud, the conditions laid down by colleagues for their own erraticity if the discarnation now happen.
 4. Perform a brief evaluation of the records, proposing to the class to choose the best programming. Then highlight the importance of being prepared for the discarnation, following a spiritual harmonization plan, developed over the existence, in order to return to the spiritual world in better condition.
 5. Ask one of the members to provide a closing prayer.

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MODULE IV - LIFE IN THE SPIRITUAL PLANE

THEME 3: THE COMMUNITIES OF THE SPIRITUAL PLANE

With the death of the physical body the Spirit starts to live in another dimension of life, associating with those who are alike, in a state of happiness or unhappiness, since each “(...) consciousness lives and evolves between own reflections”⁴⁰⁷, as a result of acts committed in existence now ended. Emmanuel, also adds:

*The realm of life beyond death is not the domicile of miracle. Pass the body, (...) however, the soul continuous in the evolutionary position that it is found. Each intelligence can only reach the periphery of the circle of values and images of which makes as the generator center. No one can live in a situation that does not conceive. Within our capacity for self-projection, rise up our limits. In summary, each being only reaches life up to the point that can get the wave of thought that is proper to it. (...) The residence of the soul is located in the wealth of their own thoughts. We are naturally linked to our creations. (...) Going through the great umbral of the tomb, the uneducated man continues complaining improvement.*⁴⁰⁸

GENERAL CHARACTERISTICS OF SPIRITUAL COMMUNITIES

Materialist doctrines deny the possibility of life after the death of the body. Even for some spiritual schools the subject is considered quite confusing, without much logic.

*In all ages, people have occupied themselves with the future beyond the grave. This is very natural. Whatever importance they may give to the present life, they cannot help but consider how brief, and especially how precarious it is since it can be cut short at any moment; hence, they can never be sure of tomorrow. What becomes of them after the fatal instant? (...). The idea of nothingness is somewhat repugnant to reason when those who are the most unconcerned in this life arrive at the final moment, they ask themselves what will become of them and they wait for it against their will.*⁴⁰⁹

⁴⁰⁷ **Francisco Cândido Xavier.** *Divine Justice*, ch. Forgiven but not clean, p.112.

⁴⁰⁸ **Idem.** *Script*, ch. 29, p. 121/122.

⁴⁰⁹ **Allan Kardec.** *The Spirits' Book*. Q. 959-comment, pp. 537:538.

Another point, not least important, with regards to the preservation of individuality after death. Kardec asks, concerning: “(...) What good would it do to survive the body if our moral essence must be lost in the ocean of the infinite? The consequences of that would be the same as nothingness.”⁴¹⁰ Admitting, therefore, the idea of existence, survival and individuality of the soul, the Spiritist Doctrine teaches also:

(...) 1) its nature is different than that of the body since once separated from the body, it can no longer retain its material properties; 2) it possesses its own consciousness because it is subject to happiness or suffering. Without consciousness it will be an inert being, and thus its existence would be meaningless to us. If we believe this much, then it is obvious that the soul must go somewhere after death. But what becomes of it and where in fact does it go?⁴¹¹

The answer to the Encoders’ question is easily obtained in the mediumship communications common in the Spiritist Center, showing, among others: the survival and individuality of Spirits; the conditions, good or bad, that these find themselves resulting from their use of free will when incarnated; and details about life in the spiritual plane, summarized as follows:

- ✓ The spiritual world has various regions (vibrating spheres, in the words of the Spirit André Luiz), composed of levels or evolutionary planes, in which the Spirits are grouped in small, medium or large towns, generically called *spiritual colonies*.
- ✓ Spiritual communities of the extraphysical plane consist of Spirits who have similar skills/tastes: the relations among them establish the existence of “(...) of different orders, according to their individual degree of self-purification”⁴¹² Thus, the rules of life in society are established according to the degree of morality and knowledge of its people.
- ✓ “(...) Spirits have authority over one another relative to their degree of evolution and exert it through an irresistible moral ascendancy.”⁴¹³
- ✓ Among the Superior Spirits this moral ascendancy is natural, always a beneficial nature, with respect to the free will of each individual.
- ✓ Such conditions are not observed, however, among the inferior Spirits, which use the intelligence or the imposition of will to be heard or, in certain circumstances, to subjugate, ignoring that “(...) every instance of subjection of one human being to another is contrary to the

⁴¹⁰ Allan Kardec. *The Spirits’ Book*. Q. 959-comment, p. 538.

⁴¹¹ *Idem*. *The Mediums’ Book*. Pt. 1, Chap 1. it. 2, p. 28.

⁴¹² *Idem*. *The Spirits’ Book*. Q. 96, p. 125.

⁴¹³ *Ibíd.* Q. 274, p. 274.

law of God. Slavery is an abuse of power and will gradually disappear with progress, as will all other abuses.”⁴¹⁴

Spiritual communities can, strictly speaking, be classified into three categories, according to the spiritual conditions of its inhabitants and the characteristics of the environment in which they are inserted: *Communities of suffering and pain; the Umbral; Communities devoted to the good.*

Communities of suffering and pain

They consist, in principle, by two different Spirits groups: a) those who, strictly speaking, are qualified as sufferers, though they not realize their situation. Reveal significant inferiority moral, perceived in physiognomy expressions, gestures, words and acts. Integrate communities called *abysmal* or *shadows*; b) those who are carriers of different vices, but not as superlative as the previous ones. They form a vast and heterogeneous group that makes up the communities of Umbral. The general characteristics of both are as outlined:

- ✓ Predominance of lower passions. There are evil actions, fights, intrigues, varying disharmonies and widespread disruption.
- ✓ Idleness and laziness are common. Many people take pleasure in subjugate the next, instituting slave labor or authoritarian imposition of the will, fact that leads to obsessive processes.
- ✓ The obsessors and dominators maintain mental control over those they subjugate, by the resources of hypnosis and emotional blackmail.
- ✓ Use of articulated words in interpersonal communication, similar to that one used on the physical plane.
- ✓ Volitation restricted, almost nonexistent, and when it occurs, there is no significant shifts, remaining near to the ground. The common is the use of the legs and feet.
- ✓ Access to higher regions is temporarily restricted, due to the limited vibratory conditions of these people.
- ✓ Nature does not reveal beauty: there is a predominance of strong and dark colors. A sort of fog surrounds the region. Trees and animals are strange, different, ugly, withered. The ground shows aridity and harshness, and the soil is devoid verdure. There are not harmonic landscapes. There are many valleys, permeated with caves, abyssm and swamps.

⁴¹⁴ *Ibíd.* Q 829, pp. 462:463.

- ✓ The cities have bizarre buildings, with a predominance of loud colors. Exotic and annoying songs are usual.
- ✓ Such communities have a direct and continuous influence on incarnated.

The umbral

It is the obscure zone that begins in the earth's crust, a kind of purgatorial region, characterized by a major disruption caused by the presence of compact legions of irresolute souls, ignorant and desperate, to varying degrees.⁴¹⁵

*The Umbral is a region of profound importance for those still on the earth, for it embodies everything that is useless to the more highly and evolved life (...). There are legions of irresolute and ignorant souls who are not wicked enough to be relegated to colonies of the most dolorous expiation, nor are they sufficiently virtuous to be admitted to the high planes. They represent the ranks of inhabitants in the Umbral, and they are close companions of incarnate human beings, separated from them only by vibratory laws. It is no wonder, therefore, that such a place is characterized by large disturbances. There, rebellious Spirits of all kinds are grouped together. The form invisible cells of extraordinary power due to the concentration of their common tendencies and desires. (...) Well, the Umbral is full of such desperate beings. (...) It is a region of executioners and victims, of exploiters and exploited.*⁴¹⁶

Despite the prevailing desolation and the disharmony, communities made up of suffering and misaligned Spirits are not abandoned. Devoted benefactors, some from a high spiritual hierarchy, are there in regular aid and support visits. Many of these benefactors are even installed in full abysmal and lower regions, in buildings called *core aid* or *aid stations*, performing sacrificial labor of love to the neighbor.

Communities devoted to the good

The charitable societies from the “Beyond” consist of a groups of Spirits linked together by mutual sympathy or common interests. Its inhabitants present gradation of knowledge and morality, but all demonstrate the need to help others, feeling expressed, in an unequivocally way, in the studies, work and numerous activities that they perform.

⁴¹⁵ Reading suggestion: *Nosso Lar*. Francisco Cândido Xavier, ch. 12.

⁴¹⁶ **Francisco Cândido Xavier**. *Nosso Lar*, ch. 12, pp. 75:76.

Such communities are usually located in high planes or in transition areas/border, situated above the umbral and abysses. However, they find themselves spread around all places of suffering and pain, in the groups called *Aid Stations*, there running enlightenment and guidance activities to local workers and providing direct assistance to the suffering Spirits. In these benefactors communities, the rules of management is based on the natural intellectual and moral influence of its leaders. Other features are as specified:

- ✓ Intense labor in all sectors.
- ✓ The inhabitants have free transit in similar communities and in the lower spheres. Due to the degree of evolution, moral and intellectual, some workers are taken periodically to visit high regions for learning stages.
- ✓ The volitation is common locomotion, but also use other means of transport, by land and air, operated by machines. But if they prefer, nothing prevents them from walk with the aid of the legs and feet.
- ✓ Communication is carried out by mental or via the articulated word.
- ✓ Public and private buildings are distinguished by good taste, simplicity and usefulness. There are schools, ministries and other public agencies, studies and research centers, libraries, places of worship, leisure and recreation sectors, towers, hospitals, recovery sectors, etc.
- ✓ Nature is beautiful and rich, containing your own colorful and light, which is impressive.
- ✓ There are rivers, lakes, oceans, waterfalls, mountains, countryside, lowland, plateaus, forests, woods, etc. The vegetation, trees, flowers, bushes etc., depict the harmonious mental balance of its inhabitants.
- ✓ There are animals that share the company of humans, and by these appreciated, with some participating in charitable tasks which are: rescue, surveillance, etc.
- ✓ The spiritual influence to the incarnate and discarnate is indirect, respecting necessarily the free will of each one.

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MODULE IV - THE LIFE ON THE SPIRITUAL PLANE

PRACTICAL ACTIVITY 3: SPIRITUAL PERCEPTION - THE DIVERSITY OF HUMAN BEINGS

OBJECTIVE OF THE EXERCISE

- Perform the exercise of psychic perception in a relaxed and harmonious atmosphere.

SUGGESTION TO THE INSTRUCTOR

1. Deliver to the participants, organized in small groups, cuttings from magazines and newspapers, containing various pictures that represent humans of different ages, types and conditions.
2. Ask them to identify, the cutouts and the engravings, racial and cultural attributes of the people portrayed.
3. Then ask them to select only an image/figure, that should be **observed carefully, trying to find "clues" that indicate feelings** or emotions portrayed. For example, sadness, joy, anger, harmony, intelligence and others.
4. Inform each group that, at the end, shall appoint a rapporteur to present the findings in plenary.
5. Promote a debate based on submitted reports and perceptions described raised from the observation of the figures.
6. Before the closing prayer of the meeting, highlight: the importance of the diversity of human characteristics; the need to get away from cultural stereotypes and, above all, the urgency to fight any kind of prejudice: social, cultural, economic, class, color etc.

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MODULE IV - THE LIFE ON THE SPIRITUAL PLANE

THEME 4: EXAMPLES OF SPIRITUAL COMMUNITIES (1)

We saw in the previous theme (*The Communities on the Extraphysical Plane*), the main characteristics of the societies found in the spiritual world that, although they have certain similarity, are distinct from each other, as pointed out by the nurse Lísias of the Colony *Nosso Lar*, one of the first friends of André Luiz in the spirit world:

On the physical plane, each region, each place displace its own peculiar features, so you can imagine the multiplicity of conditions on our planes. As on earth, individuals here are identified according to common sources of origin and the greatness of the purposes they must fulfil. But we must remember that each colony - like each entity - stands at a different degree of the great ascent (...).⁴¹⁷

In the current study, some examples of spiritual communities are cited, in order to provide panoramic and illustrative view of extraphysical reality that sooner or later we all will inhabit.

ABYSMAL COMMUNITIES

They are the communities that integrate regions called dark or abysms, marked by great suffering as a result of vices and/or moral delay of residents who temporarily are there.

- **Valley of the Suicides⁴¹⁸**
 - ✓ *Inhabitants*: suicides of different categories.
 - ✓ *Environmental characteristics*: there is little solar light because the light is filtered by permanent dense fog; sinister vegetation, dry, contorted; the trees have little foliage; presence of many exotic plants, as a suicide who lived there describes:

(...) when I found myself being held in an area of the Invisible World. Its desolate landscape was comprised of deep valleys that were continuous enveloped in shadowy darkness. Within its winding gorges and sinister caves, Spirits that use to be men and women on the earth howled like hordes of infuriated demons, demented by the absolutely unconceivable intensity and strangeness of the

⁴¹⁷ **Francisco Cândido Xavier.** *Nosso Lar*, ch. 11, p. 68.

⁴¹⁸ Suggested reading: *Memoirs of a Suicide*. Yvonne do Amaral Pereira. International Spiritist Council.

sufferings that tormented them.

In that awful place the distraught eyes of the condemned were unable to discern even the slightest gentle outline of a tree the might bear witness to their hours of desperation (...) The ground, covered with fetid, dark soot-like matter, was filthy, pasty, slippery and repugnant! The heave air was asphyxiating, icy (...)⁴¹⁹

- ✓ *Spiritual conditions of the inhabitants:* echo on the environment many groans, supplications and human cries. Desperation, deep pain, sorrow and remorse are dominant feelings expressed in this suffered report from a former Suicidal:

(...) All those who reside there temporarily, as I did, are great figures of depravity! They are the scum of the spiritual realm - hordes of suicides periodically swept there by turmoil of misery in which they have entangled themselves, exhausting their generally-intact vital energies (...).⁴²⁰

- **A Strange City⁴²¹**

- ✓ *Inhabitants:* Spirits linked to evil, to varied expression.
- ✓ *Environmental characteristics:* reflects vast domain of the shadows with very low solar luminosity, revealing complete darkness in some places; there is a kind of "smoke gray" that permanently involves the region; there is virtually no volitation, but this does not appear at all impossible, because some inhabitants, more intellectualized, dominate the technique. However, only perform flybys, very close to the ground; vegetation has sinister aspect; there are trees, but with little or no foliage, and the few branches are dry; It detects the presence of crows, enormous, remembering monstrous figures, etc.
- ✓ *Spiritual condition of the inhabitants:* Gregory, the name of the governor of the city, at the time of the visit of Andre Luiz and companions, was "(...) a satrap of unbelievable ruthlessness, who has given himself the pompous title 'Great Judge'. He is assisted by political and religious advisors who are as cold and perverse as he is ..."⁴²² André Luiz also points out that "(...) What was most troubling, however, was not the bleak landscape (...) but the piercing appeals coming from the mire. Humanlike groans came in every tone."⁴²³

The mentor Gubbio, the leader of the group in rescuer visit to this abysmal region, also reports:

⁴¹⁹ Yonne do Amaral Pereira. *Memoirs of a Suicide*. Pt. 1, ch. Valley of the Suicides, pp. 19:20.

⁴²⁰ *Ibid.* p. 22.

⁴²¹ Suggested reading: *Liberation*. Francisco Cândido Xavier, ch.4.

⁴²² Francisco Cândido Xavier. *Liberation*, ch. 4, p. 56.

⁴²³ *Ibid.* p. 54.

(...) Almost all the human souls in these furnaces suck the energy out of incarnates and vampirize their lives like insatiable lampreys in the ocean of earth's oxygen. They long to return to the physical body, since they haven't yet improved their minds enough to go higher, and they pursue the emotions of the corporeal realm with the madness of people dying of thirst in the desert. Like overdue fetuses absorbing their mothers' energies, they consume large amounts of energy from the incarnated Spirits that nurture them, unaware of a superior knowledge. Hence the desperation with which they defend the powers of inertia and the aversion with which they regard any spiritual progress or any human advancement up the mountain of sanctification. At heart, these Spirits still live in the sphere of ordinary humans, and thus they passionately hold on to the system of psychic theft that feeds them.⁴²⁴

UMBRAL COMMUNITIES

- ✓ *Inhabitants*: can be classified into two major groups: a) Spirits still stuck to the passions and feelings of material life; b) Spirits benefactors, who are in the Aid Stations in assistance and enlightenment mission.
- ✓ *Environmental characteristics*: the Spirit Lisias, character of Nosso Lar, said that the Umbral “ (...) begins within the earth's crust. It is a zone of darkness for those who while on earth, were not resolute in following the path of their sacred duties in order to fulfil them. Instead, they lingered in the valley of indecision or in the swamp of numerous wrong-doings (...).”⁴²⁵

We have news that in the lower regions of the Umbral, those who are closest to the earth's crust, the suffering Spirits that inhabit the region reveal a common characteristic: they are always hungry and thirsty and are dressed with rags.⁴²⁶ There remain other physiological needs, similar to those common to incarnate. The landscape is usually moist and dark.⁴²⁷ There are trickles water and little vegetation in the environment. Occasionally, bands of humans with animal-like appearance wander in the region.⁴²⁸

- ✓ *Spiritual condition of the inhabitants*: André Luiz explains that, due the prevailing conditions, the Umbral works as “(...) a region intended for the flushing away of negative mental residuals. It is a sort of purgatorial zone, where one gradually burns of the refuse of the bulk of illusions acquired after having degraded the sublime opportunity of an earthly life.”⁴²⁹

⁴²⁴ **Francisco Cândido Xavier.** *Liberation*, ch. 4, pp. 62:63.

⁴²⁵ **Idem.** *Nosso Lar*, ch. 12, p. 74.

⁴²⁶ **Ibid.**, ch. 2, p. 21

⁴²⁷ **Ibid.** p. 23.

⁴²⁸ **Ibid.** p. 23.

⁴²⁹ **Ibid.**, ch. 12, p. 75.

COMMUNITIES DEVOTED TO THE GOOD IN SUFFERING REGIONS

- **Fabiano's Transitional Home**

This is a mobile *Aid Station* located fully in the regions of umbral, which can move in the atmosphere when it is necessary. It is important pious institution of assistance to Spirits that carry the weight of bitter and painful sufferings, newly discarnate or not. André Luiz informs that the institution "(...) was founded by Fabiano de Cristo, devoted servant of charity among old religious people from Rio de Janeiro, discarnate many years ago. (...)." ⁴³⁰

Due to its location, in the lower region of the Umbral, contains a special security system consisted of defenses against intrusions and attacks. Among these stand out the magnetic defenses and points of human surveillance - that rely on the assistance of numerous servers and kind friends who work there day and night.

(...) However, the work of this House is the most worthy and uplifting. This Christian charitable building centralizes up numerous expeditions of brothers loyal to goodness, that go to the planetary crust or the dark spheres, where they struggle in the pain and anguish of ignorant beings in long traffic on the dark abysses. (...). ⁴³¹

- **Correctional Colony**

This is a charity work made by the *Legion of the Servants of Mary*, dedicated to the care of suicide and firmly guided by the teachings and experiences of the Gospel of Jesus. Its directors and employees act on behalf of Mary of Nazareth, its mentor and higher guider.

The institution is surrounded by a solid fortress, composed of a set of fortified walls, ingrown in abysmal regions, as described by Camilo Cândido Botelho:

It was a sad and desolate region, encircled by fog, as if the whole scenery had been covered with a cloak of continual snowfall, although we did not see any at the moment. At first, we could not make out any vegetation or signs of inhabitants in the vicinity of the immense fortress. Only vast white plains, with hills sprinkling them like little mounds piled up by the snow. (...). ⁴³²

⁴³⁰ **Idem.** *Workers of the Eternal Life*, ch. 4, p. 63.

⁴³¹ **Ibid**, ch. 4, p. 65.

⁴³² **Yvonne do Amaral Pereira.** *Memoirs of a Suicide*. Pt. 1, ch. In the "Mary of Nazareth" Hospital, p. 61.

We must not lose hope regarding the power of the Good that, gradually will modify the expressions of pain and suffering that still pulsate on the Planet, in both vibratory planes of life. Allan Kardec, by the way, explains how the good will establish his kingdom on earth: “The progression of humankind has its principle the practical application of the law of justice, love and charity (...). All others are derived from this law because it entails all the conditions of human happiness. It alone can heal the afflictions of society. (...).”⁴³³

⁴³³ Allan Kardec. *The Spirits' Book*, ch. Conclusion IV, p. 579.

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PRACTICAL ACTIVITY 4: SPIRITUAL PERCEPTION - IDENTIFYING EMOTIONS AND FEELINGS

EXERCISE OBJECTIVES

- Identify conditions that make it difficult to maintain inner harmony.
- Analyze the impact of emotions and feelings in spiritual perceptions.

SUGGESTION TO THE INSTRUCTOR

1. Offer to the participants the completion of the exercise defined in this script:
2. Forming small groups. Each group should answer to two questions of the inserted below.
3. Appoint a rapporteur to present the conclusions of the group in plenary.
4. Listen to the reports of each group, commenting on them briefly.
5. Highlight the importance of self-control under the circumstances of emotional stress and the need to work the good feelings in order to properly understand the good spiritual influences.
6. In the end, ask one of the participants to offer the meeting's closing prayer.

Task. You answer...

1. How would you react to a person who lost his temper or is revealed impatient? Justify the answer.
2. What is the best way to act in situations of great tension or stress? Why?
3. What kind of circumstances can lead someone to the state called "out of mind"? Explain the answer.
4. Why the fear is bad counselor? What a person can do to avoid it?
5. What do you propose to stimulate the cultivation of hope (or the perseverance, faith, gratitude, etc.)?
6. What kind of concerns make you lose sleep? Justify.
7. To whom can you express, without fear, your feelings? Why?
8. Do you have trouble saying no? Justify the answer.
9. How do you react to criticism?
10. Do you listen to people? Clarify.

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MODULE IV - THE LIFE ON THE SPIRITUAL PLANE

THEME 5: EXAMPLES OF SPIRITUAL COMMUNITIES (2)

In the Spiritist literature we find reports of the existence of spiritual communities devoted to the good, whose examples and persevering efforts of its inhabitants inspire incarnate and discarnate to the progress, promoting the moral renewal of terrestrial home. These organizations are located in more advanced regions of the spiritual world. However, they are represented in the regions of shadows and pain, constituting the *Aid Stations*, cited above, which represent true oasis of peace and good cheer to the unfortunate and lost and unlucky traveler that transits over there.

COMMUNITIES OF TRANSITION

- **Nosso Lar**

In the communities of transition - so called because they are situated above the Umbral and below the higher regions - there is greater evolutionary homogeneity of its inhabitants, who reveal moral and intellectual improvement. One example, already well known in Spiritist environment is the colony *Nosso Lar*.

The geographical location of *Nosso Lar* reflects beauties and harmonies of Nature, whose panoramic view of the city is well expressed by André Luiz:

*(...) Wide avenues boarded with trees. Pure air - an atmosphere of profound spiritual tranquility. However, there was no sign of inactivity or idleness, for the city streets were crowded. Countless individuals were coming and going. (...).*⁴³⁴

Continuing his remarks, the guiding Spirit adds:

*The forest was in full bloom and the fresh air was embalmed with an intoxicating fragrance. It was all an extraordinary gift of color and mellow light. Larger river wound its way leisurely between luxuriant grassy banks sprinkled with blue flowers. (...) Wide pathways cut through the green landscape. Leafy trees were planted at regular intervals along them, offering friendly shade like pleasant shelters in the light of the comforting sun (...).*⁴³⁵

⁴³⁴ **Francisco Cândido Xavier.** *Nosso Lar*, ch. 8, p. 53.

⁴³⁵ **Ibid**, ch. 10, p. 64.

Nosso Lar also presents other characteristics:

- ✓ “(...) The colony’s purpose is essentially labor and production, and it is divided into six Ministries, each under the direction of twelve Ministers. (...)”⁴³⁶
- ✓ At one point in the history of *Nosso Lar*, “(...) at the Governor’s request, two hundred instructors came down from a very high sphere in order to provide new instruction concerning the science of breathing and absorbing vital elements directly from the atmosphere.”⁴³⁷
- ✓ Regarding the feeding, “(...) there has been a greater supply of nutritive substances that remind us of earth - but only in the Ministries of Regeneration and Assistance, where there is always a great number in need of such substances. In all the other Ministries, the diet is limited to the essentials (...)”⁴³⁸
- ✓ Linked to each Ministry, there are working buildings and residential units for its workers, in which live the Spirits who provide services to the colony, and those who receive aid. Similarly, there are institutions and shelters, linked to the area of operations of each Ministry.⁴³⁹

- **City of Castrel**

In the mediumship book *Life Beyond the Veil*, transmitted by several Spirits, through the mediumship of the English reverend. G. Vale Owen, in 1920, published by FEB, contains information about a spiritual colony called *Castrel City* organized to meet Spirits disincarnate in childhood and prepare others for reincarnation.

- **Home of Blessing**

It is about “(...) It is an important educational colony, a combination of a school for mothers and a home for little ones that have returned from the physical realm.”⁴⁴⁰ The Colony, located in the spiritual space of the Brazilian territory, aims to prepare mothers for responsible motherhood, meet disincarnate Spirits who disincarnate during childhood and help others to reincarnation.

The disincarnate children receive blessed superior service - from the first moments of the physical release to reach the spiritual rebalancing -, of the spiritual benefactors of the *Lar da Benção* and of unforgettable affection of those who were their mothers, which, still attached to the bonds of flesh are

⁴³⁶ *Ibid*, ch. 8, p. 54.

⁴³⁷ *Ibid*, ch. 9, p. 58.

⁴³⁸ *Ibid*. p. 60.

⁴³⁹ Suggested reading: *Nosso Lar*, psychographed by **Francisco C. Xavier**, ch. 8.

⁴⁴⁰ *Idem*. *Between Heaven and Earth*, ch. 9, p. 59.

during physical sleep, brought to Colony to assist and monitor the adjustment of children in spiritual life.⁴⁴¹

AID STATIONS

Workers from *Aid Stations* receive adequate training, guidance and care of the Spiritual Cologne to which they are bound, in order to carry out with the sacrificial tasks that they are submitted. It is remarkable, however, that in addition to this bound, the workers maintain fraternal relations of spiritual assistance and unexceptional mediumship exchange with one or more spirit centers, based on the physical plane.

- **Peace Mansion**

Institution of Spiritual readjustment maintained by the colony *Nosso Lar*, is therefore quoted by the Spirit André Luiz:

Situated in the Lower Zones, the institute was similar to a “St. Bernard’s Monastery”, in that it was located in a region punished by a hostile natural environment. The difference was that the almost constant snowfall around the famous monastery on the slopes between Switzerland and Italy was replaced around the institute by thick darkness, which (...) had become even heavier and more dreadful, as if whipped by an incessant gale.

Under the jurisdiction of “Nosso Lar”, the welcoming shelter was founded more than three centuries ago and is dedicated to receiving unfortunate or infirm Spirits who have decided to work on regenerating themselves. After some time, the individuals may either be admitted to more advanced colonies in the higher realms or return to the human sphere for rectifying reincarnation.⁴⁴²

(Quotes from the original)

- **Field of Peace**

É um *Posto de Auxílio*, localizado em pleno Umbral que, segundo André Luiz, tem como missão receber

It's a *Aid Station*, located in the lower zones of Umbral which, according to André Luiz, has as mission receive “(...) a large number of infirm Spirits there, who were more mentally unbalanced than wicked per se. (...)”⁴⁴³ They are Spirits still shaken by the shock of physical death by attachment to people and

⁴⁴¹ Suggested Reading: *Between Heaven and Earth*, Psychographed by Francisco Cândido Xavier, ch. 9 to 11.

⁴⁴² **Francisco Cândido Xavier**. *Action and Reaction*, ch. 1, p. 12.

⁴⁴³ **Idem**. *The Messengers*, ch. 21, pp. 141:142.

property left on the physical plane. In this Station, the discarnate are received, treated, adjusted and then sent to other planes, or are referred to reincarnation.

As we see, the examples of the practice of good are not lacking and serve as life script for all of us, imperfect Spirits. In this sense, we are alert to the forecast of the Spirit Saint Louis, quoted in *The Spirits' Book*, Q. 1019:

The good will reign on earth when, among the Spirits who come to inhabit it, the good ones outnumber the bas ones. They will then enable love and justice - the source of goodness and of happiness - to reign on earth. It is through moral progress and the practice of the laws of God that humans will attract good Spirits to the earth and repel the bad ones.(...).⁴⁴⁴

⁴⁴⁴ Allan Kardec. *The Spirits' Book*. Q. 1019, p. 572.

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MODULE IV - THE LIFE ON THE SPIRITUAL PLANE

PRACTICAL ACTIVITY 5: SPIRITUAL PERCEPTION - HEARING SOUND OF THE NATURE

OBJECTIVE OF THE EXERCISE

- Enable conditions to capture good spiritual perceptions, stimulated by hearing sounds of the nature.

SUGGESTION TO THE INSTRUCTOR

1. Propose to the participants the following exercise:
 - With eyes closed, listening to the sounds of the nature, recorded on a CD, trying to remain involved in the harmonic sound vibrations.
 - Try to capture ideas, feelings or images awakened during the hearing.

Note: This exercise is very simple and should be done in a short time. It is important to be careful not to suggest, directly or indirectly, any inducing trance, which, under any circumstances, is not the purpose of the exercise.

2. Completed the exercise, listen to the reports of the participants and comment on the perceptions they captured.
3. Ask a participant to offer the meeting's closing prayer.

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MODULE IV - THE LIFE ON THE SPIRITUAL PLANE

COMPLEMENTARY ACTIVITY TO THE MODULE

Seminar: Death and dying

This last complementary and optional activity closes the Module IV and the Program 1 Course.

The realization of this seminar should lead to the following reflections:

- a) The importance of preparing to endure and overcome the time of discarnation serenely.
- b) Need to invest in the development of virtues, working obscure points of personality (evil inclinations), with perseverance in order to ensure better living conditions in the extraphysical plane and future reincarnations.
- c) Inform yourself about the stages of death of the body, according to the spiritist guidance and the proposal of Science.
- d) Enlarge the understanding of the trials and expiation, in the light of Spiritism, becoming aware about the educational power that it's expressed.

Por se tratar de um assunto de interesse geral, sugere-se que o seminário seja direcionado a todos os trabalhadores da Casa Espírita, não apenas aos participantes do curso da mediunidade.

Because it is a matter of general interest, it is suggested that the seminar is directed to all workers of the Spiritist Center, not only to the participants of the mediumship course.

Suggested Bibliographic References

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3. Hernani Guimarães de Andrade. *Death: A Light in the End of the Tunnel*. FE – Publisher: Jornalista Espírita.
4. Elisabeth Kübler-Ross. *About Death and Dying*. Publisher: Martins Fontes.

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MODULE IV - THE LIFE ON THE SPIRITUAL PLANE COMPLEMENTARY ACTIVITY TO THE MODULE

Reading Club

This is an activity developed by the participants enrolled in the Mediumship Course, held under the supervision of the group. It's not a mandatory activity, although it is important to develop the habit of serious reading and reflecting on it.

OBJECTIVES

- Increase the knowledge of subjects studied in the Module.
- Encourage the reading habit of serious works related to the theme mediumship.

SUGGESTIONS: HOW TO PERFORM THE ACTIVITY (REMINDER):

1. See instructions in Module I - Reading Club.
2. The selected works must be related to the subjects studied in the Program 1 of the course, giving priority to themes that most raised questions.
3. We suggest the selection of one or two works mentioned in the references of each subject studied in this Module IV
4. The activities of preparation and presentation of the summary of each work must follow the information in the Reading Sheet (Module I) and must be performed under monitoring of the course of the instructor.