



United States
Spiritist Council



MEDIUMSHIP

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MEDIUMSHIP

Fourth Module

This is the fourth workbook of our program. It was developed to help us understand our spiritual nature. It is based on

MEDIUMSHIP LESSONS	Weekly Assignment
1. Mediumship throughout History	The Need for Action
2. Mediumistic Communication	Spiritual Manifestations
3. Spiritist Concept and Classification of Mediumship	The Healthy do not Need a Doctor
4. Mediumship Education and Unfoldment	Beginner Medium
5. Spirit, Matter and Fluids	Conscious Mediums
6. Perispirit and Vital Principle	The Commandments to be observed by mediums
7. Perispirit and the Mediumistic Manifestations	Mediumship
8. Mediumship of Physical Effect	If we knew
9. Mediumship of Intelligent Effect	Triple Test
10. Mediumship in Children And Teenagers	Be on your guard
11. Important Considerations on Mediumship	Three Attitudes
12. Spiritism: Mediumship Q & A	Slowly but steadily

♥ Spiritism is a miracle only when it touches your heart. The miracle is your transformation, your waking, you conscious return to love, respect, freedom, compassion, and the balance which is so sorely needed for your growth.



INTRODUCTION

Having completed the first modules of the Intensive Basic Course on Spiritism, we will now be offering instructions on the Mechanisms of Mediumship according to Spiritism.

The study of the mechanisms of mediumship is a much more serious part of the course. It also entails greater responsibility, not only for those of us who are giving the course, but for you, the participants, as well. So, we would like to mention some relevant points.

1) To create a serious and discerning ambient for the balanced and disciplined exercise of mediumship.

2) To offer orientation to all those interested in apprehending the superior purpose of mediumship, remembering that, according to the Spiritist Doctrine, mediumship should always be developed 'together with Jesus'.

3) The need for a medium to be very disciplined, punctual, assiduous and studious, while also maintaining a constant effort towards inner transformation.

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

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

6) Through this gradual process, within a correct and adequate ambient, it offers each person the possibility of developing their maximum potential, in this field of work, as a servant of Jesus.

7) The work of "developing" mediumship faculties is always the responsibility of the Spiritual Work Team. Let us understand that so called DEVELOPMENT can only be achieved (if at all) after long and regular practice. Not everyone presents an ostensible mediumship. Nevertheless, in a mediumship group there is work of several different kinds, such as healing, a good capacity for fervent prayer to sustain the work of the mediums, counseling, directing, etc., each of these activities having equal importance within the TEAM. Regarding directing and counseling, it is also desirable that these tasks have 'substitutes' in the case of absence. So, there is work for all, medium or not.

This course is the initial preparation for the eventual formation of a fixed and regular Mediumship Development Session, which will meet every week, 52 weeks a year!



Lesson 1

Mediumship throughout History¹

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Mediumship throughout History or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

In order to begin our course on Mediumship we are going to present some of the historical aspects of mediumship as well as some examples of known mediums throughout history. It is very important for us to realize that accounts on mediumship have been witnessed in different periods of history.

HISTORICAL ASPECTS ON MEDIUMSHIP

Mediumship exists from immemorial times. For the interchange to take place it suffices to have one person in the realm of the living and one in the realm of the dead.

Throughout the ages human beings have been aware of the existence of discarnate beings. In early days, when people lived close to nature, ancestor-worship became a form of religion; primitive individuals had no doubt that their ancestors had survived death and that they had powers to affect the living for good or ill. The wise men of the tribe, who were possessed of psychic powers, the equivalent of modern mediums, would testify to the presence of the spirits and forms of communication were established with them.

There is nothing new in the concept of a spiritual world inhabited by discarnate beings or in the use of psychic power to achieve spirit communication. The Greeks consulted oracles and the Assyrians and Romans practiced divination by augury to obtain guidance from the gods. The early Christian Church was founded on the basis of mediumship, Jesus of Nazareth being considered to have been an exceptionally gifted medium, as illustrated in the reports of his healing powers, inspired teachings, and so-called 'miracles'.

Let's us see some of the examples:

Hammurabi (1810-1750 BCE)

Hammurabi, who became the first king of the Babylonian Empire, following the abdication of his father, Sin-Muballit, extended Babylon's control over Mesopotamia by winning a series of wars against neighboring kingdoms. Although his empire controlled all of Mesopotamia at the time of his death, his successors were unable to maintain his empire.

¹ Jose Mussi, from the Toronto Spiritist Society, prepared most of this lesson together with its power point.



Hammurabi is best known for the promulgation of a new code of Babylonian law: the Code of Hammurabi. This Law was written before the Mosaic Code and was one of the first written laws in the world.

The Code of Hammurabi was written on a stele, which is a large stone monument, and placed in a public place so that all could see it, although it is thought that few were literate. The code of Hammurabi contained 282 laws, written by scribes on 12 tablets.

A carving at the top of the stele portrays Hammurabi receiving the laws from the god Shamash or possibly Marduk, and the preface states that Hammurabi was chosen by the gods of his people to bring the laws to them.

Moses - (1391-1271 BCE)

Moses is considered a Prophet of great importance to Jewish, Christian and Islamic teaching. Commanded by God he led the Jewish people out of Egypt in search of the Promised Land.

His life story is filled with many examples of mediumistic events, which include:

- *Spiritual hearing*
- *Premonitions*
- *Psychography*

Moses received the Ten Commandments directly from God and for this reason he is known in Jewish tradition as “The Lawgiver”

In addition, Moses is also assumed to be the author of the “Torah” and the “Mosaic Laws”

Amenhotep IV (Akhenaten) - (1360? -1334 BCE)

Akhenaten was a Pharaoh of the Eighteenth dynasty of Egypt who ruled for 17 years and died perhaps in 1336 BC or 1334 BC. He was married to Nefertiti, and was the father of Tutankhamen.

He is noted for having abandoned traditional Egyptian polytheism and introducing, in its place, a worship centered on the Aten (or Ra), which is sometimes described as monotheistic or henotheistic.

Early Egyptians believed in life after death, but communication with the dead was relegated exclusively to the priests, who prayed to a variety of gods. Akhenaten defied the power of the traditional priests and tried, unsuccessfully, to install a new religion centered on a single God (Aten)

After his death, traditional religious practices were gradually restored, beginning with Tutankhamen until, some dozen years later, rulers, who possessed no clear rights of succession from the Eighteenth Dynasty, founded a new dynasty, and moved to discredit Akhenaten, as well as his immediate successors, referring to Akhenaten himself as “the enemy” in archival records.

Oracle of Delphi - (9th-4th c. BCE)

Delphi was inhabited by small settlements that were dedicated to the Mother Earth deity. The worship of Apollo as the god of light, harmony, and order was established between the 11th and 9th centuries. Slowly over the next five centuries the sanctuary grew in size and importance.



During the 8th c. B.C. Delphi became known for the Oracular powers of Pythia--the priestess who sat on a tripod, inhaled ethylene gases, and muttered incomprehensible words that foretold the future.

The ancient people of the Mediterranean had such faith in Pythia's view of the future that no major decision was made without consulting the Oracle of Delphi first.

Greek and foreign dignitaries, heads of state, and common folk made the pilgrimage to the Delphi sanctuary, and paid great sums for Pythia's oracles. Since the sanctuary only served the public a few days over nine months out of the year, great sums were paid by the more affluent ones in order to bypass the long line of pilgrims.

Priests and Soothsayers

- China - I Ching is one of the oldest of the Chinese texts describing a system of divination.
- Tibet - Oracle is used to refer to the spirit that enters those men and women who act as mediums between the natural and the spiritual realms. The mediums are, therefore, known as kuten, which literally means, "the physical basis"
- Hinduism - In ancient India, the oracle was known as Akashwani, literally meaning, "voice from the sky". An oracle informed Kansa, the evil uncle of lord Krishna, that the eighth son of his sister Devaki would kill him.
- Norse Mythology - Odin took the severed head of the mythical god Mimir to Asgard for consultation as an oracle
- Celts - divination was performed by the priestly caste, comprised of either the druids or the vates.
- Nigeria - The Igbo people have a tradition of using oracles. Priestesses, who usually practiced their craft from within a cave, would deliver prophecies in an ecstatic state
- Yucatec Maya - called chilanes, were the 'mouthpieces' of the deity. The Books of Chilam Balam, by a famous oracle priest, correctly predicted not only the coming of the Spaniards but also the disastrous consequences that followed.
- Hawaii - oracles were found in towers covered in white kapa. In here, priests received the will of the gods

Apollonius of Tyana - (15-100 CE)

Apollonius was a Greek philosopher from the town of Tyana, in the province of Cappadocia (in the country known today as Turkey).

Apollonius began a five-year silence at about the age of 20, and after the completion of this silence travelled to Mesopotamia and Iran. Being a 1st century orator and philosopher around the time of Christ, he was compared to Jesus of Nazareth by Christians in the 4th century, and by various popular writers in modern times.

He was known for his clairvoyance. When the Roman emperor Domitian was murdered on September 18th, 96 AD, Apollonius was said to have witnessed the event in Ephesus "about midday" on the day it happened in Rome, and told those present "Take heart, gentlemen, for the tyrant has been slain this day."

Apollonius, no doubt, owed some of his popularity to his ability to overpower malevolent spirits, as



described in the Vita Apollonii, and this compares well with the exorcism accounts of Jesus Christ in the New Testament.

With his own group of disciples in attendance, Apollonius preached the immortality of the soul. He later appeared, after his own death, to one of his disciples who had previously expressed doubts regarding the notion of an afterlife.

There is an interesting fragment of one of his writings (On sacrifices) where he expresses his view that God, who is the most beautiful being, cannot be influenced by prayers or sacrifices, but can be reached by a spiritual procedure involving *nous* (intellect), because he himself is pure nous and nous is also the greatest faculty of humankind.

Vibia Perpetua - (191-203 CE)

Perpetua and Felicity (died 7 March 203) are Christian martyrs of the 3rd century. Perpetua (born in 181) was a 22-year old married noble, and a nursing mother. Her co-martyr Felicity, an expectant mother, was her slave. They were imprisoned together at Carthage in the Roman province of Africa (today a suburb of Tunis, in Tunisia), because they would not renounce their Christian faith.

In a vision Perpetua saw her brother Dinocrates, who had died from a disfiguring disease, unbaptized, at the early age of seven, in a place of darkness and distress. She prayed for him and later had a vision of him in which he was happy and healthy, his disfigurement only a scar. In another apparition, she apparently saw herself defeating a savage Egyptian, and her interpretation of this was that she would have to do battle not merely with wild beasts but with the Devil himself.

Perpetua had another significant vision as well, which repeated the first. In this vision, Perpetua saw a ladder leading to heaven. At the bottom of the ladder was a serpent, attacking the Christians trying to climb the ladder to heaven. From this vision Perpetua claimed that she would have to fight Satan rather than just the beast of the arena. Furthermore, she learned that she would not be defeated in her quest and was defiantly confident.

Martyred on March 7, 203 C.E. , Perpetua, an educated Roman woman from Carthage, was fluent in Latin and Greek. The reason that we know of this Roman woman and what happened to her is because of the diary she wrote. The diary survived because it was preserved in the martyrology *Passio Sanctarum Martyrum Perpetuae et Felicitatis*. She is considered the first Christian woman writer.

Hildegard von Bingen - (1098-1179)

Born of a noble family in the county Palatine of the Rhine - Roman Empire (now Germany), Hildegard started to experience visions at the age of 8. “I’ve always had this vision in my soul (...). I don’t hear with my external ears, nor understand with the thoughts of my own heart, or any combination of my five senses, but only in my soul, as my external eyes are wide open”

She wrote opinions, books, music and plays that made her very influential for a woman of her times.

Her premonitions were well known across the country.

In her book *Scivias* (*Sctio vias Domini*) she described, in great detail, 26 visions and predicted “a regenerated world where angels will return with confidence to stay among men”.



Hildegard is also known for her holistic and natural view of healing. She was the inspiration for Dr. Gottfried Hertzka's "Hildegard-Medicine", and is the namesake for June Boyce-Tillman's Hildegard Network, a healing center that focuses on a holistic approach to wellness and brings together people interested in exploring the links between spirituality, the arts, and healing.

St. Francis of Assisi - (1181-1226)

Born Giovanni Francesco di Bernardone, St. Francis of Assisi was an Italian Catholic friar and preacher. St. Francis is one of the most venerated religious figures in history.

Francis was the son of a wealthy cloth merchant and while going off to war in 1204, had a vision (the first of many he would have throughout his life) that directed him back to Assisi, where he lost his taste for his worldly life.

“Don’t you see that my church is falling down? Go, and restore it to me.”

He founded the men's Franciscan Order, the women's Order of St. Clare, and the lay Third Order of Saint Francis.

While he was praying on the mountain of Verna, Francis is said to have had a vision on or about September 14th, 1224, the Feast of the Exaltation of the Cross, as a result of which he received the stigmata. Brother Leo, who had been with Francis at the time, left a clear and simple account of the event, the first definite account of the phenomenon of stigmata. "Suddenly he saw a vision of a seraph, a six-winged angel on a cross. This angel gave him the gift of the five wounds of Christ."

St. Anthony of Padua - (1195-1231)

Born Fernando Martins de Bulhões y Taveira de Azevedo to a wealthy family in Lisboa, Anthony was a Portuguese Catholic priest and friar of the Franciscan Order. Skilled speaker, Anthony was commissioned to preach the Gospel throughout the area of Lombardy, in northern Italy.

He came to the attention of Francis of Assisi who held a strong distrust of the place of theological studies in the life of his brotherhood, fearing that it might lead to an abandonment of their commitment to a life of real poverty.

In Anthony, however, he found a kindred spirit for his vision, who was also able to provide the teaching needed by young members of the order

Among his many mediumistic abilities, he experienced bi-corporeity”

- In Saint-Pierre de Anyroix, while he was with the choir for the session of the Breviary, he was also, simultaneously, in church preaching. Worthy of note is the fact that he was motionless while appearing in the pulpit.
- On another occasion, while he was in Padua, Italy, he appeared a few hours later in Lisbon to defend relatives accused of horrendous crimes. (at that time, it would have take three months for the journey!)

St. Clare of Assisi - (1194-1253)

Born Chiara Offreduccio of a noble family, St. Clare is an Italian saint and one of the first followers of Saint Francis of Assisi.



She founded the Order of Poor Ladies, a monastic religious order for women in the Franciscan tradition, and wrote their Rule of Life—the first monastic rule known to have been written by a woman. Following her death, the order she founded was renamed in her honor as the Order of Saint Clare, commonly referred to today as the Poor Clares.

Claire was a prolific medium, with many reports of premonitions, and visions of discarnated spirits.

Dante Alighieri - (1265-1321)

Born Durante degli Alighieri, he was an Italian poet, prose writer, literary theorist, moral philosopher, and political thinker. He is best known for the monumental epic poem *La commedia*, later named *La Divina Commedia* (The Divine Comedy). His *Divine Comedy*, originally called *Commedia* and later called *Divina* by Boccaccio, is considered the greatest literary work composed in the Italian language and a masterpiece of world literature.

The *Divine Comedy* describes Dante's journey through Hell, Purgatory and Paradise, guided first by the Roman poet Virgil and then by Beatrice, the object of his love.

The detailed description of the spiritual world and the reference to discarnated guides, have led many to believe that Dante's incarnated spirit visited the spiritual world (including the Umbral or Lower Zones) during his sleep and was allowed to remember his experience.

Isabel of Aragon (1271-1336)

- Isabel showed an early enthusiasm for religion. She fasted, did penance, and attended Mass twice a day. She married King Dinis of Bourgogne from Portugal in 1288. Isabel combined beauty with exceptional intelligence, and soon she won the sympathy of her Portuguese subjects who considered her to be an extremely pious person.
- Isabel quietly pursued the regular religious practices of her youth and was devoted to the poor and sick. Always accompanied by her faithful ladies-in-waiting, she went out, everyday, to exercise charity, to meet the material and spiritual needs of her subjects.
- Isabel quietly pursued the regular religious practices of her youth and was devoted to the poor and sick. Always accompanied by her faithful ladies-in-waiting, she went out, every day, to exercise charity, working to meet the material and spiritual needs of her subjects.
- On one occasion her husband, upon seeing her leaving the house with something hidden beneath her cloak, reproached her for spending what he thought was too much money to help the poor, and demanded to see what it was she was hiding. It was then that she performed, as he stared in stupefaction, one of the most celebrated phenomena of transmutation of matter, transforming breads into roses.
- Another of her cures: after her dedicated collaborators had moved away from a woman with gangrene in her foot, the Holy Queen, without any sign of repulsion, kissed the wound and healed her.
- After the death of King Dinis in 1325, Isabel retired to the monastery of the Poor Clare nuns, now known as the Monastery of Santa Clara-a-Velha (which she had founded in 1314) in Coimbra. She joined the Third Order of St. Francis, devoting the rest of her life to the poor and sick in obscurity.



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- Miracles were said to have followed upon her death. She was beatified in 1526 and canonized by Pope Urban VIII on May 25th, 1625
 - She reincarnated again in the Northeast Region of Brazil to help her loved ones.
 - She was known at that time as Mary of the bread, because even being extremely poor; she always managed to distribute bread to the poor.
 - She was often heard to say, “God gave me a throne so that I could practice charity.”
 - She is Minister Veneranda of the city of Nosso Lar.

St. Catherine of Siena (1347-1380)

Born Caterina Benincasa (1347-1380), Catherine of Siena was considered a Dominican saint, mystic, Doctor of the Church, and one of the most remarkable women of the 14th century.

- She started having mystical experiences when she was only 6, seeing guardian angels as clearly as she saw the people whom they protected. A vision of St Dominic strengthened her desire to join the "Mantellate", the local association of Dominican Tertiary Sisters.
- Raymond of Capua's biography of her described her experience of the stigmata (1375), and the holy communion she received from Christ himself. He also records that she was told by Christ to leave behind her life of isolation and enter the public life of the world.
- Catherine dedicated much of her life to helping the ill and the poor, and took care of them in hospitals or in their homes.
- She also worked to bring the Papacy back to Rome from its displacement in France, and to establish peace among the Italian city states.

Although much has been written about her life, relatively little attention has been given to her spiritual teaching, as found in the compendium of her mystical thought known as the Dialogue, as well as in her 381 letters, and 26 prayers.

- In the early 1370s, she began dictating letters to various scribes. St Catherine's letters are considered one of the great works of early Tuscan literature. More than 300 have survived. Her other major work is *The Dialogue of Divine Providence*, a dialogue between a soul who "rises up" to God and God himself. Her talent as a writer caused her to be compared with her countrymen, Dante and Petrarch.

In 1375, she received the stigmata, the five wounds of Christ. She requested that the marks become visible only after she died in 1380 of a stroke at the age of 33. Her body was found, still uncorrupted, in 1430.

Saint Catherine of Siena is also one of the founding mothers of Italian literature. On May 5, 1940 Pope Pius XII named her a joint Patron Saint of Italy along with Saint Francis of Assisi. Pope Paul VI gave her the title of Doctor of the Church in 1970 along with Saint Teresa of Ávila making them the first women to receive this honor.

Some of her quotes:

- "Be who God meant you to be and you will set the world on fire."
- "No more sleeping in the bed of indifference."



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- "Love follows knowledge." - from Dialogue 1

The Medieval Inquisition - (1098-1179)

The 4th century Council of Nicaea brought to an end the use of mediums and held that divine guidance, through the Holy Spirit, should be sought only from the priesthood, and all others became targets for persecution as a result of 'witch-mania'. This accelerated in the Middle Ages, when religious sanction for this persecution was given in 1484 by a papal bull and by the publication of the *Malleus Maleficarum* or 'Hammer of the Witches'.

The drive for the consolidation of the Christian church in Europe resulted in several official and extra-official tribunals that investigated and punished heresy against the Church.

Any person professing to have abilities or ideas contrary to the Church's teachings was in peril, as these could be easily construed to be the work of Satanic influence. During this long period of persecution anyone suspected of using psychic gifts for whatever purpose was in danger of torture, trial and burning, and hundreds of thousands of mediums (about 600,000 women) were put to death by organized 'witch-hunters'. Intuitive mediums who could hear, see or feel spirits were understandably fearful of letting others know about these capabilities.

Joan of Arc - (1412-1431)

- Saint Joan of Arc, nicknamed "The Maid of Orléans" is a national heroine of France and a Catholic saint. A peasant girl born in eastern France who claimed divine guidance, she led the French army to several important victories during the Hundred Years' War, which paved the way for the coronation of Charles VII.
- She was captured by the Burgundians, sold to the English, tried by an ecclesiastical court, and burned at the stake when she was 19 years old.
- Joan asserted that she had visions from God in which she was instructed to recover her homeland from English domination late in the Hundred Years' War. The uncrowned King Charles VII sent her to the siege of Orléans as part of a relief mission.
- She gained prominence when she overcame the dismissive attitude of veteran commanders and lifted the siege in only nine days. Several more swift victories led to Charles VII's coronation at Reims and settled the disputed succession to the throne.
- Joan of Arc's religious visions have remained an ongoing topic of interest. The consensus is that her faith was sincere. She identified Saint Margaret, Saint Catherine, and Saint Michael as the source of her revelations.

St. Peter of Alcantara - (1499-1562)

Peter was born in Alcantara of a wealthy and noble family His father, Peter Garavito, was the governor of Alcántara, and his mother was of the noble family of Sanabia.

He is purported to have slept for only one and a half hours each day, inside his small chambers. While in prayer and contemplation, he was often seen in ecstasies and levitation. Those who knew Peter were always prepared for his levitations. The Marquis of Mirabel and the Count of Torrejon witnessed one such event:

"They looked up and saw him levitating, but so high above the ground as to seem rising to heaven. (..) the nobles saw him surrounded by bright light - most likely his spiritual aura - and all around,



innumerable variety of beautiful little birds, enveloped by the sounds of gentle music.”

St Teresa's autobiography is a written testimony to Peter's gift of miracles and prophecy.

There are many stories about his premonitions, from predicting the future wedding of a noble girl, to warning a close friend about his imminent death the next day.

He died while on his knees in prayer on October 18, 1562 in a monastery at Arenas.

St. Teresa de Avila - (1515-1582)

Born Teresa Sánchez de Cepeda y Ahumada, she was a Carmelite nun, and writer during the Counter Reformation, and a theologian who championed the life of prayer. She was a reformer of the Carmelite Order and was also a founder of the Discalced Carmelites.

The incentive to outward practical expression of her inward motive was inspired by St. Peter of Alcantara, her spiritual guide and counselor.

Teresa described the ascent of the soul:

- Mental Prayer - devout contemplation and observance of the passion of Christ and penitence
- Prayer of Quiet - the human will is lost in that of God while the other faculties, such as memory, reason, and imagination, are not yet secure from worldly distraction
- Devotion of union - ecstatic state of absorption in the reason of God, and only the memory and imagination are left. It is a blissful peace, a sweet slumber of the higher faculties of the soul, a conscious rapture in the love of God.
- Devotion of ecstasy - a passive state, in which the consciousness of being in the body disappears.

Teresa was reported to have levitated in this last stage

María de Jesús de Agreda (1602-1665)

Born to a very religious family in Agreda, Spain, Maria was a Catholic Nun. She was a devout practitioner of quiet prayer; she was known to experience religious ecstasy after receiving the sacraments.

She claimed that her book, *Mystical City of God*, was received directly from the Blessed Virgin Mary - it consists of 8 books (6 volumes), describing the terrestrial and heavenly life of Blessed Mary and her relationship with God, as well as the works performed by Jesus in flesh and in Spirit, accompanied with doctrines given by the Holy Mother on how to acquire true sanctity.

She is also credited as having contributed to the evangelization of what is known today as Texas, New Mexico and Arizona by supernaturally appearing to early tribes in the region well before official evangelization missions had even begun in that location. This was accomplished by way of what has been catalogued as bilocation, as she never left the convent in which she resided during that time.

This adds to other documented mediumistic events in her history, such as levitation during praying, and her body remains uncorrupted even to this day, more than 400 hundred years after her death.



St. Joseph of Cupertino - (1603-1663)

Born Giuseppe Maria Desa in Cupertino, Italy, Joseph was said to have been prone to miraculous levitation and intense ecstatic visions that left him gaping.

In April 4th, 1630, Joseph was at a procession when he suddenly soared into the sky, where he remained hovering over the crowd for some time. This was the first of many flights, earning him the nickname "The Flying Saint". His flights continued and came with increasing frequency, as he could not contain himself. On hearing the names of Jesus or Mary, the singing of hymns, or while praying, he would go into a dazed state and soar into the air.

His most famous flight occurred during a papal audience before Pope Urban VIII. When he bent down to kiss the Pope's feet, he was suddenly filled with reverence for Christ's Vicar on earth, and was lifted up into the air.

Among his other mediumistic abilities, he is said to have possessed the gift of healing. Legend holds that he once cured a girl who was suffering from a severe case of measles.

Valentine Greatrakes - (1628-1683)

- Irish faith healer who toured England claiming to cure people by the laying on of hands.
- He experienced a vision in a dream, where it was revealed to him that he had the power to cure the King's Evil (Scrofula - infection of the lymph nodes in the neck).
- His method was precisely the same used by Spiritist healing mediums today - using only his hands he would cure the pain, pushing it towards the extremities of the patient's members.

Emanuel Swedenborg (1688-1771)

Emmanuel Swedenborg was a Swedish scientist, philosopher, and theologian; he first experienced mediumistic abilities at the age of 57.

Emanuel claimed that the Lord appointed him to write a heavenly doctrine to reform Christianity. He claimed that the Lord had opened his spiritual eyes, so that from then on he could freely visit heaven and hell, and talk with angels, demons and other spirits.

There are several documented incidents of mediumistic ability:

During a dinner in Gothenburg, he excitedly told the party at six o' clock that there was a fire in Stockholm (405 km away), that it consumed his neighbor's home and was threatening his own. Two hours later, he exclaimed with relief that the fire stopped three doors from his home. Two days later, reports confirmed every statement to the precise hour that Swedenborg described.

In 1758 Swedenborg visited Queen Louisa Ulrika of Sweden, who asked him to tell her something about her deceased brother, Prince Augustus William of Prussia. The next day, Swedenborg whispered something in her ear that turned the Queen pale and she explained that this was something about which only she and her brother could have known.

St. Alphonsus Maria de Liguori - (1696-1787)



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- Alphonsus Maria was born near Naples to a noble family and became an Italian Catholic bishop, spiritual writer, scholastic philosopher, theologian, and founder of the Redemptorists.
 - He lived his first years as a priest with the homeless and marginalized youth of Naples. He founded the Evening Chapels, which were managed by the young people themselves. These chapels were centers of prayer and piety, preaching, community, social activities, and education. At the time of his death, there were 72 of these chapels with over 10,000 active participants.
 - His mediumistic abilities were shown in a unique experience on September 21st, 1774. He had been feeling ill and after mass he decided to lie down to sleep. He remained motionless for nearly two days until he finally awoke.
 - Upon being told about the reason for the concerned looks on his friends, he replied, “Did you not know that I was tending to the Pope who had just died?”
 - Hours later would come the confirmation that Pope Clemente XIV had disincarnated at exactly the same time that Alphonsus had awakened.

“Some believe that I am a saint and that I perform miracles. If this were true, I would start by healing myself who is but a useless old man.”



WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

THE NEED FOR ACTION

The disciples were heatedly discussing the need to prepare for the Divine Kingdom. Philip discretely emphasized the need for meditation. James the Elder suggested spiritual retreat. The disciples of the renewing movement thought that they should isolate themselves in a place inaccessible to sin. John opted for ceaseless worship, going so far as to suggest that everyone should abandon their professional activities so that they could chant endless hosannas to the Most-Beloved Father. Bartholomew pointed out the need for incessant fasting and refraining from any contact with unclean people.

Called upon by Simon to please say something, Jesus asked:

“Peter, what kind of water causes pestilential miasmas?”

The apostle, intrigued, responded “Well of course, useless, stagnant water.”

Smiling he asked the son of Alpheus:

“James, what kind of fish floats motionless on the waves?”

“A dead fish, Lord,” replied the disciple, disappointed.

“Bartholomew, what kind of land is filled with briars that prevent the sowing of the crop?”

The disciple thought and thought and then answered:

“Indisputably, it is good soil that has been neglected, because dry, rocky soil is nearly always unproductive.”

The Master showed that he was sincerely satisfied and turned his attention to Thaddeus:

“Thaddeus, what kind of tunic becomes a nest of destructive moths?”

“One that is never worn.”

Nodding towards Judas, he asked:

“What happens to the buried talent?”

“It is wasted because it is useless, Lord.”

Next, he looked at one of the sons of Zebedee and said more incisively:

“James, were do serpents and wolves seek shelter?”

“In ruins or other places that have been abandoned.”

“Andrew,” Christ said, gazing at Peter’s brother, “what is the purpose of yeast?”

“Master, the mission of the yeast is to give life to the loaf.”

Then, resting the gentle gaze of his piercing eyes on his disciples, he added good-naturedly:

“The temple is full of worshippers, yet Jerusalem is surrounded by misery. If the light is not used to drive out the darkness, if bread is kept from the starving, and if medicine is withheld from the sick, where can we find benefit in the work we propose to do? The Divine Kingdom holds the need for action as a fundamental order. Let us continue onwards and let us spread the redemptive truth through our thoughts, words, deeds and lives. The All-Wise One created the seed to produce without end. The light of the sun comes down each and every day to drive darkness from the earth. The ministry of the Good News is nothing more than that. To love by serving is to worship the Father above all things; and to serve by loving is to help our neighbor as ourselves. To abide by these guidelines as we progress towards redemption is to practice the whole Law.”

(From the book, *Jesus in the Home*, lesson 45, by Emmanuel/Francisco Xavier - ISC)



Lesson 2

Mediumistic Communication

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Mediumistic Communication, Concept and Classification of Mediumship or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

UNDERSTANDING MEDIUMSHIP:

Among the higher categories of Nature's Finer Forces is included that which is popularly known as "mediumship." Mediumship is an ancient, powerful, and sometimes misunderstood practice in which an individual acts as a liaison or conduit between the realm of the deceased and the living. Although this term has suffered, more or less, due to its misappropriation by certain impostors and by unprincipled exploiters of sincere investigators of the phenomena of the higher planes of existence, and also by reason of a certain prejudice against the term arising from misrepresentation and general misunderstanding, it still remains perfectly legitimate and clearly indicates the nature of the general class of phenomena that are embraced within its limits. Many ancient cultures have held the act of communicating with the dead in high regard as they referred to the wisdom and collective knowledge of the 'ancestors' or the 'elders'".²

Let us see just what is meant by the term "mediumship." The term "medium" is defined as: "That which lies in the middle, or between other things: hence, that through which anything is conveyed from one thing to another." In a special sense, a "medium" is "a person serving as the channel of communication between discarnate entities and human beings still in the flesh," in "spiritualistic phenomena." The suffix "ship," of course, denotes state or office; and in the case of "mediumship" it indicates that the designated person possesses the state or office of a "medium," the latter term being used in the special meaning defined above.

Of course, the term "mediumship," again as defined above, lacks a clear meaning unless the term "spiritualistic," or "spiritualism" is also defined. The term "spiritualism" (or as many of the best authorities prefer to state it, "Spiritism") is applied to "a system of communication with the unseen world, or with the inhabitants thereof, the latter being usually known as 'spirits,' through persons called 'mediums.'³

Mediumship - the exercise of the mediumistic faculty.

Medianimic - (from the Latin words medium = intermediary and anima = soul) the special faculty of being the intermediary between incarnates and discarnates.

Medium - is the interpreter of the Spirits. Although almost all people feel the influence of spirits, to either greater or lesser degree, this classification is only practically applicable to those people whose

² Most tribal cultures such as the Native Americans and the Aborigines of Australia delegate the duty and authority of facilitating this divine communication to a single person known as a Shaman.

³ *The Invisible Powers* by SWAMI BHAKTA VISHITA, 1919



faculty shows itself clearly and with some intensity, producing well-marked results.

In *The Mediums' Book*, question 159, Kardec says:

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, which depends on a more or less sensitive physical organization. (7)

We are all mediums!

Everyone who is in any degree influenced by spirits is a medium.

Each medium has generally a special aptitude for some special order of phenomena, thus resulting in as great a variety of mediums as of phenomena. This faculty, although inherent in the human species, is far from existing in all people to the same degree.

There are two levels of Mediumship:

1. *Subliminal - Exists or functions without an apparent manifestation*
2. *Ostensible - Evident to the medium who can either be conscious, semi-conscious or unconscious during the manifestation.*

Every man is a channel through which heaven floweth.

Ralph Waldo Emerson (American Poet, Lecturer and Essayist, 1803-1882)

Where is mediumship located?

Mediumship is based in the physical body, which will ease the partial emancipation of the perispirit, so the spirit of the medium recovers perceptions and spiritual faculties that are usually blunted by the material body.

The occurrence of mediumship may be due to both merit and spiritual needs.

How can we identify mediumship?

In order to know whether a person is a medium or not, Kardec (speaking about psychography but implying all others as well) says: "Unfortunately, until today, no diagnosis can be inferred, even approximately, that someone has that faculty. The physical signs, in which some people think they see evidence, are not infallible. Mediumship manifests itself Independent of age, gender, place, social status, moral status, intelligence and consciousness. There is not a single way to see if we have any mediumistic faculty other than trying. By experimenting, we may find, by the type of mediumship phenomena produced, what kind of faculty the person has, which is most prominent, and if there is a possibility of a regular and productive exercise through this medium.

MEDIUMISTIC COMMUNICATIONS

Spiritual and immortal beings do not cease to exist when the body dies. They continue living, feeling and retaining intelligence, and communicating with those who remain incarnate, through the language of thought, which we know under the name of telepathy.

But incarnates are not always able to understand that language, to capture, clearly and consciously, the thoughts sent by those who are freed, for the moment, from matter during the intervals between



reincarnations.

However, even if it is not consciously registered by incarnates this phenomenon of mental communication between the "dead" and the "living" is a constant source of suggestions and inspirations that reach us, quite often, without our knowing where and from whom they have come.

In some cases, however, incarnates are able to clearly discern the message, even to the point of identifying the timbre of the voice of the one who is speaking. For this to occur, the two must be in sync, both exhibiting a great willingness to engage in communication and both receptive to such a degree that the natural limitations between heaven and earth are overcome.

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

The possibility of Spirit communication is not merely a philosophical or metaphysical theory. It is an established fact, resulting from observation and rigorous experimentation carried out by eminent researchers. The spirits do not doubt it; however, some people consider the phenomenon of mediumship to be extrasensory, limited to the brain or derived from it.

Spiritism teaches that: "Spirits constantly act upon the mental and even physical worlds. They act upon matter and thought; they constitute one of the powers of nature and are the actual cause behind many kinds of phenomena hitherto unexplained or misinterpreted, and of which only Spiritist theory can give a rational explanation." (1)

The influence of Spirits upon you in this regard is greater than you suppose, for very frequently it is they who guide you. (2)

MOSAIC PROHIBITION AGAINST EVOKING THE DEAD

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

In Moses' law it is written:

- *Do not turn to necromancers nor seek out soothsayers, for they will defile you. (9)*
- *Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination, interprets omens, engages in magic, casts spells, consults Spirits or fortune tellers, or who evokes the dead. (10)*

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

Moses' prohibition was aimed at containing the crude and prejudicial commerce with discarnates, given that, in that time and place, the evoking of the dead was neither prompted by respect nor affection for the souls of the departed, nor inspired by any sentiment of piety; but simply utilized as a



means of divination, the same as the auguries and portents explored by charlatanism and superstition. (5)

However, Moses continued to employ his mediumship to "talk to God," i.e., to communicate with the spirits who came to instruct him on behalf of the Most High, so that he would know how to lead the Israeli people. And he even wished all the people were prophets (i.e. spokesmen, mediums), when he said "I wish that all the LORD's people were prophets and that the LORD would put his Spirit on them!" as we read in Numbers 11:26 / 29.

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

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

MEDIUMSHIP IN THE BIBLE

Despite the much-discussed prohibition of Moses, we often come across stories in the Bible in which authorities or ordinary people speak or act under the influence of spirits, and also other types of communications, such as dreams and visions. All spontaneously accepted these phenomena as both legitimate and natural.⁴

Mediumship was common among the pagan peoples of the Bible lands. The Hebrew Scriptures contain many instances of such communication, showing that the same was an accepted fact of the life of the race at that time and in the places where these records were written. The Bible is full of examples of spirit communication and mediumship. From Jacob wrestling with an angel at the ford of Jabbok, to the materialized hand that wrote on the wall in the palace at Babylon, to the phenomenon of "speaking in tongues" practiced by the apostles and other Christians, the Bible contains many examples of the phenomena that began to strongly reoccur with the birth of Modern Spiritualism in 1848.

In fact, many eminent scientists and thinkers of the 19th century, who had lost their faith in the Bible because they considered the reports of "miracles" in the Bible to be impossible in light of the then-popular philosophy of Materialism, became believers again after observing biblical-style "miracles" that took place right before their eyes in Spiritualist séances.

Jesus himself performed some of the most powerful acts of spirit communication in history; if he

⁴ Facts of there being many references to physical mediumship/phenomena in the Bible. Apparitions. Numbers, Chapter 11, verse 31. Psalm 78, verse 24. Ezekiel, Chapter 2, verse 9. Trance. Genesis, Chapter 15, verse 12. Daniel, Chapter 8, verse 18. Acts, Chapter 10, verse 10, and Chapter 22, verse 17. Materializations. 1 Kings, Chapter 19, verses 5 to 7. Acts, Chapter 26, verse 16.



*were alive today, we would consider him an extraordinarily gifted medium.*⁵

The ability to levitate is a rare form of mediumship; Jesus had this ability. From Chapter 6 in the Gospel of Mark comes this account:

Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. After leaving them, he went up on a mountainside to pray. When evening came, the boat was in the middle of the lake, and he was alone on land. He saw the disciples straining at the oars, because the wind was against them. About the fourth watch of the night he went out to them, walking on the lake. He was about to pass by them, but when they saw him walking on the lake, they thought he was a ghost. They cried out, because they all saw him and were terrified. Immediately he spoke to them and said, "Take courage! It is I. Don't be afraid." Then he climbed into the boat with them, and the wind died down. They were completely amazed... - Mark 6:45-51

Another of the most powerful examples of mediumship is materialization. Most often only a hand is materialized; this is what appeared to King Belshazzar of Babylon in the Book of Daniel:

Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace. The king watched the hand as it wrote. His face turned pale and he was so frightened that his knees knocked together and his legs gave way. - Daniel 5:5-6

In more rare cases, the entire body of a spirit is materialized. Sir William Crookes took photographs of a spirit named Katie King who completely materialized through the mediumship of the famous physical medium Florence Cook.

Jesus also had the ability to produce materializations. His most famous one is The Transfiguration, which can be found in the 17th Chapter of Matthew's Gospel:

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus. Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah." While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!" When the disciples heard this, they fell face down to the ground, terrified. But Jesus came and touched them. "Get up," he said. "Don't be afraid." When they looked up, they saw no one except Jesus. -- Matthew 17: 1-8

King Saul of Israel sought counsel from a medium called the Witch of Endor. The armies of Israel were about to be attacked by the Philistines. Saul was in rebellion against God and in desperation sought the services of spirits. 1 Samuel 28:8 NIV informs us, "Saul disguised himself, putting on other clothes, and at night he and two men went to the woman. 'Consult a spirit for me,' he said, 'and bring up the one for me I name.' " Saul then asked the medium to conjure up the spirit of the deceased prophet Samuel, to ask his counsel regarding the Philistines. Verses 13 & 14, NKJV, "And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saul, "I saw a spirit ascending out of the earth." So he said to her, "What is his form?" And she said, "An old man is coming up, and he is covered with a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed down. "

⁵ http://www.reconciledbythelight.com/apps/blog/show/prev?from_id=3823627



Psychic phenomena are manifestations recorded by all peoples in all times, as mediumship is a natural faculty in humans. There have always been incarnates and discarnates utilizing it for communication between the two planes of life. Many religions originated in mediumistic manifestations. Many cultivated mediumship and many still do, as Leon Denis recalls, in Chapter VI, "Communion of the Living and the Dead" in his book "In the Invisible." We can also track instances of mediumship in the history of the saints of the Catholic Church, and in the manifestations of the "holy spirit" that contributed to the growth of Evangelical worship.

Does Jesus talk about it?

Yes, he makes many references to mediumship, as exemplified in his dialogues with the spirits, and in his instructions to his disciples on the use of their psychic faculties, which he encouraged them to exercise when he said, "Heal the sick, cleanse the lepers, and raise the dead" (i.e. bring back the discarnates, let them manifest). Jesus also recommended the gratuitous exercise of mediumship: "Freely you have received, freely give." It is important to notice that throughout the New Testament there is not a single passage forbidding the communication with the beyond.

SPIRIT INFLUENCE

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

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

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

They are disturbed and in turn disturb us.

They suffer and cause us suffering.

They hate and generate hatred in us.

They degrade themselves and others.

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

We should follow the advice that the Spirits gave us in *The Gospel According to Spiritism*: "Dearly beloved, do not believe all spirits, but test whether the spirits are from God, for many false prophets have appeared in the world." Spiritism provides the means to test them by pointing out the characteristics by which good spirits can be recognized, characteristics that are always moral and never material. (Chap. 21, Item 7)

We can neutralize the influence of inferior spirits, and consequently, open ourselves to the beneficent actions of superior ones, by doing good and placing all our confidence in God, thus repelling their influence and destroying their ability to exercise the power they desire to have over us. Guard yourselves against listening to the suggestions of spirits who excite evil thoughts in your mind, who incite discord, and arouse in you all the evil passions. Above all, distrust those who flatter your pride,



for they attack you at your weakest point. That is why Jesus teaches you to say in the Lord's Prayer, 'Lord, do not let us fall into temptation, but deliver us from evil!'" (3)

In so doing, we will be connecting with the higher good and building the foundation for a happier life.

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WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

SPIRITUAL MANIFESTATIONS

“Now to each one the manifestation of the Spirit is given for the common good.”

Paul (I Corinthians, 12:7)

With the revivification of pure Christianity, in the spiritist groups focused upon the teachings of Jesus, the same preoccupation exists today, with regard to mediumship, which once tormented the apprentices of earlier, apostolic times.

The majority of the workers involved in evangelization become anxious for the immediate development of their incipient faculties.

In certain centers they insist on achievements far superior to those which they are actually capable of achieving; in others, they dream of great phenomena.

Progress, however, does not come about through exterior acquisitions.

Let each individual enrich his own intimate illumination, intensifying his spiritual powers, through knowledge and through love, and he will enter into the possession of eternal treasures in a natural way.

Many apprentices would like to be great clairvoyants or admirable prognosticators of the future, motivated by the prospect of superiority; however, they do not even deign to meditate on the sweat needed to accomplish this sublime achievement.

They are inclined toward profit but do not reflect upon the effort required to obtain it. In that regard, it is interesting to recall that Simon Peter, whose spirit felt so happy to be with the Glorious Master in the Tabor, was not able to withstand the anguish endured by Jesus when he was flagellated at the pillar before his ascent of the hill of Calvary.

It is justifiable for the disciple to hope for and seek spiritual aggrandizement; however, whoever does have a humble spiritual faculty should not be unappreciative because a fellow student has a more expressive quality. Let each person work with the material they were given, convinced that the Supreme Lord does not take part in the activities of spiritual manifestations according to merely human whims, but rather, according to its general utility and usefulness.

(From the book *Our Daily Bread, item 162* - by the spirit Emmanuel through the medium Francisco Xavier - Translated by Jussara Korngold & Marie Levinson)



Lesson 3

Spiritist Concept and Classification of Mediumship

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Spiritist Concept and Classification of Mediumship or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

Spiritist Concept of Mediumship

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

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

It reveals the glory of nature.

It is majestic and impressive by its great and resounding sound.

However, in order to be able to become the foundation of greater benefits, it is indispensable that engineering appears, disciplining its tremendous force.

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

Thus it is with, mediumship.

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

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

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

However, in order for it to become a source of perennial assistance, it is imperative that the Spiritist Doctrine enlightens its manifestations and governs its impulses.

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

As the individual gradually understands that the tomb is an open door toward renovation, just as the cradle is the access toward experience, they grasp that their presence on the planet is a journey for their own progress, as well as that of the universe. In this great pilgrimage, we are all instruments of the forces with which we are in tune. Each person, with the sentiments that characterize their interior life, emits specific rays and lives in the spiritual wavelength with which they identify themselves. We are all mediums operating within the mental field that is appropriate to us: edifying if our thoughts flow in the direction of the superior life, or disturbing and depressing if we submit to the shadows of a primitive and tortured life. (13)

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



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

Upon accepting that mediumship as an evolutive achievement of the Spirit, a gift to the Spirit granted by God, for its spiritual growth, we should no longer view it under the optics of mysticism. People who possess more ostensive mediumistic faculties are not the chosen of the divinity.

Mediumship is neither an indication of sanctification, nor does it represent a divinatory characteristic. It simply constitutes a manner of entering into communication with souls who have previously lived on Earth. Mediums should, therefore, be more responsible than other people, because they possess the proof of the survival that is revealed to all through them.

The level of respect and the intensity of devotion that mediums dedicate to the task is what will be used to appraise them, so that those who are deserving may receive the high estimation and admiration of others, as occurs with anyone, whatever the nature (obscure or clear) of the activity to which they dedicate themselves (...).

Mediumship, (...) applied to the service of goodness, can become an instrument of light for its carrier, as well as for those who search for it. (12)

“God has given mediumship to human beings for a serious and useful purpose.”

The Spirits' Book by Allan Kardec

A mediumship that promotes and elevates the human being is the fundamental purpose of Spiritism. This is because, if on the one hand it enlightens and educates the medium, on the other hand, the Gospel of Jesus, lived intensely and deeply, propitiates the moral reformation necessary to ascend to the higher planes of life. Without the notion of responsibility, without devotion to the practice of goodness, without love of studying, without a persevering effort in our personal moral refinement, the liberating pilgrimage toward the peaks of life is impossible.

Hence, mediumship with Christ has the objective of opening the doors of the glorious perceptions of the Infinite, allowing Humanity to rise to the summit of progress. We will then, by practicing it accordingly, stimulate our evolvement and that of others, which is a goal greatly desired by all human beings. (13)

Mediumship, first and foremost, is an opportunity of service. It's a blessing from God, which allows us to make contact with the spiritual life. It is thanks to this interchange that we are able, while here, to be certain not only of survival after death, but also to have the necessary equilibrium to efficiently settle debts acquired in our previous incarnations. It is thanks to mediumship that human beings are able to receive reports from those who have preceded them in the journey back to erraticity. The spirits bring them trustworthy reports, directives for equilibrium, and the opportunity to redraw pathways using the lessons absorbed in the contact established with discarnate entities. Therefore, mediumship has a very important objective. It is thanks to it that human beings become conscious of their responsibilities as immortal spirits. As the apostle Paul affirmed, if the resurrection of Christ had not happened, in order to bring us the certainty of spiritual life, the message He gave us would be worthless. (10)

It is noteworthy to mention that there is no one type of mediumship more important than another,



nor mediums who are stronger than others. According to the apostle Paul of Tarsus, the mediumistic gift comes from one original source, and from the same Lord. A medium's importance is not conferred by the quantity of aptitudes manifested within that individual. What will make the medium spiritually greater is what is accomplished with the gifts one may have. (11)

In the Spiritist Doctrine a medium who is stronger than another does not exist. Nevertheless, there are those who are more dedicated than others, more fervent, mediums who are renouncing matter and making a great effort towards their self-improvement. That is what we have. It is this effort aimed at something higher, which gives the medium, or any other servant, better conditions to take the lead in the work. However, this does not mean that those who are coming behind are not able to reach them, by making the same effort. (11)

“The providential aim of spirit manifestation is to convince disbelievers that all does not end for human beings when their life on earth ends, and to give to believers a more correct idea regarding the future.”

What is Spiritism, by Allan Kardec, chap. 2, item 50, p. 170.

Classification of Mediumship According to Kardec

With regard to the classification of mediumship, Allan Kardec divides mediumistic phenomena into two main groups:

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

Mediumship of physical effect

Physical manifestations are those which result in effects that are perceptible to the senses, such as noises and the movement and displacement of solid objects. Some are spontaneous, i.e., independent of any human will, while others can be artificially induced. To start with, we will only consider the latter. The simplest effect, one of the first to be observed, is the circular movement imparted to a table. Using any other object as well may produce this effect, 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. (1)

Another phenomenon that frequently occurs, depending on the nature of the medium, is the production of raps within the heart of the wood, inside it, without there first having been any movement of the table itself. These raps, which are sometimes quite weak and other times very loud, may equally extend to other pieces of furniture in the room, to doors, walls and the ceiling. (2)

The first procedure, which may be called seesaw typtology, consists in the movement of a table which rises to one side and then drops to strike with the formerly upraised leg. To obtain this effect, the mediums rest their hands on the edge of the table. (3)

Sematology is the language of signs. It having been agreed, for example, that one strike means yes and two means no (the number does not matter), questions are then asked of the spirit (4)

Alphabetical typtology, consists in the indication of letters by means of raps. It was then possible to receive words, sentences and even entire discourses. (5)



It is easy to see that this procedure is very slow and requires quite some time for the longest communications. Being highly impractical, it is rarely utilized nowadays. One example of this kind of communication is the ouija board, but only people who have no knowledge of Spiritism employ it.

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

- a) Spirit Sounds (or pneumatophony) - are the cries of every kind and vocal sounds that imitate the human voice. (7)
- b) Direct Writing (or Pneumatography) - is the 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. (6) In Kardec's times, the direct writing was obtained in slate stone.
- c) Materialization of Spirits, apports and transports of objects and people; levitation of objects and people, among others, are phenomena of physical effects that occurred more often after the discarnation of Kardec (1869). With the scientific spiritist research conducted by William Crookes, it was possible for the first time to classify these phenomena (1870-73), because of the materialization of the Spirit Katie King (or Anne Morgan), through the mediumship of Florence Cook. (Spiritist Facts, by William Crookes)

Mediumship of intelligent effect

It is a characteristic of mediums who are more especially able to receive and transmit intelligent communications. (8)

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

- a) Hearing mediums - those who hear Spirits;
- b) Mediums of trance-communication or psychophony - Those who speak under the influence of spirits;
- c) Seeing mediums - those who see spirits while awake;
- d) Inspirational mediums - those who receive thoughts suggested by spirits, usually without being aware of it (commonly they are speakers);
- e) Presentiment mediums – Those who in certain circumstances have a vague intuition of future common occurrences; (9)
- f) Prophetic mediums - A variety of inspirational or prescient medium, who receive, with God's permission, and with greater precision than prescient mediums, a revelation of future events of general interest, and who are charged with transmitting it to others for instructive purposes; (9)
- g) Somnambulic mediums - those who are assisted by spirits while in a somnambulistic trance;
- h) Painting and drawing mediums - Those who paint or draw under the influence of spirits. We are referring to those who obtain serious works, because we could not apply this name to certain mediums whom mocking spirits cause to produce grotesque works that the least experienced student would disavow;
- i) Musical mediums - Those who compose or perform music under the influence of spirits;
- j) Mediums engaging in automatic-writing or psychography - Those who have the ability to write by themselves while under the influence of spirits.



Finally, at this time, we cannot overlook two important observations made by Kardec. The first one is that the division between physical and intellectual effect is not absolute, because, by analyzing the various phenomena produced under mediumistic influence, we see that all of them include a physical effect of some kind and that such effects almost always appear along with an intelligent effect of some kind. It is sometimes difficult to establish a dividing line between both categories, but this does not present a serious problem. (8)

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

Therefore, one can understand that mediumship is not an evolutive patrimony of the Spirit, whether it be incarnate or not; it represents a neutral force capable of elevating or lowering the individual according to the direction it receives.

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



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WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

THE HEALTHY DO NOT NEED A DOCTOR⁶

11. While Jesus was at table in the home of this man (Matthew), many publicans and sinners came to join Jesus and his disciples. Upon seeing this, the Pharisees said to his disciples, "Why does your Master eat with publicans and sinners?" But upon overhearing them, Jesus answered, "The healthy do not need a doctor, but the sick." (Mt. 9:10-12)

Jesus addressed mainly the poor and disinherited because they were the ones in greatest need of consolation; and the blind of good faith and humility because they asked to see, and not the proud who believed they possessed the full light and were in need of nothing. (See the Introduction: Publicans, Tax Collectors)

These words, like so many others, find their application in Spiritism. Sometimes people wonder why mediumship is granted to unworthy persons capable of making a bad use of it. It seems - they say - that a faculty this valuable should be the exclusive attribute of those of greater merit.

Let us first state that mediumship is connected to an organic disposition, with which any person may be endowed - just as that of seeing, hearing and speaking. People are capable of abusing any of them through their free will, and if God had granted speech, for example, only to those who were incapable of saying bad things, there would be more mute than speaking individuals. God has given faculties to humans and leaves them free to use them; however, he always punishes those who abuse them.

If the ability to communicate with spirits were granted only to the most worthy, who would dare to claim this quality? Moreover, where is the line between being worthy and being unworthy? Mediumship is given without distinction so that spirits may bring the light to all ranks, all classes of society, to the rich as well as to the poor; to the wise to strengthen them in the good, and to the corrupt in order to correct them. Are not these latter the sick who are in need of a doctor? Why would God, who does not want the death of sinners, deprive them of the help that could pull them from the mire? Good spirits thus come to help them, and their counsels, which they receive directly, are of a nature that will impress them more strongly than if they received them by different means. In order to save them the trouble of having to go far in search of the light, the benevolent God places it in their hands; are they not even guiltier if they do not consider it? Could they excuse themselves for lack of knowledge when they have written with their own hands, seen with their own eyes, heard with their own ears, and spoken with their own mouth their own condemnation? If they do not take advantage of it, they will be punished with the loss or perversion of their faculty, with evil spirits taking hold of them in order to obsess and deceive them. This will not lessen the real afflictions with which God smites unworthy servants and hearts hardened by pride and selfishness.

⁶ *The Gospel According to Spiritism*, Chapter 24, Item 11 & 12



Mediumship does not necessarily imply habitual communication with high order spirits. It is simply an aptitude that serves as a more flexible or less flexible instrument for spirits in general. Hence, good mediums are not those who communicate easily, but those who are attuned to good spirits and who are helped only by them. It is solely in this sense that the excellence of their moral qualities has complete power over mediumship.



Lesson 4

Mediumship Education and Unfoldment

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Mediumship Education and Unfoldment or read the text below with the participants: (30 minutes)
3. Quiz: Divide the class into groups and ask them to answer the questions. (10 minutes)
4. Distribute the Weekly Assignment
5. Passes, Final Prayer and Water

Mediumship

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

Anyone is entitled to be considered a "medium" if he or she is psychically sensitive and capable of receiving and responding to spirit control or influence. Likewise, anyone is entitled to the designation who is capable of freely generating a sufficient quantity of "psychic force," magnetism, prana, or whatever other name we may choose to apply to the force which is generated in the human organism, and is capable of being utilized by the spirits in order to produce mediumistic phenomena of the class usually referred to as "physical phenomena." As we have seen, the spirits themselves are not usually able to manufacture or generate by themselves the psychic force required to produce the said phenomena, but, on the contrary, must depend upon mediumistic individuals for such force.⁷

Mediumship appears spontaneously, by means of a safe constriction, through which the discarnate entity invites the mediums to the correct observance of its laws, causing the mediums to proceed upon the precious task. For these services they will experience tremendous gains in enlightenment and inner balance. At the same time, the mediums will be able to make amends for the negative consequences of acts committed in previous lives.

The emergence of mediumship can occur in two forms:

- **Spontaneous** - it will not generate great discomforts, whether physical or emotional, to the beginning medium;
- **Trial** - the mediums will experience emotional unbalances that will reflect in their physical bodies. Spiritual disturbances could occur.

At other times it will appear as an imposing trial from which an ampler relief will be possible for the medium, who, by dedicating themselves to the noble task of exercising their mediumship, will gain praise and titles of beneficence that will propitiate their peace.

Mediumship is, without a doubt, a powerful instrument, but it can also be transformed into a lamentable source of disturbance, according to the spiritual and moral level of those possessing such resource. (1)

⁷ *The Invisible Powers* by SWAMI BHAKTA VISHITA, 1919



The mediumship of trial is still the most common way of revealing an unfolding mediumship in our current level of evolvement. The appearance of mediumship does not depend on place, age, social condition or gender. It can appear during childhood, adolescence, youth, at a mature age or in the elderly. It can manifest itself in the Spiritist Center, at home, at any religious temple, or even in a person with strongly materialistic inclinations. (2)

The signs or symptoms that announce a mediumship will vary infinitely, as seen in:

- Unusual emotional reactions.
- An apparent sensation of disease.
- Shivering and discomfort.
- Strange emotional irritations. (2)

For instance, due to the blossoming of a mediumship process, several disturbances may occur, either organic, through disequilibrium and illnesses, or through emotional and psychiatric means, for instance fidgeting or uneasiness, due to the medium's physical-psychological constitution.

It is not mediumship that is responsible for these bodily disturbances, but the fluidic action from the Spirits that favors, or does not favor, the occurrence of dystonias, in accordance with the quality of its presentation.

On the other hand, when the spiritual action is of an elevated level, an aura of peace and well-being envelops the mediators, assisting them in preserving the energy that nourishes and supports them during their physical existence. (3)

Education and Unfoldment of Mediumship

Education or unfoldment of mediumship is the set of guided, educative actions for the correct practice of mediumship. The proper methods can be found in courses of study and education of mediumship, and in the works of the mediumship groups available in the Spiritist Centers.

Mediumship education can span an entire lifetime, because as the medium improves his or her skill, additional resources will be provided to him or her for the fulfillment of the assumed ministry.

Mediumship should not be the result of precipitation in this or that sector of doctrinal activity, because in such a matter spontaneity is essential, considering that the spiritual mentors are responsible for the psychic tasks. (The Comforter, item 384-Emmanuel/Francisco Xavier)

Leon Denis teaches that the individual has to undergo a complex preparation and observe certain rules of conduct in order to develop within oneself the precious gift of mediumship. It is necessary to cultivate intelligence, and to engage in meditation, recollection and detachment from human affairs.

The mediumistic faculty can develop through the practice of discipline, balance, and charitable and upright conduct.

While proper guidance, as provided by Spiritism, is important to the development of the medium's faculty, personal effort and intense dedication are also indispensable factors.

The education of mediumship requires, in the first place, knowledge acquired by the study of mediumship. Next, it requires moral education and, as a consequence, the exercise and



exemplification of Christian behavior, Christian because it is love in its most elevated expression that causes a person to find oneself by losing oneself. (Guidelines for Safety, item 102 - Divaldo Franco and Raul Teixeira)

All mediumistic abilities are susceptible to development, but nothing will be achieved if we miss the main conditions for it to work properly, which are work and perseverance, along with study, practice, calm and good will. (Mediums and Mediumship, Manoel de Miranda Philomena/Divaldo Franco.)

The best way to develop mediumship is not to worry about its development, but, rather, to prepare oneself morally and mentally so that the person may assume the commitment to become a developed medium. Such preparation may not be rushed. If mediumship does not appear spontaneously, in a natural way, it may be a sign that it is not time yet for it to appear. (Songs of the Heart-Cânticos do Coração, Volume II, p. 105.)

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

"Just as a drum or tambourine is incapable of being made to emit a tithe of what can be produced by means of a piano or a violin, in the way of music, so the differences in quality and conditions of the physical organisms, and in the degree of nervous and psychical sensibility of those who desire mediumship, render it improbable that any but a small proportion will develop such extreme susceptibility to spirit influence as will repay them for the time and self-sacrifice involved in the cultivation of their powers. We should keep in mind that wise spirits are ever ready to respond to the call of the earnest aspirant for spiritual truth. The nervous system of the medium, whatever his or her phase may be, has to be trained to respond to the will and the psychic force of the controlling spirit, just as much as the muscles of the musician or artist, and 'practice makes perfect' in the one case as well as in the other. Since mediumship is a strictly natural qualification, depending upon organic fitness and susceptibility, it is not a supernatural power or a special 'gift,' neither does it insure the moral purity, nor the intellectual ability, of the medium, any more than musical or artistic capabilities are evidences of the special intelligence or the high moral tone of their possessors."

It is important to keep in mind that *there are neither magic formulas nor special rituals that cause the blossoming of mediumship, which a person may have only in latent stage. Fostering mediumship development is both delicate and difficult, but it is very important work; people promoting such development must have knowledge regarding the subject, as well as an ability to observe, bolstered by vigilance, tact, determination and a great deal of sensibility. These attributes help to identify deviations and disequilibria that need to be promptly corrected, so as to prevent the future medium from acquiring mediumistic vices, and even emotional disturbances that are difficult to eliminate later on.* (4)

Oftentimes the individual is not always conveniently assisted as soon as his or her mediumship appears; either due to ignorance regarding the subject, which is most common fact, or due to disinterest or indifference of relatives and friends.

The truth is that at the beginning of its evolvement, the medium faces many conflicts. Oftentimes, they have no knowledge about Spiritism and mediumship, and have never approached a Spiritist Center.

Oftentimes the individual is not always conveniently assisted as soon as his or her mediumship



appears; either due to ignorance regarding the subject, which is, in fact, most common, or due to the disinterest or indifference of relatives and friends.

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

It is only after attempting to resolve their problems via conventional methods [by way of doctors and psychologists] that they finally approach Spiritism. When it occurs in this manner, these newcomers arrive at the Spiritist Center completely disoriented, still under the religious preconceptions that they had been taught for so long. They display incredulity, and insist that their problems be resolved overnight! They inquire if there is a stronger or more powerful Spiritist Center. They declare that they do not believe in the influence or effects caused by Spirits, affirming they do not wish to be mediums. It is natural that they proceed in this manner, because they are, at present, under a psychological disequilibrium.

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

It is also quite common to see the beginning mediums overcome by extraordinary enthusiasm, due to the impact received from the spiritual revelations that have suddenly been disclosed to them, requiring further understanding and assistance from the more experienced mediums, so that they do not become lost or confused by the communications of mischievous entities (5)

To assist the mediums in their mediumship education and development for the benefit of others and for themselves is not an easy task. It requires not only devotion from the spiritist director in these activities, but also mental clarity and knowledge in order to assist, with kindness and patience, the ones who present a trial mediumship. The spiritist directors must understand, above all, that, at the beginning of mediumship, the mediums will often times have to deal with inferior Spirits and should consider themselves happy when they are only frivolous Spirits. They should focus all their attention in order not to allow such Spirits to take charge, because if this occurs, it will not always be easy to get rid of them. This is such a crucial issue, especially at the beginning, that if preventive action is not taken seriously, the fruits of the most beautiful faculties could be forever lost. (6)

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

Those who give themselves unreservedly and carelessly to the practice of mediumship may be in great danger. Those who possess upright heart, enlightened and mature reason can reap unspeakable consolation and precious teachings. On the other hand, those who are inspired entirely by material interest, or that see in mediumship only an opportunity for amusement, may become the object of a multitude of deceptions and trickeries on the part of treacherous spirits that first will flatter their inclinations to gain their confidence, but later these spirits will overwhelm the incautious mediums with disappointment and mockery.

The unfoldment of mediumship, in essence, must be inner improvement, because only the medium's



improvement will enable the Spirit to manifest in a better way. (Chico Xavier in Goiania, question 23.)

The mediumistic faculty needs to be controlled, polished, and the mediums need to combat their imperfections, because the more moral, the more sensible and judicious they are, the better instrument for the Superior Spirits they will become. By following these rules they will make it possible for the enlightened Spirits to assist them and to protect them from the attacks of darkness, thus releasing them from unnecessary hurdles. It is therefore, a good advice to repeat to all mediums: educate yourselves, fight your addictions, including the mental ones, learn to be good, read uplifting books every day, and seek God through prayer. The moral improvement of the mediums represents their salvation, and the celestial help will illuminate their path towards redemption. (Chico Xavier - Songs of the Heart-Cânticos do Coração, Volume II.)

The Importance of Study and the Spiritist Center for Mediumship Unfoldment

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

The Spiritist Center is the most appropriate place for the unfoldment of the medianimic faculties, whose function is that of a school for the achievement of spiritual and moral advancement. The Spiritist Center is a place for study, fraternity, prayer and work, based on the Gospel of Jesus, under the light of the Spiritist Doctrine.

For the unfoldment of his or her mediumship, the student medium receives the assistance of spiritual benefactors, under the auspices of his or her Protective Spirit. The mediums' spirit-protector, or guardian angel, is the one whose mission is to follow each individual through the course of his or her life, and to aid him or her to progress. Its degree of advancement is always greater than that of its protégé. (7) The exercise of a spirit-protector's strength is more or less diminished by their position, which does not always permit it complete liberty of action.

The protective Spirit may also allow the assistance of sympathetic spirits. Sympathetic spirits are those who are drawn to each individual through personal affection, and by a similarity of attraction to goodness or to evil. The duration of their relationship with us usually depends on the circumstances. (7)

In the physical plane, the task of guiding the mediums is assigned to the instructors of the mediumship courses and to the directors of the mediumship meetings.

The incarnate's team in the Spiritist Center, whose task it is to formulate the education of the mediums, must be knowledgeable as to the nature of the work, in order to achieve good results. Those responsible for the orientation (the incarnate instructors) must have high moral values, and must be advanced scholars of the Spiritist Doctrine, particularly in the area of mediumship.

The formation of a good spiritist medium requires, not only the efforts on the part of the candidate for the task, but also the correct doctrinaire guidance and examples of Christian morality, from the instructors of the Spiritist Centers. Not complying with these established rules may be compared to desiring to work the iron when it is cold: we cannot enlighten or guide, if we personally are not adequately guided or prepared, or refrain from study. We cannot insist on manifestations of patience, tolerance or respect, if we still do not personally possess these virtues.

The education or unfoldment of mediumship is the work of a lifetime and, in fact, starts prior to



reincarnation, continuing throughout incarnated life, and beyond.

In the past this responsibility was based on initiative, that is, the instructor imparted his or her teachings in accordance with the disciple's receptivity and strength. The student progressed to more advanced studies of faculty development only if he or she consistently showed, along the process, at least the minimal conditions required for the proposed task.

Clearly today we don't need a guru to guide a disciple through the successive stages that lead to the ideal level. Spiritism has demystified the old occultism, and has rendered its basic knowledge accessible to the ordinary person. Yet, we should not forget that fostering mediumistic development still requires the supervision, the attention and the personal guidance of someone who has high moral values and the doctrinaire conditions to promote it. Note that, except in special cases, oneself should not attempt mediumship development, nor should it be attempted without the support of books that are essential for the understanding of its basic concepts.

However, it is possible for a medium trainee to slowly develop his or her faculties if placed in a harmonious and well-assisted group, wherein well-disciplined mediums are already fully active. The director of the group should keep him or herself open to such a possibility. Under no circumstance should mediumistic development be attempted through the aid of organizations that promise fast and amazing results in just a few lessons, or if based on suspicious books. Likewise, it is imprudent to push for development if the person does not have any inclination to study the subject in the books that comprise the Codification of Kardec, or the complimentary works of his followers. (4)

The individual who is determined to put mediumship ability into practice, once it has appeared, must bear in mind the significance of this faculty.

Therefore, the discarnate friends, who are truly and forever conscious of their own obligation under the Divine Laws, will be among the beings emphasizing to them the importance of the practice of goodness and service, study and discernment, because the mediumistic strength, in truth, cannot be of assistance or constructive when it distances itself from charity and without the proper illumination. (8)

A study on mediumship unfoldment has been addressed in several reliable books: especially in "The Mediums' Book," by Allan Kardec. Leon Denis also offers a priceless contribution not only in his book, "Within the Invisible," but in his other works as well. We also recommend Andre Luiz's books, "Mechanisms of Mediumship," "In the Domain of Mediumship," "Disobsession," and "Liberation." Finally, we suggest Martins Peralva's interpretive book, "Studying Mediumship."

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WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

BEGINNER MEDIUM

EMMANUEL

At the spiritual interchange, we find a big group of friends, who require special attention - the beginner mediums.

Many times, fascinated by excessive enthusiasm, flabbergasted by the impact of the spiritual revelations they receive, they ask for the understanding and the support of their more experienced brothers, so that they may avoid involvement in deceiving deceptions. We may persuade them to recognize that we are under the guidance of generous and wise Spirits, as assistants to authorities of service, awaiting their efficient and spontaneous help.

It is not within our level of competence to move on without the right preparation, even if supervised by respectable and competent mentors. As much as for all of us, each medium has the duty to study, in order to discern and to harvest the fruit of his good work.

The simple fact that mediums easily transmit commentaries and messages does not release them from responsibility for the presentation, orientation and application of the subject for which they become interpreters. It is imperative that they understand death does not change the human personality in its essence. Having access to the spheres where the disincarnate are still connected to the physical plane is similar to walking in a park on Earth, where there are intelligences of all kinds.

Permitted to enter realms of a superior order, the medium is summoned to exercise discernment and discipline, so that his faculties are improved and become clear, it being his duty to get rid of the "I want everything " and "I do everything" attitude that we are encouraged to embrace, when still immature in life, by those bent upon spreading insurrection and perturbation all around us.

Let us help the beginner mediums to realize that in mediumship, such as in any other earthly activity, there is no real knowledge where there isn't time devoted to learning, and that all duties are noble when the light of charity presides over their achievement.

To that end, let us guide them to instruct themselves in the healthy and liberating principles of the Spiritist Doctrine.

Mediums of phenomenon arise from all places and all positions. Mediums for the construction of happiness among individuals are only those who are authentic servants of Humanity.

XAVIER, Francisco Cândido & VIEIRA, Waldo. *Estude e Viva (Study and Live)*. By Emmanuel and André Luiz. 8. ed. Rio de Janeiro: FEB, 1996. Chap. 37, p. 210-211.



Lesson 5

Spirit, Matter and Fluids

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Spirit, Matter and Fluids or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

Allan Kardec wisely utilized a didactic methodology to impart the teachings of the Spirits, and starting with *The Spirits' Book*, which is the main book of the Spiritist Codification, presented to us the main elements of the Universe. He also addressed this important topic in the book, *Genesis*.

For the purpose of our study, before going further with mediumship, we need to review concepts that are pivotal to our understanding of the mechanics of mediumship. Thence, we are going to be addressing them in lessons 4 and 5.

According to *The Spirits' Book*, there are two general elements in the Universe: Spirit, Matter, but above all there is God, the creator and author of all. These three elements comprise the principle of all that exists - they are the universal trinity. But to the element of matter must be added the universal fluid, which plays an intermediary role between spirit and matter per se, since matter is too dense for spirit to act upon it directly. (1)

SPIRIT

According to Spiritism, the Spirit is the intelligent principle of the Universe, and Intelligence is one of spirit's essential attributes. (2), (3)

Spirits are incorporeal beings formed of quintessential matter, but matter existing in a state which has no analogue within the circle of your comprehension, and so ethereal that it could not be perceived by your senses. (4)

In fact, Spirits are individualizations of the intelligent principle, just as bodies are individualizations of the material principle. It is the time and manner of this formation that we do not know. (5)

Generally speaking, people have a mistaken idea about the make-up of spirits. They are not, as some believe, vague and indefinite beings, nor are they flames like will-o'-the-wisps or ghosts like in the tales of souls from another world. They are beings like we are, with a body like ours, but fluidic and invisible in its normal state. However, while the soul is united to the body during life, it possesses a two-fold envelope: one heavy, coarse and destructible, which is the body; the other fluidic, light and indestructible, called the perispirit. (6) This vehicle serves as a mold for the elaboration of the physical body.

Spirits' individual existences do not come to an end, because from the moment in which we were created, we will live eternally. (7) Every Spirit has a defined form, with a specific coloration and brightness, according to its degree of evolvement. (8) Matter does not constitute an obstacle to the Spirit. They can pass through anything: air, water, earth, fire, etc. (9) Spirits are of different orders,



according to their individual degree of self-purification. (10)

The whole difference between construction and creation is exactly this: that a thing constructed can only be loved after it is constructed; but a thing created is loved before it exists.

Charles Dickens

MATTER

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

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

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

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. (11)

In *The Spirits' Book* item 30 we have:

Does matter consist of one or many elements?

"One single primitive element. The bodies that you regard as simple are not true elements, but rather transformations of the primitive matter."

The creation of a thousand forests is in one acorn.

Ralph Waldo Emerson

Spiritism explains to us that all creation has its origin in the universal cosmic fluid that we can understand as being the divine plasma, product of the Creator. From the modifications occurred in the universal cosmic fluid, bodies, substances and others existent matters appear. They have as origin a primitive matter, also known as ether, or cosmic matter, or primitive cosmic matter.

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

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



Under an analogous basis, the human Intelligences who live around us utilize the same cosmic fluid, in permanent circulation in the Universe, for the Co-creation, in a lesser plan, assimilating the corpuscles of matter with the spiritual energy of their own, thus forming the physic-psychosomatic vehicle in which they will reincarnate, or modeling the civilizations that represent in the world the Incarnate Humanity and the Discarnate Humanity.

In addition, within the same basis, they also shape the shadowy places, due to the infernal purgation, generated by the unbalanced or criminal minds in the inferior and abysmal circles, and that represent agglutination of brief duration, in the microcosm in which they live, under the same principle of mental command that the Higher Intelligences shape the macrocosmic constructions, that defy the passage of the millenniums.

FLUID

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 circumstances and conditions, are known on Earth as gravity, cohesion, affinity, attraction, magnetism, and active electricity. The vibratory movements of this agent are known as sound, light, heat, etc. (12)

Thus, in the same way that there is only one simple, primitive substance, the generator of all bodies, but in which its combinations are diversified, all such forces depend on a universal law which is diversified in its effects, and which by eternal decree, was sovereignly imposed on creation to impress it with harmony and stability. (12)

In considering the forces per se, one can form a series, whose result, merging with the generatrix, is the universal law.

All these forces are eternal and universal like the creation. Being inherent to the cosmic fluid, they necessarily act in everything everywhere, modifying their actions through their simultaneousness or successiveness; they predominate here, they wane there; they are powerful and active at certain points, latent or hidden at others, but ultimately, they prepare, guide, conserve and destroy worlds in their various stages of life, and they govern the marvelous works of nature, wherever they take place, ensuring forevermore the eternal splendor of creation. (13)

Although, from another point of view, this fluid may be classed as forming part of the material element, it is, nevertheless, distinguished from that element by certain special properties of its own. If it could be classed simply and absolutely as matter, there would be no reason why spirit also should not be classed as matter. It is intermediary between spirit and matter. It is fluid, just as matter is matter, and is susceptible of being made, through its innumerable combinations with matter, under the directing action of spirit, to produce the infinite variety of things (...) (14)

The universal elementary principle offers two distinct states:

- a) That of etherization, or imponderability, (that cannot be weighed) which may be considered the normal primitive state; (15)
- b) That of materialization, or ponderability, (that has weight) which is in a certain way only consecutive to the former. The intermediary point is the



transformation of the fluid into tangible matter. However, even then there is still not a brusque transition, because our imponderable fluids may be regarded as a halfway phase between the two states. (15)

Each one of these two states necessarily gives place to special phenomena: to the latter belong those of the visible world (fluids of ponderability), and to the former those of the invisible world (spiritual). Some called *material phenomena* are, within the jurisdiction of science per se; the others, qualified as spirit or psychic phenomena because they are most especially connected with the existence of spirits, fall within the attributions of Spiritism. Nonetheless, since the spirit life and the corporeal life are constantly in contact with each other, the phenomena of these two orders often appear simultaneously. While in the incarnate state, people can perceive only the physic phenomena that are linked to the corporeal life; those of the exclusive domain of the spirit life are outside the physical senses and can be perceived only in the spirit state. (15)

Finally, it is noteworthy to mention that in the state of etherization (imponderability) the cosmic fluid is not uniform. Without ceasing to be ethereal, it undergoes modifications highly varied in kind and perhaps more numerous than in the state of tangible matter. These modifications comprise the different fluids, which even though proceeding from the same principle, are endowed with special properties, and give rise to the particular phenomena of the invisible world. (16)

Since everything is relative, these fluids have for spirits, who are fluidic themselves, an appearance as material as that of tangible objects for incarnates, and are to them what the substances of the terrestrial world are to us. They prepare and combine them to produce certain effects, just as incarnates do with their materials, although by means of different processes. (16)

The fluidic elements of the spirit world are outside the scope of our analytical instruments and the perception of our senses, which have been made for tangible matter and not ethereal matter. (8)

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

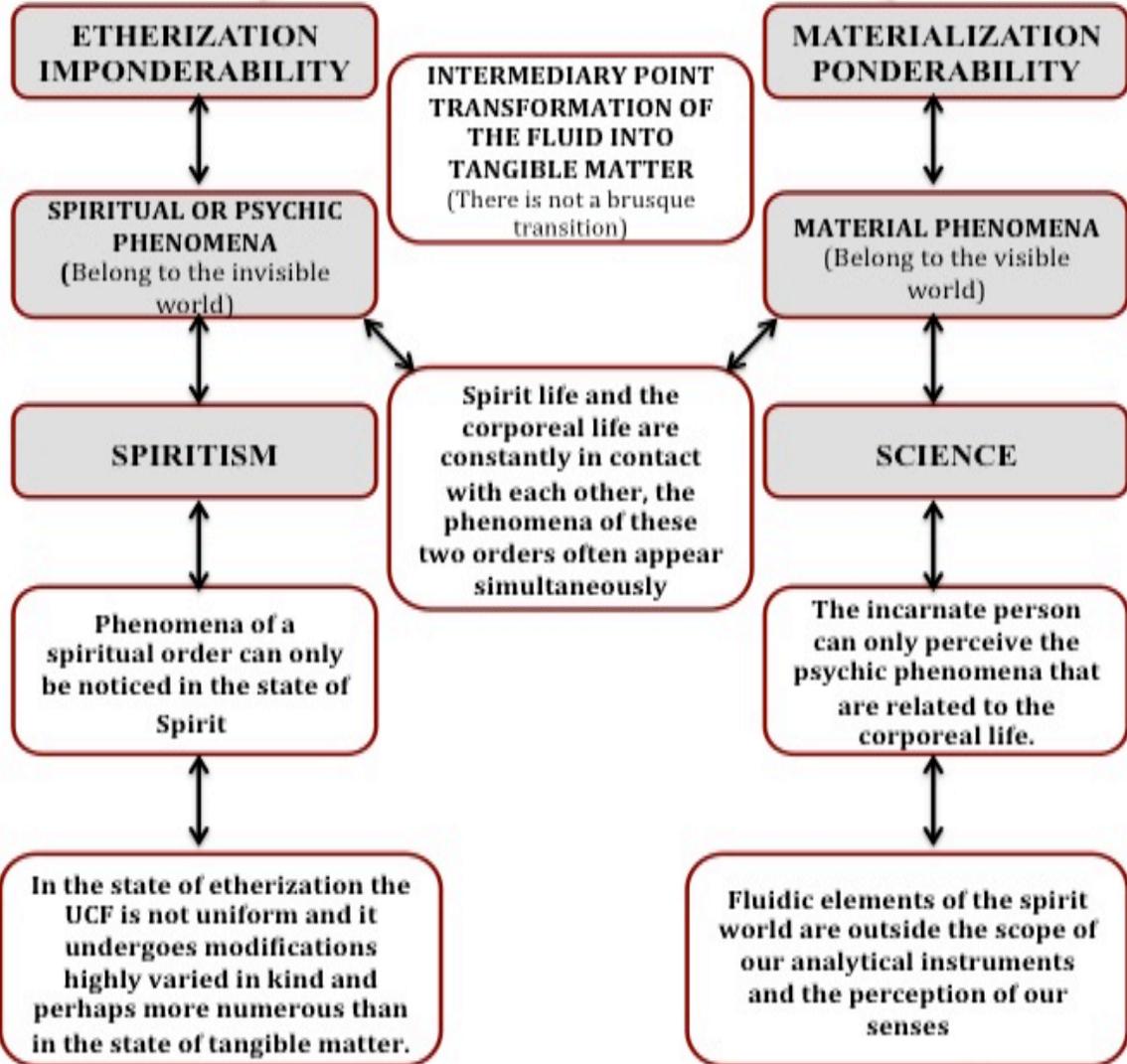
Love is anterior to life, posterior to death, initial of creation, and the exponent of breath.
Emily Dickinson



UNIVERSAL COSMIC FLUID

Elementary primitive substance, the generator of all bodies, whose modifications and transformations constitute the variety of bodies of nature.

It assumes two distinct states:



There is among the fluids of the spiritual world those intimately linked to the corporeal life.
 (Here we find the key of an immensity of phenomena that cannot be explained with the laws of matter)

Chart prepared by Jussara Korngold



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WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

CONSCIOUS MEDIUMS

If you are accustomed to a great inner silence, after the practice of a noble moral behavior, you will hear... You will be able to sense subtle psychic impressions that will seem to vibrate originating from the innermost reaches of the mind, flashing ideas, and at times creating a background, in which images and thoughts appear to take shape and become imprinted in the panels of your reflections coming from other intelligences...

Minds with powerful emissions, conscientious or not, come from all directions. Without a doubt, due to a process of coming in tune and maintaining a similar frequency band of interests, they will generate a healthful or a harmful interchange, in the reception and the transmission.

If you alter and elevate yourself through your thoughts, you will be able to attain nobler vibrations; if you become disturbed and harsh, you will become in tune with coarser energies.

When referring to mediumship, the relevant question is not that of the lucidity through a conscious mediumship or the sleep through an unconscious one, for the phenomenon to be authentic, but rather the attunement that result from the processes of mental entailing of the sensitive with the ideas and interests that better suit him.

Of little importance are the discussions and suspicions around the psychophonic or trance communication manifestations in and under the conscious control of the medium.

The relevance is encountered in the moral behavior of the medium, from which the contents of the message will evolve. This is so because, according to the mental thoughts and the psychic atmosphere within each medium, the Spirits will be attracted to and will be in tune with them through their similarity of thoughts and emotional needs.

Without a doubt, scrupulous attention must always guide the medium in all the tasks to which that individual sincerely dedicates her or himself. However, it is important to remember that excessive caution can be as pernicious as the lack of it.

Do not exclude yourself from the task of mediumship, if you are confronted by conflicts, due to the level of conscience in which, for the time being, you may find yourself immersed.

Try to rise to the task, sustained by your good intentions, relying on the postulates of the doctrinal knowledge, whose assistance and values will not permit you to stumble.

Under no circumstance should you cultivate groundless distrust in the ghosts of animism and mystification.

In every intellectual or physical medianimic manifestation you will always notice that some areas arise from the medium. It is normal and could not be different.



Mediumship, as the word implies, means to be an intermediary. The main objective is the progress of the mediator, as well as the progress of those who surround him in this or in the other plane of life. If you are conscientious of your responsibilities, and maintain mental lucidity during the occurrence of the phenomenon, you will not be led astray.

To be always vigilant is a way of assisting you in correcting excesses and exercise control over the possibility of abuses.

Gradually, through the continuous and methodical practice of your medianimic faculties, and through a righteous behavior in goodness, in addition to praying for guidance throughout the task, you will succeed and achieve the enjoyable uplifting results to which you are aspiring.

A conscious medium is much better suited for the work in the Field of Goodness, whose duties follow a balanced route, more so than the unconscious mediums, whose behavior reveals that they are irresponsible and foolish.

Being conscious or lucid during the trance does not hinder the performance of your assigned task. Jesus continues to be conscious of his duties, awaiting those individuals who, conscientiously and not as idle automatons, desire to cooperate in his Vineyard of Light.

FRANCO, Divaldo Pereira. Liberating Routes. By the Spirit Joanna de Ângelis.
Salvador [BA]: Publishing company Alvorada, 1978, p. 139-140.



Lesson 6

Perispirit⁸

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Perispirit and Vital Principle, or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

The study of the perispirit represents one of the most important subjects with regard to the understanding of mediumistic phenomena.

PERISPIRIT

The perispirit is the spiritual body - the spirit's fluidic, vaporous, quintessential, semi-material envelope, having both flexibility and expandability. Under the command and direction of this spiritual body, which accompanies the spirit throughout its entire existence², the spirit exercises important functions. It is the perispirit that allows the spirit to act upon matter, and for matter to act upon it.

Perispirit (Greek peri, around): the semi-material envelope of the Spirit. Embodied within living beings in the material world, the perispirit serves as a link or intermediary between spirit and matter (physical body). In wandering spirits (i.e. those living in the spiritual world), the body fluid is the perispirit of the Spirit.

In the West, according to current thinking, the perispirit is the astral body. In the Gospels, it is the "spiritual body". In the East, the concept of an energy body is found in reiki and resembles the qi of China.⁹

Its first use was in a commentary furnished by Kardec on the answer given by the spirits to the 93rd question of *The Spirits' Book*:

Is the spirit fundamentally without a covering, or as some insist, is it surrounded by some kind of substance?

"The spirit is surrounded by a substance that might look vaporous to you but which is still quite dense to us. Nevertheless, it is sufficiently vaporous to be able to raise itself up into the atmosphere and travel to wherever it wants to go."

As a fruit seed is encased within the perisperm, the spirit per se is surrounded by an envelope, which, by comparison, may be called the perispirit.

⁸ This lesson was based on the course written in Portuguese by the Brazilian Spiritist Federation, (Program 1, module 2, lesson 2 and Program 1, module 3, lesson 2), *The Spirits' Book and Genesis* – by Allan Kardec

⁹ <http://godsguarantees.com/perispirit>



This was a breakthrough concept, since the spirit had not been previously thought of as distinct from its form (the ghost one saw was considered to be "the ghost itself", not the appearance of a ghost). Kardec, then, was compelled to develop further the notion, especially by given "scientific" fundamentals to his theory. He studied the properties of what were then called "fluids" (electricity, magnetism, heat) and broadened the research to include those he termed "psychic" or "spiritual fluids".¹⁰

The perispirit serves as an intermediary between the Spirit and the body. It is the organ that transmits all sensations. Relative to the sensations coming from the exterior, we can say that the body receives an impression; the perispirit transmits it and the Spirit, i.e. the sensitive and intelligent being, receives it. When the act comes from the Spirit's initiative, we can say that the Spirit desires, the perispirit transmits, and the body executes. (1)

In the Bible, St. Paul calls the perispirit the "spiritual body".

*It is sown a natural body; it is raised a spiritual body.
There is a natural body and there is a spiritual body.
(Paul -Corinthians – 15:44)*

The discarnate Spirit does not act directly upon material bodies, for its abstract nature does not allow it to do so. The perispirit is the tie that links them both, for while it is influenced, on the one hand, by thought, on the other hand it contacts matter. The perispirit transmits the Spirit's conscious and unconscious orders for the physical body to perform, whereas the astral body takes the sensations collected by the physical body for the soul to evaluate.

In *The Spirits' Book* Kardec asks the spirits:

How does the soul assert its individuality, since it no longer has a material body?

"It still has a semi-material body peculiar to itself, which it draws from the atmosphere of its planet and which represents the appearance of its last incarnation - its perispirit." (Question 150-a)

Is there anything in human beings besides a soul and a body?

"Yes, there is the link by which the soul and the body are connected."

Can you describe this link?

"It is semi-material. In other words, it is, by nature, midway between soul and body. Without it, soul and body could not communicate with each other. This is, in fact, the purpose of the link; it enables the spirit to act on matter and matter to act on the spirit." (Question 135 and 135-a)

GENERAL CHARACTERISTICS OF THE PERISPIRIT

1. The perispirit and the physical body originate from the universal cosmic fluid

The perispirit, or fluidic body of the spirit (incarnate or discarnate), is one of the most important products of the cosmic fluid: it is a condensation of this fluid around a focal point of intelligence or soul. (...) We have already seen that the corporeal body also has its origin in this same fluid, which is condensed and transformed into tangible matter.

In the perispirit the molecular transformation operates differently because the fluid retains its imponderability and ethereal qualities. The perispiritual body and corporeal body thus have their source in the same primitive element; both are matter, although in two different states. (2)

¹⁰ <http://en.wikipedia.org/wiki/Perispirit>



2. The perispirit is the fluidic envelope of the Spirit, and is of a semi material nature.

Due to its spiritual essence, the spirit is an indefinite abstract being that cannot act directly upon matter; it needs an intermediary. This intermediary is the fluidic envelope, which is, in a certain way, an integral part of the spirit, a semi-material envelope, which one could say it is linked to by its origin and to spirituality by its ethereal nature. Like all matter, it is drawn from the universal cosmic fluid, which, in this instance, undergoes a special modification. This envelope, designated by the name perispirit, makes the spirit - an abstract being - into a concrete, defined being, that is perceptible to thought. It renders it capable of acting upon tangible matter. (3)

3. The way that the perispirit is linked to the physical body of the incarnate

When the spirit must incarnate in a human body that is about to be formed, a fluidic tie, which is nothing more than an extension of its perispirit, connects it to the zygote, to which is attracted by an irresistible force from the moment of conception. As the fetus develops, the tie tightens. Under the influence of the fetus's vital material principle, the perispirit, which possesses certain properties of matter, is united, molecule by molecule, to the body that is forming; a fact from which one may deduce that the spirit, through the perispirit, "takes root" in the fetus, much as a plant takes root in the soil. When the fetus is fully developed, the union is complete, and the incarnate being thus formed is born to external life. (4)

In the process of reincarnation, it is opportune to remember that the uterus represents a psychic vase of elevated magnetic power, or what might be described as a living mold destined to the making of the forms, under the creative influence of the Divine Goodness that continually offers us resources for the development of Wisdom and Love. This vase attracts the soul in need of reincarnation and which possesses affinity with it, reproducing its dense body, in time and space, similar to the soil that swallows the seed, donating its minerals and nutrients so as to enable a new germination, consonant to its own characteristics. (5)

4. The manner in which the detachment of the perispirit occurs, in the process of death

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

By an opposite effect, this union between the perispirit and corporeal matter (a union that had been completed under the influence of the zygote's vital principle) terminates when this principle ceases to exist due to the disorganization of the body (...).

Then, the perispirit disengages from the body, molecule by molecule, in the same manner as when it was uniting, and the spirit is set free. Thus, it is not the departure of the spirit that causes the death of the body; rather, the death of the body is what causes the departure of the spirit. (6)

5. Constitutive elements of the perispirit

(...) Spirits extract their perispirit from the environment in which they find themselves, which means that this envelope is formed from environmental fluids. The result is that the compositional elements of the perispirit must vary according to the different worlds. (7)

There are some Spirits whose fluidic envelopes, even though quite ethereal and imponderable with respect to tangible matter, are still too heavy -- if we may so express ourselves - with respect to the spirit world to allow them to leave their environment. In



this category one must include those whose perispirit is so dense that they confuse it with their corporeal body, and so they believe, for that reason, that they are still among the living. These spirits -- and there is a great number of them -- remain on earth's surface like incarnates, believing they are still minding their earthy concerns. Others, although a little more dematerialized, are not sufficiently so to be able to ascend above the terrestrial realms.

Highly evolved spirits, on the other hand, can go to lower worlds, and can even incarnate on them. They draw, from the compositional elements of the world they enter, the materials needed to form the fluidic and corporeal envelope that is appropriate to the environment in which they find themselves. They are like great lords who leave their fine clothes in order to don, temporarily, the garb of serfs, but without ceasing to be great lords because of it. (8)

In passing from one world to another, spirits change this envelope as needed, just as we change our clothes when we go from summer to winter or from pole to equator. When they come to visit us, the more evolved spirits assume a terrestrial perispirit, and so their perceptions are similar to those of common spirits. (The Spirits' Book, item 257)

Thus, the Spirit removes from the planet where it lives, whether incarnate or discarnate, the necessary elements to organize its perispirit. (9)

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

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 or the space surrounding it. (10)

6. Relation of perispirit with the elements of Nature

The perispirit is the link that unites the spirit with the matter of the body. It is drawn from the environment, from the universal fluid. At the same time, it contains electricity, magnetic fluid and to a certain extent, inert matter itself. We could say that it is the quintessence of matter. It is the beginning of organic life, but not of intellectual life, because that belongs to the spirit. The perispirit is also the agent of external sensations. In the body, these sensations are localized in the organs that serve as their channels. When the body is destroyed, the sensations become generalized. (11)

During life, the body receives impressions and transmits them to the spirit via the perispirit, which probably comprises what is called the neural fluid. When it is dead, the body no longer feels anything, because it has neither the spirit nor the perispirit. The perispirit, when disengaged from the body, experiences sensation, but since sensation no longer reaches it via a limited channel, it becomes generalized. (12)

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

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

7. Perispirit and the moral evolution of the Spirit

The nature of the fluidic envelope always has to do with the spirit's degree of moral advancement. Less evolved spirits cannot change envelopes at will, and, consequently, cannot go at will from one world to another. (15)

Spirits extract their perispirit from the environment in which they find themselves, which means that this envelope is formed from environmental fluids. The result is that the compositional elements of the perispirit must vary according to the different worlds. Since Jupiter is indicated as being a highly evolved world when compared to Earth, and is an orb



where corporeal life does not have the materiality of our own, perispiritual envelopes there must be of an infinitely more quintessentialized nature than upon the Earth. So, just as we could not exist on that world with our corporeal bodies, neither could our spirits go there with their earthly perispirit. When the spirit emigrates from the Earth, it also leaves behind its fluidic envelope and puts on another that is suited to the world where it is going. (16)

It also becomes evident that the perispiritual envelope of the same spirit changes with its progress in each incarnation even if it incarnates in the same environment (...). (17)

8. Perispirit and Vital Fluid

There is, in organic matter, a special, elusive principle, which has not yet been defined: the vital principle. (18)

Is the vital principle something distinct, with an existence of its own? Or rather, going back to the theory of a sole generative element, is the vital principle a particular state, one of the modifications of the universal cosmic fluid, which then becomes the life principle, just as it becomes light, fire, heat, and electricity? (19)

The activity of the vital principle is maintained during life by the activity of the organs, just as the rotating movement of a wheel maintains heat. When this action ceases, because of death, the vital principle is extinguished like the heat when the wheel stops turning. However, the effect produced on the molecular state of the body by the vital principle persists after the extinction of the principle, just as the carbonization of wood persists after the extinction of the heat. (20)

We have taken for comparison the heat produced by the movement of a wheel because it is a commonplace effect, familiar to all and easy to understand. However, it would be more precise to say that, in the combination of elements to form organic bodies, electricity is produced. Organic bodies would thus be veritable electric batteries, which function as long as the components of these batteries can sustain the conditions required to produce electricity, that is, life; and which stop when such conditions cease, that is, death. According to this, the vital principle would be but a particular type of electricity called animal electricity, released during life by the activity of the organs, and whose production ceases upon death by the cessation of such action. (21)

In the spiritual plane, the discarnate individual will deal more directly with a living [vital] and multiform fluid, ardent and unstoppable born out its own soul. For this reason we can, up to a certain extent, define it as being a by-product of the universal cosmic fluid absorbed by the human mind, in a vital process similar to breathing, through which, the individual assimilates the emanated force of the Creator, scattered throughout the Cosmo, transubstantiating it, under its own responsibility, to influence the Creation, starting from itself.

This fluid is its own continuous thought, generating unimaginable potential energy. (22)

9. Are the aura and the perispirit the same?

"They are not the same thing, nor do they fulfill the same functions; the former disappears with the death of the physical body, while the second survives the physical body's disintegration and accompanies the spirit to the invisible world. The human aura would be the [outward] radiation of the perispiritual body, and its colors vary in intensity and shade, according to the state of health and the greater or lesser spiritualization of the human being."



“The perispirit organizes matter, conserves and stores all traces of the past.”

Gabriel Delanne

PROPERTIES AND FUNCTIONS OF THE PERISPIRIT

The main properties of the perispirit can be thus summarized:

- **Pliability** – refers to the morphologic changes that occur as a result of ongoing mental commands of the Spirit. Due to this property, the perispirit is able to expand and exteriorize in the out-of-body phenomena and in its fluidic donations.
- **Density** – is the property that measures the weight (ponderability) and luminosity (mental vibratory frequency); both related to the evolution of the Spirit.
- **Penetrability** – is the ability to cross through physical barriers, if the required mental conditions exist.
- **Visibility** – the perispirit is normally invisible to incarnate Spirits; less evolved discarnate Spirits can only perceive the perispirits of those who are at the same level or at levels inferior to their own. Such visibility is a natural occurrence among Superior Spirits.
- **Sensitivity** – is the property of perceiving sensations, feelings and emotions. These perceptions are not captured by means of specific organs, but, rather, are “sensed” throughout the perispiritual body.
- **Bicorporeity or out-of-body experience** – represents the property of the Spirit whereby it becomes two, that is to say, the physical body is sighted in one place (generally sleeping in a bed) and the perispirit is seen at another place.
- **Unicity** – means that each person carries in their own perispirit the sum of its evolutionary achievements. Therefore, no two perispirits are the same.
- **Changeability** – is the property that allows changes in the perispirit as a result of the evolutive process. This changeability occurs with regard to the substance, the form and the perispiritual structure.

The functions of the perispirit can be divided into four parts: instrumental, individualized, organizer and sustaining.

The *individualized* function allows the perispirit to be the linking element between the Spirit and the physical body. The *instrumental* function allows the interaction of the Spirit with both the spiritual and physical worlds. The *individualized* function is related to the history and the evolutionary achievements of the person and it presents peculiar characteristics to the identification of each individual.

The *organizer function* is related to the role of mold that the perispirit exerts, determining the morphologic and hereditary lines of the physical body. This function guarantees the manifestation of the law of cause and effect.

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

In the next lesson we will address more specifically the role of the perispirit in mediumistic manifestations.

“In this vital sketch, not visible to us, it is traced the ideal drawing of a body.

Claude Bernard



*PERISPIRIT: Astral Body, Casual Body and Vital Body*¹¹

The perispirit is formed by the astral body, casual body and vital body, being the first one the wrapping of the spirit itself, the second one is the result of the actions lived and the third one the etheric double or the link between the spirit and matter, responsible for the circulation of the vital fluid or ectoplasm. The perispirit or spiritual body is still an organized body, representing the fundamental model of existence for the human being and still exists beyond the grave lingering in the region of its own, according to its specific weight

The matter, of which it is composed, although invisible to human eyes, has “atoms” in another vibrational state. The elements that make part of its constitution also obey a periodic table similar to Mendeleev’s chemical elements of physical matter.

The envelope of the Spirit is formed of an electromagnetic tunic that contains layers similar to those of an onion, among which, the casual body, which has the finality of retaining the result of all actions of the soul and functions according to the law of action and reaction.

The layers that compose the perispirit are not each within the other, as if they were tubes that fit together, but they are electromagnetic stratifications which interlink and communicate among each other. In the structure of the casual body are thus stored the balances and unbalances of the spirit, which will influence directly over its health, whatever plane the spirit is found: physical plane or spiritual plane. In the CASUAL BODY remain all negative actions that we have to redo.

The casual body is then directly responsible for the appearance of diseases, and these ultimately are ways that the spirit has to purge or to take out of its innermost the dirtiness in store. Therefore, in the medical-spiritist paradigm, the physical body is seen as a filter for impurities. Without it, spiritual evolution would not be possible.

In the case of André Luiz, he had gone through the Lower Zones [Umbral], leaving behind there toxics residues brought from earth and that could not be brought to the third sphere, on his admission in the hospital, in order not to contaminate the superior regions. With the hospital treatment received in the colony *Nosso Lar*, he sought to get rid of more unbalances in order to get relative health and having full strength for working. He continues however to keep in the casual body the dirtiness to be cleaned in the next incarnations.

In order for André Luiz to understand the existence of the Lower Zones [Umbral] and its finality, Lísias, in the chapter 12 of the book *Nosso Lar*, taught him something important about the spiritual body:

Imagine each one of us; being reborn in the planet, we are bearers of a dirty fact, to be washed in the tank of human life. This dirty clothes is the casual body, woven by our hands in previous experiences. Sharing again the blessings of earthly opportunity, we forget however the essential objective, and instead of purifying ourselves through the effort of the washing, we march on even more contracting new debts and slaving ourselves in true slavery.

Lísias points out here one of the components of the perispirit, the casual body. In it are expressed all good and bad actions that the soul practices and it will make part of his spiritual body; they are acquired assets. Wherever the spirit goes, both on the earthly crust or the spiritual realm, it will bring the casual body as an intrinsic part of its perispirit, until it purifies totally and becomes only an expression of light.

¹¹ Excerpted from the book *A Luz do Eterno Reencontro, - Uma viagem por Nosso Lar*, by Dra. Marlene Nobre, published by FE, 2011



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WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

THE COMMANDMENTS TO BE OBSERVED BY MEDIUMS

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

XAVIER, Francisco Cândido & VIEIRA, Waldo. From the book, *The Spirit of Truth*, by the Spirit Andre Luiz. - Chap. 5



Lesson 7

Perispirit and Mediumistic Manifestations¹²

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Perispirit and Mediumistic Manifestations, or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

PERISPIRIT - INSTRUMENT FOR THE PHENOMENA OF MEDIUMSHIP

The perispirit is a fundamental instrument in the communications between the spiritual and physical planes. This applies for mediumistic phenomena of both intelligent and physical effects.

The perispirit is not found enclosed within the limits of the physical body, as if it were in a box. Due to its fluidic nature, it is expandable, radiates outward, and forms around the body a sort of atmosphere allowing thought and will power to more or less expand. It follows that there are people who, without being in physical contact, may find themselves in contact, through their perispirit, with others, exchanging expressions with them and, sometimes, thoughts, through means of intuition.

Allan Kardec writes¹³:

"It is by means of the perispirit that spirits act upon inert matter and produce all manner of manifestations of differing phenomena. Its ethereal nature does not present an obstacle, once we recognize that gases and other imponderable fluids power the most potent of motors. There isn't, then, any motive for surprise when, through this means, the Spirits produce certain physical effects such as raps, and all types of noises, lifting, transport or throwing of objects (...).

The spirits, acting upon matter, can manifest themselves in various and differing ways; through physical effects, like noises and the movement of objects; through the transmission of thought, through vision or hearing, through words, or through touch, writings, drawings, music, etc., in other words, through all the means possible of putting them in contact with human beings."

Spirits communicate with incarnates through mediumship. The medium and the communicant Spirit interact with one another through their respective perispirit and exchange impressions and feelings.

During ordinary mediumistic communications, the suffering or needy Spirit can be of a moral and intellectual degree inferior to that of the medium who is transmitting the message. In this case, a fluidic link is established between the medium and the communicant Spirit through which the medium, similar to a nurse, allows the Spirit to portray and transmit to those present, its pains, feelings, difficulties, and its degree of moral-intellectual understanding. This link between the Spirit and the medium, and the consequent manifestation of its state - via the perispirit - is only possible with the consent of the medium, who attends to the request (consciously or not) of the communicant Spirit.

¹² This lesson was based on the course written in Portuguese by the Brazilian Spiritist Federation

¹³ "Posthumous Works", Manifestations of the Spirits, items 13 and 14



The role of the perispirit in the physical manifestations

The Spirit produces the movement of a solid body by combining a portion of the universal fluid with the fluid emitted by the medium. It is this combination that makes the movement possible. (1)

Saint Louis' Spirit explains it:

When a table moves underneath your hands, it is because the spirit who has been evoked has taken enough of the universal fluid to infuse the table with artificial life. Having prepared the table in this way, the spirit attracts it and moves it under the influence of its own fluid, which it emits by exerting its own will. When the object that it wants to move is too heavy for it, it asks for the help of other spirits who possess similar characteristics. Because of its ethereal nature, the spirit in and of itself cannot act upon dense matter without some kind of intermediary; that is, without the link that connects it to matter.

This link is what you call the perispirit and it provides the key to all physical spirit phenomena (...). (2)

The Spirits who provoke these physical phenomena are always of a less evolved nature that is not yet entirely free of material influences. (3)

We have already stated that the density of the perispirit, if one may say so, varies according to the nature of the various worlds. It also seems to vary on the same world according to different individuals. In morally advanced spirits, it is subtler and comes close to the perispirit of high order entities. On the other hand, in low order spirits it is closer to matter (...). This density of the perispirit, which causes it to have a greater affinity to matter, is what enables low order spirits to be more skillful at physical manifestations. (4)

Saint Louis also explains that it is necessary for a combination of the medianimic and the spiritual fluids to take place in this type of manifestation.

I have already said that the medium's own fluid is combined with the universal fluid accumulated by the spirit. The uniting of both the animalized and universal fluids is required in order to endow the table with life. However, you must not forget that this life is only momentary. It stops with the cessation of the fluids' action, and often before the process is fully completed - as soon as the amount of the fluids is no longer sufficient to animate the table. (5)

In the phenomenon of apportation - another type of the phenomena of physical effects - there is a benevolent intention behind the action of the spirit who produces it, evidenced by the almost invariably pleasing nature of the objects that are materialized, and by the gentle and often delicate manner in which they are carried. The phenomenon consists in the spontaneous appearance of objects that were not in the meeting place a few moments previously. They are usually flowers, but sometimes fruit, candy, jewelry, etc. (6)

Kardec explains the following with respect to the phenomenon.

In order to experience phenomena of this order, it is indispensable to employ mediums whom I shall call 'sensitives', who are gifted to the highest degree with the mediumistic faculties of expansion and penetrability. The easily-excitable nervous system of these mediums enables them, by means of certain vibrations, to profusely project their animalized fluid (vital fluid, ectoplasm) all around them. (7)



Hence, a certain affinity, a certain analogy, in a word, a certain similarity must exist that enables the expansive part of the perispiritual fluid of the medium to mix, unite and combine with that of the spirit who desires to perform an apportionation. This fusion must occur in such a way that the resultant force becomes, so to speak, one (...). (8)

This phenomenon displays a highly remarkable characteristic: some mediums can only obtain it while in a somnambulistic state (trance) - an easily explainable fact. Somnambulists display a natural release, a sort of isolation of their spirit and perispirit, which will facilitate the combining of the required fluids. (9)

We can thus understand why the phenomenon of apportionation is still a rarity.

Ernesto Bozzano, in the book Phenomena of Apportionation, presents a meticulous study of this medianimic form of manifestation.

The perispirit also plays an important role in apparitions of a vaporous or tangible nature.

The role of the perispirit in the visual manifestations

In order to analyze the role of the perispirit in visual manifestations let us refer to the explanation given to Allan Kardec by the Spirits of the Codification. (10)

The key to understanding how the Spirit becomes visible resides in the properties of the perispirit, which can undergo as many modifications as the spirit sees fit. (10)

In the material state in which we find ourselves, that is, in reincarnation, we can only see a Spirit if it makes itself visible to our medianimic vision by means of our respective perispirits. (11)

The Spirits of the Codification explain to us that spirits can only manifest themselves with the aid of their semi-material envelope (perispirit), which is the intermediary through which they act upon our senses. Under this envelope, they can appear in human form or any other, whether in dreams or in the waking state, whether in full light or in darkness. (11)

How can a spirit render itself visible?

“The principle is the same as for all other manifestations. It resides in the properties of the perispirit, which can undergo as many modifications as the spirit sees fit.” (MB-Item 100, question 21)

Can a spirit per se make itself visible or can it only do so with the aid of the perispirit?

“In your material state, spirits can only manifest themselves with the aid of their semi-material envelope, which is the intermediary through which they act upon your senses. Under this envelope, they can appear in human form or any other, whether in dreams or in the waking state, whether in full light or in darkness.” (MB-Item 100, question 22)

Could we say that it is through a condensation of the perispirit’s fluid that the spirit makes itself visible?

“Condensation is not the right word. It only serves to make a comparison that can help you understand the phenomenon, while in reality there is no actual condensation. The combining of fluids produces a special condition in the perispirit which has no analogy for you but which renders the spirit visible nonetheless.” (MB-Item 100, question 23)



What does the faculty for seeing spirits in the waking state depend on?

“It depends on the organism and the greater or lesser ease with which the fluid of the seer combines with that of the spirit. Hence, it is not enough for the spirit simply to want to show itself; the spirit must find the required aptitude in the individual to whom it wants to show itself.” (MB-Item 100, question 26)

The role of the perispirit in bi-corporeality (bi-location) and in transfiguration

Bi-corporeality and transfiguration are two varieties of visual manifestations. (...) Both are based upon the principle that everything that has been stated concerning the properties of the perispirit after death applies to the perispirit of during life (incarnated) as well. We know that during sleep the spirit partially recovers its freedom; i.e., it isolates itself from the body, and it is in this state that we often have the opportunity to observe it. But the spirits of both the living and the dead always retain their semi-material envelopes, which, via the same causes referred to earlier, can acquire visibility and tangibility. (11)

Since the incarnated Spirit has a perispiritual envelope, the bi-location can be provoked by leaving the body while it is in the sleep state, and once the dislocation has occurred, oneself will become visible and tangible in another location, far from the physical body.

There are two examples of this occurring, not in popular legends, but in ecclesiastical history. St. Alfonso of Liguori was canonized before the time normally required for having shown himself simultaneously in two different places, which was regarded as a miracle.

While St. Anthony of Padua was preaching on one occasion in Spain, his father, who was in Padua, was being led to his death after having been accused of murder. St. Anthony appeared at that moment, proved his father’s innocence and made known the identity of the true criminal, who was later put to death. It was proven that at the time, St. Anthony had not left Spain. (12)

Transfiguration is equally linked to the properties of the perispirit, which permits the medium to modify his/her appearance or physiology upon the action of a communicating Entity. *We accept in principle that the spirit can give its perispirit any appearance it chooses, and by modifying its molecular arrangement it can render it visible and tangible, and, consequently, opaque; that while separated from the body, the perispirit of a living individual can undergo the same transformations, and that this change of state occurs through a combining of fluids.* (13)

The phenomenon of transfiguration is quite rare

The role of the perispirit in the manifestations of an intellectual nature

In this category, the perispirit plays the role of an intermediary between the ideas and the mental processes of elaboration of the communicating Spirit and the medium. The larger link between both entities happens on the mental plane. The expression of ideas, and the content of the messages are manifested through the perispirit.

The medium’s perispirit transmits the thoughts, feelings, emotional state of happiness or sadness, pain or peace, disharmony or unbalance of the communicating Spirit to those in the mediumship meeting.



Let's once more emphasize that only study and work form the most adequate basis for mediumship development, thus firmly structuring the educational process of the soul and the heart of each medium.

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11. _____. Bi-corporeality and transfiguration. Chap. VII, item 114
12. _____. Item 119
13. _____. Item 123



WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

MEDIUMSHIP

“In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.
(Acts, 2:17)

On the day of Pentecost, Jerusalem was full of outsiders. Sons of Mesopotamia, Phrygia, Libya, Egypt, Cretans, Arabians, Persians and Romans gathered together in a large square, while the humble disciples of the Nazarene announced the Good News, assisting each group from the crowd in their particular language.

A wave of surprise and happiness invaded people's spirits.

During the divine concert, some skeptical people attributed the observed revelation to craziness and inebriation. Simon Peter distinguished himself from the others by clarifying that it's the light promised by heaven to illuminate the darkness of the flesh.

Since then, the clarifying lights of Pentecost have unceasingly brightened the world.

As a result, from this day on, the disciples, who were previously fragile and indecisive, became confident, curing the sick, uplifting the spirits of the unfortunate, and speaking also to the kings of the Earth on behalf of the Lord.

Jesus' power renewed the disciples' depleted energies.

The era of mediumship, which has been the support of all achievements of Christianity throughout the centuries, was thus established.

However, the moral failures of humanity, which have blocked humanity's progress for centuries, have prevailed against its influence up to the present day.

But it is in mediumship, the glorious light from heaven offered to humankind on the day of Pentecost, that every spiritual edification from sincere communities of Christ's doctrine is illuminated. In addition, it is mediumship, transferred from the apostles to all of humanity, which re-appears as an immortal soul of the revived Christianity in Christian Spiritism.

Xavier, Francisco Cândido. Pathway, Truth and Life. By the spirit Espírito Emmanuel. Item 10. Brasília



Lesson 8¹⁴

Mediumship of Physical Effect

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Mediumship of Physical Effect, or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

Physical manifestations are those which result in effects that are perceptible to the senses, such as noises and the movement and displacement of solid objects. Some are spontaneous, i.e., independent of any human will, while others can be artificially induced. (1)

Can a spirit act without resorting to a medium?

“It can act without the medium being aware of it; in other words, many persons help spirits to produce certain phenomena without even suspecting it. These persons are like fountains from which spirits draw the animal fluid they need. Consequently, the conscious participation of a medium, as you know, is not always necessary, especially with spontaneous phenomena.” (*The Mediums’ Book*, 2nd Part, chap. IV, item 74, question XV)

The simplest effect, and 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. (1)

Let’s analyze the key manifestations of physical effects.

1. CLATTERS, NOISES, RAPS AND SIGNALS

Of all the spirit manifestations, the simplest and most frequent are noises and raps. However, it is especially in these cases that we must be on guard against jumping to conclusions since there are many natural causes that can produce them: the wind whistling or banging an object, our own moving of an object without our awareness of it, an acoustic effect, a hidden animal, an insect, etc. - even off- colored pranks.

On the other hand, spirit noises do have specific, and peculiar characteristics, with variable intensity and tone, which makes them easy to recognize and, therefore, not so easy to confuse with creaking wood, crackling fire or the dull tick-tock of a clock. The raps are dry, sometimes muffled, weak and light, or sometimes, loud and distinct, even noisy, and they change places and repeat themselves without any discernible mechanical regularity. The most effective means of controlling them, which leaves no doubt as to their origin, is to subject them to our will. If the noises make themselves heard wherever we so indicate, respond to our thought by repeating themselves the number of times we

¹⁴ This lesson was based on the course written in Portuguese by the Brazilian Spiritist Federation, and *The Mediums’ Book* - by Allan Kardec



request, and increase or decrease their intensity per our instructions, then we cannot deny that there is an intelligent cause present. (2)

When the medianimic manifestation is done through raps, it is called a typtology. When the Spirits use signs to communicate, it is denominated as sematology. They are primitive forms of medianimic communication, where a number of signals for the letters of the alphabet or for the words are established, making the manifestations of Spirits very slow and tiring.

Manifestations of the nature mentioned above occupy a respectable position in the origin of primitive people's animic beliefs. (...) it is one of the main reasons that gave origin to the superstitious religions among the savages, (...). (3)

2. FROM THE THROWING OF OBJECTS TO "POLTERGEISTS"

Spontaneous manifestations are not always limited to noises and raps. They sometimes degenerate into a veritable racket of disturbances. Furniture and other objects are flipped over; various projectiles are hurled about outside the room; doors and windows are opened and closed by invisible hands and windowpanes are broken - none of this can be attributed to illusion. (4)

This disorder is quite often very real, though at times it is only apparent. A racket may be heard in an adjoining room - the crash of dinnerware as it apparently hits the floor, or logs of wood rolling around. Then, when one runs to investigate, everything is found to be peaceful and in order; however, leave the room and the tumult starts all over again. (4)

Manifestations of this nature often assume the character of bona fide persecution. We know of six sisters who lived together and, for several years, awoke in the morning to find their clothing scattered everywhere, hidden in the ceiling, or ripped and cut to pieces, in spite of their precautions to keep them locked up. (5)

These phenomena are commonly denominated as Poltergeist, a word of German origin and composed of two phrases: poltem - to make noise; geist - spirit. Hence, Poltergeist signifies: playing spirit, messy, noisy, etc. This is a common denomination which was born out of direct observation of the phenomena (...) (6)

It is supposed that the poltergeist appears in a house or place capable of offering the 'energy' (ectoplasmic fluid) that propitiates the movement of objects, production of noises, spontaneous paranormal combustions (parapirogeny), phenomena of 'apport,' etc. The person who propitiates the functioning of the poltergeist is given the name of epicenter. (7)

It is interesting to note that in the poltergeist phenomena, around 35% of the occurrences show a fall of stones, that is, stones are activated against walls, windows and doors, sometimes breaking roof tiles, sometimes causing damages such as breaking glass, hitting people, etc. (8)

Ernesto Bozzano, a great spiritist investigator in the past, has told us that the phenomena of poltergeists, which are common in Europe, was known as the phenomena of infestations by the indigenous peoples in varying parts of the world. The word infestation is used with respect to places where there are spirits who provoke raps, the falling of objects, ghostly noises and, as always, the ubiquitous throwing of stones. (9)



3. HAUNTED HOUSES AND HAUNTING

Spontaneous manifestations, which have occurred consistently down through time, and the persistence of certain spirits in making their presence ostensibly felt in certain places, have given origin to the belief in haunted places. (10)

In truth, the spirits who are still very attached to people or material things remain in certain places for a variable amount of time, producing phenomena of physical effects, which cause fear. The spirits who haunt certain places and make disturbances are mostly trying to entertain themselves at the expense of the gullible and cowardly, rather than doing evil. (11)

The best way to expel evil spirits is to attract good ones. Therefore, attract good spirits by doing as much good as possible. Always be good and you will only have good spirits at your side. (12) Exorcism and similar practices cannot produce any effects. (13)

One of the most typical characteristics of haunting is the manifestation of visible and even photographable ghosts. (...) The ghost (Spirit) usually seems unconscious and executes certain automatic acts, as if under somnambulism. It usually irradiates coldness and gives off the impression of being surrounded by a mist-like vapor of condensed water. These apparitions are usually very cold. (...) When the Spirit can obtain a sufficient amount of ectoplasm, it is capable of emitting vocal sounds, moaning, crying, talking and even communicating, (...) (14)

4. PHENOMENA OF APPORTATION

These phenomena are also denominated as ‘apportation,’ which corresponds to an object that comes from outside into a place, and ‘asporti’ which is when the object leaves the room to go elsewhere.

In the phenomena of apportation, the spirit producing it saturates an object with the medium’s vital fluid and other fluids to then disintegrate it, the atomic elements that constitute the object are reintegrated, and subsequently the object is materialized in a hermetically closed ambient. (15)

This phenomenon only differs from those we dealt with above because of the benevolent intention of the spirit who produces it, by the almost always pleasing nature of the objects, and by the gentle and often delicate manner in which they are carried. The phenomenon consists in the spontaneous bringing of objects that were not in the meeting place a few moments previously. They are usually flowers, but sometimes fruit, candy, jewelry, etc. (16)

Apportations always require the greatest concentration, and at the same time, the greatest diffusion of certain fluids that can only be obtained from extremely well-gifted mediums; in a word, mediums whose electro-mediumistic instrument is well-conditioned. Normally, apportation phenomena are and will continue to be exceedingly rare (...) since the conditions needed to produce them are quite difficult to ensure. (17)

Such phenomena are often produced spontaneously in private meetings, usually without the medium’s knowledge and premeditation, but rarely occur when he or she has been forewarned. Apportations occur with the contribution of a single mediumistic instrument; that is, several mediums cannot contribute simultaneously to the production of the same phenomenon. On the contrary, it may even be that the presence of certain persons who are antipathetic to the operating spirit will radically hinder its action. (17)



Remember, Spiritists, that if it is absurd to systematically reject all beyond-the-grave phenomena outright, it is also imprudent to blindly accept everything. When a phenomenon of tangibility, apparition or apportionment occurs spontaneously and unexpectedly, accept it. But I will never tire of repeating: accept nothing blindly; every fact must be submitted to a meticulous, in-depth and critical examination because, believe me, Spiritism, so rich in sublime and grand phenomena, has nothing to gain from the insignificant manifestations that skillful stage magicians can imitate. (17)

5. DIRECT WRITING AND DIRECT VOICE - PNEUMATOGRAPHICAL MEDIUMS

This designation applies to mediums who have an aptitude for obtaining direct writing, which is a gift that is not given to all writing mediums. (18)

Depending on the greater or lesser power of the medium, simple traces, symbols, letters, words, sentences and even entire pages may be obtained. (18)

Allan Kardec explains that the faculties of direct writing and of direct voice have remained quite rare. (18)

It is important to differentiate between pneumatography and psychography, the latter being much more common. Pneumatography¹⁵ 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. (19)

As with most of the non-spontaneous spirit manifestations, direct writing is received through meditation, prayer and evocation.

Direct writing is also denominated as indirect psychography when the Spirit transmits one's ideas through material objects such as boards, baskets, etc. being at a distance from the medium. In whichever situation, (direct or indirect writing) the medium functions as a giver of ectoplasmic fluids so that the Spirit can write its message.

Pneumatophony or direct voice is another extraordinary medianimic phenomenon. 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. (20)

Spirit sounds, or pneumatophonics, manifest in two very distinct ways: sometimes as an inner voice that resonates within us, but, although the words may be clear and distinct, they are not physically produced; at other times, as words that are outside of us and which are so distinctly articulated that they seem to be coming from someone standing right beside us. Whichever way it is produced, the phenomenon of pneumatophony is nearly always spontaneous and it can rarely be evoked. (21)

Sometimes, the spirits use some type of instrument, or another more conducive vehicle, so that the direct voice is produced with more precision.

That is what Arthur Conan Doyle explains to us in the book *History of Spiritualism*, when he describes the phenomenon of direct voice transmitted through a trumpet materialized by the spirit John King at

¹⁵ Writing held to be that of spirits and produced directly without a medium or material device.
<http://www.merriam-webster.com/dictionary/pneumatography>



Jonathan Koons' farm in Ohio. (22)

André Luiz also describes the phenomenon occurring in the spiritual realm when the spirit Matilde echoes her crystalline voice, to an assembly composed of spirits situated in the inferior regions, through the use of an improvised throat. (23)

The phenomena associated with Direct Voice differ from mere clairvoyance and from speaking in trance, which is why the sounds do not seem to come from the medium but from outside, sometimes from a distance of several meters (...) and sometimes two or three simultaneous voices can be heard. (24)

There are indications that the materialization of trumpets, vocal chords or similar things happen when there is the necessity to augment the tone of the voice, or to render it more clear. (24)

6. MATERIALIZATION OF SPIRITS

Materialization is a phenomenon of physical effect where the spirits become visible to the attendees of a meeting, independent of whether those present are clairvoyants or not.

The term materialization is commonly referred to as being synonymous with ectoplasmy. If we rigorously adhere to scientific terminology, we could say that materialization only exists when the ectoplasmic phenomena results in tangibility or solidification of forms.

To turn themselves visible and tangible, the spirits utilize specific fluids denominated as ectoplasm, which is liberated from the medium.

In the context of psychic sciences, ectoplasm has a different specific meaning: it designates the fluidic substance that, in certain circumstances, emanates from the body of certain mediums, through their natural orifices such as the nose or the mouth, and serves in the creation of phenomena of physical effect, especially those known as materializations.

The ectoplasm is a (...) fluidic substance that, in certain circumstances, emanates from the body of certain mediums through their natural orifices such as the nose and the mouth. (...) (25)

Ectoplasm (from the Greek *ektós* - outside, exterior; and *plasma* - to give form). It designates, in biology, the peripheral part of the cytoplasm (protoplasm of the cell, excluding the nucleus). It has received diverse denominations varying by the author: teleplasm (Schrenck-Notzing), substance of vitality (Robert Crookall), psychoplasm, vitalized ether (F. Melton), perispiritic fluid (Allan Kardec)... (25)

André Luiz, in the book *In the Domain of Mediumship*, describes ectoplasm: (...) 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. (26)

Also according to André Luiz, the substance, characterized by an indefinable odor, was being expelled in a reptile-like movement. Accumulating on the lower area of the mediumistic body, it presented the aspect of a large protoplasmic mass, live and tremulous.

(26) The ectoplasm's color is milky silver. (27)



Ectoplasm assumes extremely variable aspects, from a tenuous form that maintains its invisibility (...) to the solid state organized in complex structures such as materialized Spirits (ectoplasmic ageneres¹⁶). Between these two extremes, it can pass through varying states: gaseous, plasmatic, amorphous, milky, filamentous, liquid, etc. The ectoplasm is used not only to give the perispirit its consistency, or parts of it, but also to render it visible in a vaporous form. With it, the clothing of the materialized spiritual entities is formed, showing many varieties such as wool, cotton, silk, or heavy or transparent veils, etc. (28)

For the materialization of Spirits or objects, the specialized Spirits cast three types of fluids in a work that reveals the proficiency in a specialized technique:

- Fluids A: representing the superior and subtle forces of the spiritual plane;
- Fluids B: or ectoplasm, properly said, of the medium and the participants;
- Fluids C: constituting energies taken from the Earth (terrestrial environment: vegetables, water, minerals, etc.) (27)

In the book *Missionaries of the Light*, written by Andre Luiz/Francisco Xavier, chapter 10, the spirit Andre Luiz gives this description: “Soon thereafter, I was surprised to see the work performed by several spirits who had arrived from outside with a large quantity of luminous material.

The spiritual guide Alexandre tells Andre: “Those are resources from nature, which these workers from our plane have gathered for the job. They consist of elements from plants and water and are of course invisible to human eyes, which are structured for a lower number of vibrations.”

The meetings of materializations “require a work of preparation, which we will call first phase, very intense for incarnates and discarnates, especially for the latter.

In the book *Missionaries of the Light*, written by Andre Luiz/Francisco Xavier, chapter 10, the spiritual guide Alexandre tells Andre: “This work entails a big responsibility. Besides demanding the full potential of the mediumistic instrument, it is necessary to mobilize all the collaborative elements of the incarnates present at meetings intended for such a purpose. If there were a perfect overall understanding and respect for the gifts of life, and if we could rely on spontaneous moral qualities rightly consolidated in the collective mind, such manifestations would be as natural as could be, without any harm to the medium and assistants. However, it is very rare to find incarnates who meet the spiritual conditions that this type of work requires. For this reason, due to the uncertainty of effective collaboration, materialization sessions entail a great risk to the medium’s body and thus require a large number of coworkers from our realm.” (...) “The whole danger of these endeavors lies in the lack of preparation by our incarnate friends, who, alleging scientific authority, usually avoid the most common principles of moral elevation. When they do not exercise due care on their part, failure can take on terrible characteristics, because our brothers and sisters who set the vibrational borders outside the room cannot prevent the entry of low order spirits who are completely integrated with their incarnate victims.

¹⁶ Agênere is a word used by Kardec, in “The Mediums’ Book” (Item 125), referring to a spirit momentarily materialized, in the form of a person, to the point of producing a complete illusion, and to which Kardec adds a footnote stating “from the Greek privative a, and geinomai to engender; that which has not been engendered.” See also *Revue Spirite* of February 1859.



The spiritual supervisors initially take the following steps:

- isolation of the location of the sessions, in a circle measuring more or less 20 meters;
- the ozonization of the atmosphere;
- the destruction of mental parasites.

The isolation of the meeting place is done to prevent access by suffering, or perturbed entities, or entities in disharmony with the good.

The relative 'ozonization' of the inner area is necessary as a bactericidal procedure. The ectoplasm or neural energy that will be abundantly extracted from the medium cannot bear the intromission of certain microbial elements without dire consequences. The 'ozonization' of the atmosphere of the meeting location signifies turning the air more electric and magnetically saturated. It is due to the 'ozonization' of the air that the focus of lights, lightning and other electromagnetic discharges can happen in these meetings.

Mina "Margery" Stinson Crandon (1888-1941) ranks as one of the most thoroughly investigated and controversial mediums of the twentieth century. Psychical researchers put the ever-cooperative woman in uncomfortable situations, encased her in awkward contraptions, and sometimes wound her in enough adhesive tape to make her look like a mummy. In spite of such laborious efforts to disprove the validity of her phenomena, Margery Crandon again and again materialized spirits and performed astounding feats of psychokinesis, or mind over matter.

Other mediumistic manifestations of physical effects are: physical healing, psychometry, luminous manifestations, instrumental communication, etc.



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WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

IF WE KNEW

“Father, forgive them, for they do not know what they are doing.”
Jesus. (Luke, 23:34.)

If a homicide knew beforehand, how much torment he will have to endure in order to readjust his destiny, he would prefer to have his arms cut off, so that he could not harm anyone.

If a slanderer could unveil the darkness that maddens his vision, thus becoming aware of the suffering that awaits him as he settles accounts with the truth, he would prefer to stop writing, or to be dumb, rather than unfairly accuse someone.

If someone who abandoned the cause of good could see the dangerous traps employed by the forces of darkness to steal his joy of living, he would be glad to be in the sanctifying handcuffs of the hardest duties.

If an ungrateful person could see the bitterness that will invade his heart later, he would never perpetrate the crime of indifference.

If a selfish person could perceive the infernal solitude that is to come over him, he would never be far from the practice of fraternity and co-operation.

If a greedy person knew about the damages he is causing to his own body, thus hastening his own death, he would moderate his appetite and maintain physical harmony.

If we knew the terrible results that would ensue from disrespecting the Divine Laws, we would never move away from righteousness.

Hence, forgive those who hurt you or slander you...

Because all those who surrender themselves to the disturbing suggestion of evil do not know what they are doing.

XAVIER, Francisco Cândido. Fonte Viva. By the Spirit Emmanuel. 23. Item. 38, translated by Publio Coelho



Lesson 9¹⁷

Mediumship of Intellectual Effect

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Mediumship of Intellectual Effect, or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

Medianimic manifestations, of physical or intellectual effects, are not the work of chance, neither are they the result of material causes, such as wind, the presence of bugs or other animals, electricity, heat, etc.; they demonstrate that they are produced by an intelligence surviving the death of the physical body.

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. (1)

The manifestation of physical phenomena is a result, as mentioned in the previous lesson, of material effects that make a discernible impression upon our corporeal senses.

The manifestations of intellectual phenomena produce results of a mental nature, that is to say, the communicating spirit will lead the medium to a certain mental-intellectual elaboration, when transmitting messages to those who are present. The medium is, thus, an interpreter of the ideas and emotions of the communicant spirit.

In this lesson we are going to focus on the two main manifestations of intellectual effects: Psychography and psychophony.

PSYCHOGRAPHY - AUTOMATIC WRITING

Of all the forms of communication, manual writing is the simplest, the most convenient, and, especially, the most complete. Every effort should be made to develop it, for it enables relationships to be established with spirits that are as lasting and habitual as those we maintain amongst ourselves. We stress its use so highly because it is the method through which spirits best reveal their nature, and the degree of their elevation or lack thereof. 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 practice. (2)

Mediums who exhibit the faculty of psychography may be classified into three basic groups, according

¹⁷ This lesson was based on the course written in Portuguese by the Brazilian Spiritist Federation, The Mediums' Book – by Allan Kardec, and In the Domain of Mediumship – by Andre Luiz/Chico Xavier.



to the degree of their medianimic trance and the means by which the message from the communicant spirit is received.

These are the mechanical or unconscious mediums, the intuitive or conscious, and the semi-mechanical or semi-conscious of psychography.

A. Mechanical or Unconscious Mediums

What characterizes the phenomenon in this instance is that the medium is completely unaware of what he or she is writing. This absolute unawareness characterizes those whom we call passive or mechanical mediums. This faculty is all the more valuable since it does not leave the slightest doubt about the independent thought of the entity doing the writing. In this circumstance, the medium enters a state of more profound trance. When a spirit acts directly upon the medium's hand, it impels it completely independently of the medium's will. (3)

The fact that the medium is unconscious does not imply that s/he cannot interfere in the content of the message. As was previously explained, a mental and affective link between the medium and the spirit occurs prior to the communication. Therefore, even when the medium is not aware of the details of the messages' content s/he is going to transmit, s/he has a general idea of it; besides, the medium will always have the ability to perceive the emotions and intentions of the spirit. High order spirits are always calm, displaying dignity and benevolence when transmitting their messages. (3)

B. Intuitive or Conscious Mediums

A spirit can also transmit its thoughts through the intermediacy of the soul of the medium himself. 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. (4)

Here we must note an important fact: the communicating spirit does not replace the medium's soul. In other words, it does not dislodge it from the body, and it is neither capable of nor desirous of doing so; rather, it dominates it apart from the medium's will and impresses its own will on it. Consequently, the soul's role is not completely passive; it receives the spirit's thought and transmits it. In this situation, the medium is conscious of what is being written, although it is not a reflection of his or her own thought. This type of person is called an intuitive medium. (4)

The role of mechanical mediums is that of a machine, whereas intuitive mediums act as interpreters. In order to transmit thoughts, the latter must comprehend them and, in a sense, assimilate them in order to faithfully translate them. But the thoughts are not their own and do nothing more than pass through their brains. This is precisely the role of intuitive mediums. (4)

Nowadays, this is the most common manifestation of psychography, and in order for the medium to be capable of assimilating messages of a superior order it is necessary that s/he should have acquired intellectual knowledge and moral balance.

C. Mediums of semi-mechanical or semi-conscious psychography

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 noncompulsory. Semi-mechanical mediums, on the other hand, are a blend of both; that is, they feel their hand being moved without



their willing it to do so, but at the same time they are aware, while the words are being formed, of what is being written. With the first, the medium's thought appears after the writing; with the second, before the writing; with the third, while the writing is in process. Semi-mechanical mediums are the most numerous. (5)

The semi-conscious mediums are as common as the intuitive ones. (5)

The communications received through psychography will be lengthy or not, according to the degree of development in the medium who is transmitting them. Some mediums will only be able to receive a few words, while others, upon developing their mediumship through exercise, will write entire phrases and, sometimes, dissertations developed by the spirits about proposed subjects, or others spontaneously selected by them, which do not require the stimulus of our questions. (6)

Through psychography the medium is also capable of receiving a message from a spirit in a foreign language. This type of mediumship is referred to as polyglot mediumship (xenoglossy). (7)

It is a rare mediumship, with little practical applicability, particularly if those present do not understand the language in which the spirit is giving the communication. However, it can be useful to seek translation in order to confirm the survival of a spirit, when necessary.

D. Inspired Mediums

All those who receive, in either a normal or an ecstatic state, mental communications that are foreign to their own preconceived ideas may be considered inspired mediums. While we may receive inspiration from spirits who influence us either for good or evil, it is most often the help of those who want what is good for us, whose counsels we fail to follow. (8)

In this sense we could say that all are mediums since there are none who do not have their protector, as well as the support of familiar spirits, who do everything they can to transmit good thoughts to their wards. (8)

All geniuses, artists, scholars and literati are undoubtedly advanced spirits with the ability to comprehend and conceive of great things, and it is precisely because spirits judge them to be in possession of such abilities that, whenever they want to accomplish certain deeds, they suggest the necessary ideas to them. It is thus that in most instances they are mediums without realizing it. (9)

2. TRANCE MEDIUMSHIP OR PSYCHOPHONY

Allan Kardec refers to speaking mediums as psychophonic/trance mediums. With such mediums, spirits act upon their vocal organs, just as they act upon the hands of writing mediums.

Psychophony or trance, therefore, "is the faculty that allows the spirits, upon utilizing the incarnate's vocal organs, to deliver an audible message to all those who are present."

It is the most common faculty in the work of communication with the extracorporeal world.

It is very applicable to assisting suffering and needy Spirits, because the communication will, in this manner, be more agile, favoring an open and direct conversation with discarnates.

Spirit Benefactors frequently utilize this type of mediumship to provide us guidance, advice, or



incentives with which to enlighten either a group, or an individual.

Let's take a closer look at the degrees we may find in trance mediumship.

Degrees of Trance Mediumship

Regarding the form or degree in which the mediumistic faculty is presented, Kardec's codification delineates for us the following classifications:

Unconscious or Somnambulatory psychophony

Conscious or Intuitive psychophony

Pneumatophony or Direct Voice (Already presented on lesson 3 of this workbook)

Let's analyze with more detail these classifications:

1. Somnambulatory or unconscious psychophony or trance

Characteristics

In this condition, trance mediums generally express themselves without any awareness of what they are saying, and 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. In other words, the medium's voice is an instrument that the spirit uses, and through whom another person can converse with it. (...) (10)

In somnambulatory psychophony (or unconscious trance) the medium enters into deep trance due to the exteriorization of oneself, in such a way that the physical body remains immovable. The nervous impressions grow weak and the brain of the body sleeps, but the heart remains active in the somatic body and the medium's thought processes vibrate constantly in the perispiritual brain." (11)

In this situation, the communicant spirit has greater control over the medium's physical vehicle, expressing itself more freely, as if that body were really its own body.

It was this freedom of expression, revealed in unconscious psychophony, that led many who studied the phenomena of mediumship to conclude that, in fact, the spiritual communicant could take possession of the physical body of the medium, replacing the medium's spirit with its own. The mediumistic phenomenon, thus interpreted, appeared to support the idea that a real "taking over of the body, or possession" by the discarnate spirit occurred during the somnambulatory psychophony.

However, in "The Spirit's Book," we are given the explanation that even in the case of subjugation the obsessor's spirit does not replace that of the obsessed person in the possession of his or her physical body.

"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 according to its own wishes upon the matter enveloping it. 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." (12)



In the somnambulatory or unconscious mediumship, the medium disengages from his/her physical body as though yielding, or surrendering, to a profoundly deep sleep. Upon exteriorizing from the physical body, the medium begins to use his or her perispiritual brain, maintaining an attachment to the body by the so-called silver cord. (13)

In order to better understand somnambulatory psychophony/trance mediumship, it is important that we know how to make a distinction between somnambulism itself (animic phenomena) and the phenomena of somnambulatory mediumship, which are alike in some ways but not exactly the same in others.

Somnambulism is the animic faculty characterized by “a state of independence of the soul that is more complete than in dreams; thus, its faculties are more unrestrained.”(14) In these circumstances, it is a psychic animic manifestation.” Somnambulists act under the influence of their own spirit; it is their own soul who, in moments of emancipation, sees, hears and perceives beyond the limits of the senses.”(15)

In somnambulatory or unconscious mediumship two different orders of phenomena take place simultaneously: first the somnambulism itself, which is the exteriorization of the medium’s personality, and, second, the manifestation of a spiritual entity, which uses the medium’s phonetic equipment in order to communicate.

In the book, *In the Domain of Mediumship*, the Spirit André Luiz provides, in chapter 9, a description of a case of somnambulatory or unconscious mediumship: “Celina is a perfect unconscious trance medium. She yields her resources to the entities so spontaneously that she has no difficulty in disconnecting automatically from her sensorial field, briefly losing contact with her brain’s motor centers. Her mediumistic role is that of extreme passivity. For this reason, the communicating entity manifests his own personality more accurately, but at all times he is compelled to obey her. He receives her constraining mental energies, which force him to remain respectful despite his rebelliousness.”

The somnambulatory medium must actively pursue, more than any other kind of medium, the acquisition of moral values, in order not to be at the mercy of spiritual entities disharmonized with the good.

Thus, unconscious trance communication can be harmful to mediums whose personal protection is not sufficiently reinforced by moral values. Clear examples of this are the cases of spirit attachment that yield to vampirizing entities.” (16)

2. Intuitive or Conscious Psychophony/Trance

Characteristics

“In conscious psychophony (trance), the medium can monitor the communication, controlling gestures and words of the Spirit, because the thoughts of the spirit cross over the medium’s mind before reaching the brain’s field.” (17)

The intuitive trance medium can even be partially away from the physical body. However, he or she maintains consciousness, throughout the entire process of communication, of the ideas and intentions of the discarnate who communicates through his or her intervention.

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.



The psychophony trance state can range from extremely deep to a level just below the surface of consciousness. If the medium keeps oneself relatively away from one's physical body, the trance becomes deeper, leading the medium to a partial exteriorization of the personality. However, during the transmission of the mediumistic message one becomes aware of its contents and realizes the spirit's level of involvement.

In the so-called conscious psychophony or trance, the communication process, according to Andre Luiz, can be described as follows: (18)

“The mentor of the Center approached Eugenia and applied strong magnetic energy over her cerebral cortex, after projecting numerous beams of luminous rays over an extensive area of the glottis. We saw Eugenia's spirit move away from her body and stay a few inches from it. The visitor, aided by the friends who guided him, sat close-by and leaned toward the medium with the posture of someone bending over a windowsill. Viewing that scene, I recalled the activities of the vegetable kingdom wherein one plant develops at the cost of another. I concluded that such an association could be compared to a subtle process that grafts the neural system of the medium with the patient's mind.

“I observed that a few brilliant threads were connecting Eugenia's forehead, who was now disengaged from her body, to the brain of the communicating spirit. He had taken temporary possession of our sister's vocal cords and senses, thereby managing to discern, listen and reason with a certain amount of equilibrium through her energies. As his mental impulses reverberated in her thoughts through her nervous system's magnetic current, she acknowledged the words as they were formed and evaluated them before he spoke. She could thereby interrupt any abuse by analyzing his objectives and expressions.

“In the assistance of needy Spirits, firmly controlling the reigns through her will, she acted as if she were a benevolent nurse helping a patient by agreeing with his requests. Yet she set a limit on his desires because, conscious of the intentions of the unfortunate companion to whom she lent her physical body, she reserved the right to correct any undesirable conduct.”

Summing up, we can say the following regarding somnambulant psychophony and conscious psychophony:

- In somnambulant psychophony, the laryngeal chakra is directly accessed by the discarnate communicant, allowing a more complete manifestation. This method is so effective it can even be possible to recognize the voice tone and the characteristic words the spirit utilized when incarnated. Xenoglossy, or manifestation in foreign languages, is more common in this form of mediumship (somnambulant trance).
- In intuitive or conscious psychophony, the discarnate communicant “takes over the command of the brain centers responsible for speaking, due to the neural system grafting that is established with the perispirit of the medium. In terms of trance gradation, we can say that this type of mediumship is able to show a second type of manifestation: the conjugation of mental waves, that is to say, the discarnate spirit and the medium become mentally attuned to one another, thus establishing a mental wave between the receiver (the medium) and the sender (the Spirit) without any direct perispiritual contact. In fact, the Spirit sends the message telepathically to the medium, who likewise receives it through telepathic channels.



In terms of trance gradation, we can say that this type of mediumship is able to show a second type of manifestation: the conjugation of mental waves, that is to say, the discarnate spirit and the medium become mentally attuned to one another, thus establishing a mental wave between the receiver (the medium) and the sender (the Spirit) without any direct perispiritual contact. In fact, the Spirit sends the message telepathically to the medium, who likewise receives it through telepathic channels. (18)



CHART - SUMMARY OF THE SIMILARITIES AND DIFFERENCES AMONG: METAPHYSICS, PARAPSYCHOLOGY AND SPIRITISM IN RELATION TO MEDIUMSHIP

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



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WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

TRIPLE TEST

IGNOTUS

It was a gathering against those who stand for truth. The directives of the attack to the hearts desiring of the work towards goodness were being established. They were planning a compact aggression against those fragile creatures who, being fascinated by truth, were disrupting the links to the guilty past, desiring the liberty of peace.

Once the ancient methods utilized in other experiments for efficient action were debated, experienced malicious of the tenebrous regions suggested:

- "Are these Christians common men and women while in action on Earth?"

The others answered affirmatively.

- "Then, there are no problems." He answered. "I do not know of anyone who is able to resist the triple test: pride, money, sex.

There was a pause in expectation.

Giving a final and definitive emphasis, he added:

- "Inflate the pride, pointing out qualities that they do not possess and pride will take care of them, making them propagate the dissention and the resentment, the arrogance and the malediction. There is no man or woman who can support it. But if such a method does not produce the desired result, we will stimulate the ambition for money. Through means of inspiration, we will talk about the necessity of obtaining more, being cautious in relation to the future, comparing oneself to others, transferring tasks, getting an additional job or task, so that they can deviate from the spiritual action that they dedicate themselves... And if it fails, we have sex, now in trend. We will suggest the advantages of sexual renovation, the actualization of moral attitudes, the inutility of spiritual sacrifices and the immense concessions of modern life, of free love... Who will withstand them?"

A general ovation agreed with the malevolent of the shadows and groups specialized in sexual hypnosis participated in the direction of the new workers of Christ, on Earth.

Spiritist, my friend!

In the service of Jesus, be cautious in the "triple test," surely attaching yourself to the conduct of the Master. Watch the source of thought so that the anesthetizing inspirations do not permit you to be involved in the dreams of lies that can leave you in the nightmares of fanaticism.

Advance in the service of redemption and serve, serve more, for your own happiness.

FRANCO, Divaldo Pereira. Sementeira da Fraternidade. Por diversos Espíritos. 3. ed. Salvador [BA]: Liv. Espírita Alvorada, 1979. Cap. 12, p. 71-72



Lesson 10

Mediumship In Children and Teenagers

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Spiritism: Mediumship in Children and Teenagers, or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

CHILDREN AND MEDIUMSHIP

Mediumship emerges in any period of human existence, be it during childhood, adolescence, adulthood, or old age, followed by ostensive manifestations such as noises and general discomfort, and it needs proper orientation, just as we treat any emotional, mental, cultural, or artistic aptitudes...(4)

The human being is endowed with many faculties such as intelligence, the capacity for producing thought, awareness, strength of will, memory, and also the ability to feel, see, hear, etc... And among these we can, with certainty, include mediumistic abilities.

References to mediumistic phenomena are not unusual among children, and these occurrences often disturb the parents more than the kids themselves. In support of this we may cite the fact that a growing number of parents have, while seeking the aid of Spiritist Centers, reported mediumistic episodes experienced by their children, some of which have occurred at a very early age.

During childhood, these encounters are invariably accompanied by turbulence, because the child, not knowing how to perceive the objective reality of spiritual occurrences, becomes confused and causes embarrassing situations to ensue in the family, almost always leading to unpleasant and unstructured moments. (4)

This circumstance raises some questions: why does the mediumistic faculty present itself in children? What can we infer about this situation? After all, who is a child?

Only Spiritism can give us the key to this puzzle. We find answers in the Spiritist Pentateuch. It explains to us that the child is a reincarnated spirit. Upon clarifying this truth, Spiritism promotes a remarkable revolution in the deductions and methods of experts in child development.

The child is not a tabula rasa, or an adult in miniature, but an immortal spirit, owner of a fantastic collection of experiences achieved during previous incarnations. Hence, when at the moment of birth a newborn gives its first cry, it means that a spirit has enveloped itself within a new physical body, but it brings a long history, full of mistakes and successes, written throughout time, which will continue in successive and indispensable future reincarnations, where the spirit, continuing on its way towards perfection, will write new chapters in the laborious process of evolution.

Since infancy is a stage complementary to reincarnation, the spirit enjoys a relative freedom that allows causal contact with a broader reality, which is inclusive of the world from which they have so



recently come. This prior spiritual world remains accessible to them, and the strongest impressions brought from there are externalized in the physical body. (1)

It is at this stage of life that paranormal phenomena most often occur, propitiating the faculties of clairvoyance and clairaudience, among other types of mediumistic manifestations that happen under the direct induction of discarnated spirits. (1)

Nevertheless, the child remains linked to a full earthly life, under the protection of Spirit Guides, even if unconsciously acting as a ductile tool of psychic communications, which can understandably cause fears and imbalances in certain situations. (1)

Mediumship is not a capacity exclusively inherent in adults, nor is it a kind of phenomenon that is related only to a grown up adult, and because of that, any child can be a potential medium. The mediumship in a child can be awakened at any time. However, this does not mean that parents should encourage their children to practice mediumship, as it can negatively interfere in the emotional development of the child. The immaturity of the body and of the mind are significant obstacles to a balanced development of mediumship, and to its practice as well.

Considering their lack of psychological structure while undergoing organic and psychic development, it is not advisable to encourage children to participate in paranormal experiments. Instead, we should guide them through the valuable and timely resources of prayer, magnetized water, and edifying conversations, which are far more suitable therapies for their age group. (1)

Allan Kardec, concerned about the issue of mediumship in children, proposed to the spirits some questions on the subject in *The Mediums' Book*. In chapter 18, item 221, questions 6, 7 and 8 he asks:

6) Could developing mediumship in children cause problems?

“Certainly, and sustaining it could also be very dangerous, because such fragile and delicate organisms would be very disturbed and their infantile imaginations too much excited. Thus, prudent parents should keep these ideas away from them, or at least should only speak of them with regard to their possible consequences from the moral point of view.”

7) Nonetheless, there are children who are natural mediums, whether of physical effects, writing or visions. Is the same danger involved in these cases?

“No. When the faculty manifests spontaneously in children, it belongs to their nature and their constitution is adequate. The same does not apply when mediumship is artificially caused and induced. You may notice that children who have visions are usually little concerned about them; visions seem very natural, so they pay little attention to them and almost always forget about them. Later on, however, the remembrance returns and is easily explained if they understand Spiritism.”

8) At what age may mediumship be practiced without causing problems?

“There is no precise age limit. It depends entirely on physical development and more particularly on psychological development. There are children of twelve years who would be less impressionable than some fully mature individuals. I am referring to mediumship in general, since physical effects mediumship is more fatiguing to the body. As for writing, there is another problem in that children lack experience, and also they may want to practice it alone or make a game of it.”

The most common phenomenon seen in children is clairvoyance. It is common to hear kids reporting to their parents their conversations with their deceased grandparents, who are now discarnate entities.



In general, these are nice contacts that inspire trust and serenity to face challenges in the future. As the phenomenon is mostly clairvoyance, they can be considered as originating more from the mind (animic phenomena)¹⁸ than from a mediumistic event. Some children's perceptions, especially contacts from mind to mind, are very common.

These perceptions should be treated as natural. In fact, it is the duty of parents to attend to the little child naturally, pointing out the naturalness of the phenomenon so it can be well accepted and understood, without attributing any part of it to the fantastic contributions of the supernatural, thus avoiding afflictive moments generated by fear and disturbing threats. (4)

It is not the same when we talk about developing and stimulating mediumship in children. Mediumship development during childhood must be avoided, as it can cause risk to the child's mental health. The child is not able to deal with the mental confusion that mediumship can cause, as a child's mind is still too immature to defend itself against potential psychic invasions.

One should never allow the medium-child to participate in mediumistic activities, however convincing the arguments may be, for a child is still not capable of absorbing the particular Spiritist teachings regarding the problem, just as he or she will find it extremely difficult to handle the conflicts that take place during the disciplining of the faculty. (4)

If your child shows early signs of mediumship, it is best that you, as a parent, explain the subject to them. Spiritist education for children properly begins in the home, where a strong foundation can be laid, and later complemented in Spiritist Centers. The surest way for proper care to be administered is through the assistance of a Spiritist Society able to offer guiding resources, especially if the child is old enough to participate in children's activities designed to give them encouragement and support for overcoming any existing afflictions.

Children, as well as teenagers, must avoid the mediumistic experiences organized by Spiritist Institutions, focusing instead on the development of moral values and noble sentiments, which will guide them to the joy of living as healthy and balanced youngsters. (4)

The exercise of mediumship and the explicit contacts with discarnate entities who are suffering, or who have aggressive intentions, may cause mental unbalances in the children. (4)

Mediumistic development does not need to be rushed, because it will extend itself throughout the person's existence, always requiring study, reflection, and experience.

The practice of Spiritism requires much tact in order to undo the ruses of deceptive spirits. If they are capable of deceiving adults, then children and youths, due to their inexperience, are even more likely to be misled by them. (2)

Even under the most favorable conditions we must hope that children gifted with mediumship will only

¹⁸ Please note that animic phenomena are labeled as such because they are the product of the person's soul. They have nothing to do with what is commonly understood as animism, in the sense that it is the product of the person's imagination or interference. In Spiritism animism refers to the intervention of the medium's own personality in the communications received from discarnate spirits. Accordingly, the medium conveys his or her own personal experiences and concepts as messages received from the Beyond. Though animism is a problem that needs to be properly addressed and corrected, the guiding spirits will, at times, make effective use of it in order to train their mediums.



exercise it under the supervision of experienced individuals, who, through their own example, will teach them the respect due to the souls of those who were formerly of this world. Therefore, we see that the problem of age is subordinate to the conditions of both temperament and character. Nevertheless, the spirits clearly emphasize that we must not force the development of the mediumistic faculty in children when it is not spontaneous, and that in all cases it is necessary to utilize it only with great circumspection, and never elicit or encourage its practice by frail individuals. (2)

We should remember that divine wisdom gave us this stage in childhood so we could obtain strength and be more prepared to commit to our future duties. Any anticipatory action inserted prior to the completion of this stage can jeopardize the success of our current incarnation. (2)

There are a considerable number of medium-children because the blessed faculty works for the happiness of the spirit, as does any other talent that they possess. (4)

“In the last days, God says, I will pour out my Holy Spirit on all people. Your sons and daughters will prophesy. Your young men will see visions. Your old men will have dreams.”
(Acts, 2:17)

TEENAGERS AND MEDIUMSHIP

The adolescent phase, which generally runs from the ages of 12 to 18 years, is the stage in which we see enormous changes in the progress of the current reincarnation. In this period of life, the initial reincarnation process, which places the spirit in the conditions to start its challenges, comes to an end. It is exactly in this stage that mediumship begins to show its first signals.

With the development of the sexual forces during adolescence, mediumship proves to be increasingly vibrant and requires appropriate education and proper guidance to achieve control and become productive. (1)

At a time when the pineal gland releases the complementary sex factors and the other glands of the endocrine system contribute to the development of the libido, the former, which was a controller of the reproductive function, becomes a hub of energy carrying paranormal opportunities, giving rise to a wide range of manifestations. (1)

The natural behavioral conflicts that occur during the period of adolescence make room for a wider exchange with the spirits, who delight in distressing and disturbing adolescent recipients who are ignorant of the reality in which they linger. (1)

Adolescents are human beings in progress with a past to amend, and are, therefore, invited to undergo the evolutionary process, achieving atonement through the exercise of good morals and discipline, fortifying themselves for the successful performance of more elevated future deeds. (1)

At this stage of intellectual development, the psychic exchange with discarnates becomes more viable and fertile, requiring special care to guide the sensitive adolescent to a fuller understanding of the concepts of love and self-enlightenment, as well as the enlightenment of one's neighbor and society as a whole. (1)

Occasionally, some adolescents show themselves to be more mature than many adults in their



exploration of spiritual issues. Parents should respect and stimulate young people to study spirituality, helping them to understand life and their own mediumship as soon as the first manifestations appear. In this endeavor, it is advisable to seek help from a Spiritist Center where experienced people in the spiritist education of children and youth will introduce to them the facts regarding mediumship, thus avoiding the formation of unnecessary instability in their young minds. By proceeding in this manner, problems related to obsession, as well as the possibility of an excessive focus on the phenomenon itself, which could jeopardize the philosophical study, will be avoided.

In any event, the development of mediumship during adolescence should always be carried out in such a way as to prevent problems related to their school activities. Adolescents should be motivated to be responsible at school and to their spiritual studies as well.

When adolescents, due to their verbal expressions, maturity and self-confidence in dealing with mediumistic phenomena, show understanding and maturity in exercising their mediumship, there is no risk involved in their participation in meetings with adults practitioners, as long as they are assisted by more experienced people.

Throughout history there have been many noteworthy descriptions of adolescents who were invited to missionary activities through mediumship, thus confirming the existence of the spiritual world and its unceasing exchange with human creatures who inhabit the physical world. (1)

Joan of Arc, at fourteen years of age, held lengthy dialogues with spirits who identified themselves as Michael the Archangel, Catherine of Sienna and Margaret, each a holy figure in the Catholic Church, who led her to command the disorganized French army to fight against the British, which made possible the coronation of Charles VII in Reims, who then abandoned her to the fate of a martyr ... (1)

Bernadette Soubirous, at age fourteen, led eighteen continuous meetings in the grotto of Massabielle in Lourdes, France, in the presence of a luminous entity, who claimed to be Mary of Nazareth. (1)

Three children in the cave of Iria, in Fatima, Portugal, also had contact and dialogue with another spiritual being, who conveyed that she was the same Lady. (1)

Catherine and Margaret Fox became instruments of lucid communications with the spiritual world, in Hydesville, New York, and inaugurated a New Era of communication with beings from beyond the grave. (1)

Allan Kardec followed and studied the excellent mediumship of the teenagers Baudin sisters (Caroline and Julie), Aline Carlotti, Japhet, and Ermance Dufaux, who contributed significantly to the unique pages of science, philosophy and religion, which constitute the Codification of Spiritism. (1)

Florence Cook, also fourteen, sought the support of the noted physicist Sir William Crookes in London for the thorough study and investigation of the extraordinary manifestations of ectoplasm she produced, by which the materialized spirit of Katie King appeared. (1)

Daniel Dunglas Home, from the age of ten, became an admirable medium of physical effects, having been investigated at length by eminent scientists who authenticated his psychic faculties. Many European courts in which he presented his paranormal abilities did the same. (1)

More recently, numerous other mediums have begun to unfold their exuberant paranormal faculties, which blossomed in childhood and reached their peak during adolescence. They are truly wonderful



examples worthy of emulation, given their abnegation and the edification of their ideals in the good they have done and continue to cultivate. (1)

Adolescents must face the challenges of parapsychological and mediumistic nature just as naturally as they face the other occurrences of this transitional period, working to grow morally and spiritually, making life more worth living and attributing to it a deeper meaning, that of the eternity of our beings. (1)

Parents should always offer Spiritism to their children as an option in their search for spirituality. The best tool to motivate adolescents to dedicate more time to their spiritual studies will always be the parents' behavior and their example.

Obsession in Children and Adolescents

There is yet another important aspect that we must address regarding psychic and mediumistic phenomena, in relation to children and adolescents: it is not always the case that they represent signs of mediumship. They may also indicate a process of obsession, or spiritual attachment.

Innumerable phenomena that occur in the development of the adolescent - phobic conflicts, neurotic and psychotic disorders, insecurity, insomnia, sexual instability, besides the known genetic, psychological, and psychosocial causes, may also have their origins in obsessions, which are the interference of uneducated Spirits upon the behavior of the young, as reprisal for past debts or mechanisms of inner atonement for their own moral progress. (1)

There can be no doubt that, especially during adolescence, these past debts come forth vigorously, and those who are still unhappy for having been victims, turn their misery, in their ignorance, against the enemy presently incarnate. They don't see the child, but, rather, the foe that brought them suffering. Despite the new body now enveloping the former antagonist, they still unleash their inferior and perverse feelings in the form of unfortunate vengeance. (4)

The antidote to hatred is always love, charged with the understanding of the other's suffering, which will, in time, serve to diminish its painful consequences. (4)

In his book, *Psychology and Mediumship*, Adenauer Novaes refers to obsessions on children and says:

"Obsessions on children are not common, not only because of their innocent behavior, or from the protection they receive, but also due to the minimal influence of the unconscious complex. When kids are under an obsessive spiritual influence parents should seek spiritual and psychological treatment, especially if the child's behavior and his or her understanding about the world are visibly jeopardized.

"Maybe, as the child is camouflaged in an infant body, the child is temporarily out of the enemies' focus (until puberty). They hide until the reincarnation is completed in the beginning of adolescence.

"When the parents perceive the possibility that their kids are being affected by some kind of obsession (frequently manifested by agitated sleep, unusual behavior, non-specific diagnosed diseases, no apparent cause for fears, unusual aggressiveness, uncommon hyperactivity, feelings of harassment by strange figures, etc.) they should take them to receive spiritual treatment based on passes.

"Children who exhibit signs of psychiatric disturbances with obsessive spiritual influence should seek out a psychologist or psychiatrist for therapeutic treatment, if applicable, and should also procure



spiritual treatment, refraining from participating in the mediumship meetings or developing any mediumistic ability they may present.”

The mediumistic faculty, during childhood, carries great significance in the process of reestablishing peace to all transgressors, who may, after such period, free themselves from the ostensive phenomena, simply by maintaining their natural perception, without disturbances and afflictions. (4)

The experiences, which will remain in the subconscious, will also enhance their understanding and give them an awareness of the immortality of the soul, so that they will be more certain of their duties towards themselves, their neighbors, and God. (4)

In addition, in order to prevent more serious problems related to obsession or spiritual attachment it's pivotal for parents to bring to their children the first notions of a well guided moral conduct. Religion carries a significant ethical and spiritual weight in the development of one's character and in the affirmation of children's personalities as they grow.

Religion plays an important role in the cultural and moral formation of children and adolescents, providing them with the notion of immortality, and expanding their understanding about the reality of life and its main purposes. (3)

Through its basic postulates, the student develops self-awareness and an early ripening of important values, which will ultimately become established, incorporating paradigms of behavior for one's remaining existence. The foundation of religious paradigms, even when challenged or slightly disregarded in adulthood, for whatever reason, will remain in the back of one's mind, and in some way will lead the individual in moments of important decisions or when one needs to change life's course, restoring archived information that will contribute to more fortunate decision making. (3)

In demonstrating the precedence of the Spirit before the body, its survival of physical death, and the mechanism of reincarnations, Spiritism provides us tools to safeguard ourselves from negative spiritual influences that, oftentimes, are the result of our own behavior.

Spiritism stimulates the internal potential of our being, leads us towards the possibilities that, with courage, can be attained, and contributes to the programming and re-programming of activities that give rise to happiness, which is the ultimate goal of our earthly existence. Its offer of salvation is not restricted to the afterlife, but also provides liberation from today's conflicts. (3)

Spiritism streamlines the human interest in one's own self-improvement, honing one's inner world, so that the person consciously elevates him or herself to higher levels of existence without leaving the world in which the renewal process is undertaken. (3)

By understanding the postulates of Spiritism, children and adolescents acquire a valuable arsenal of information, assimilated into a rational belief, which challenges materialism at its very core, using the same arguments that science, which is, itself, a major component of the Spiritist Doctrine, can offer. (3)

So, never forget that, when facing mediumistic phenomena at home, especially during childhood, a thorough knowledge of Spiritism can offer us paths of safety and orientation toward the good use of this faculty. (4) In the same manner that the awakening of adolescence requires valuable contributions from the family, school, and society, Spiritism is also essential in that it provides explanations and therapies to positively influence paranormal behavior, such as the psychic



manifestations, which are part of our lives and are integral to our human nature. (3)

*“Mediumship is that light that would be spread on every flesh
and promised by the Divine Master at the Consoler’s times, now in course on Earth.”
Emmanuel (The Consoler, question no. 382)*

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4. FRANCO, Divaldo Pereira. *Family Constellation* – by the spirit Joanna de Angelis - Chap. 18



WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

BE ON YOUR GUARD

Without referring to the group of friends who compose our spiritual family, we also have around us a legion of spiritual Benefactors, who never leave us.

Let us then go forward with an expectation that will never weaken.

On the other hand, during times of moral agony there may appear others from our past, who as yet do not sympathize with our ideas of renewal, who dispense the subtle venom of dismay upon our pathway, like unthinking people who cast corrosives upon a store of bread.

Be on your guard while working, serving, helping, understanding, hoping...

Although many times we feel desolate and seem to be alone, we must never forget to make a mental picture of the figure of our Divine Friend.

He is the Silent and Eloquent Teacher who walks beside us, helping us in each experience.

It is as if we had returned to those far off days when we register His words: "Be of good faith! For I am here! ..."

BATUIRA.

(Received by the Brazilian medium, Francisco Cândido Xavier, from the spiritual guide 'Batuirá'. Taken from the book "MAIS LUZ" [More Enlightenment] message No.37. Translated from the original Portuguese.)



ANNEX LESSON 10

Is the Ouija Board or Ask the Glass Game Dangerous?¹⁹ THE ORIGIN OF THE OUIJA BOARD

There are several names used for this supposed game: Ask the Glass, Spirit of the Glass, the Moving Wineglass, or the more sophisticated version, known as the Ouija board.

The Ouija board²⁰ is any flat surface printed with letters, numbers, and other symbols, which are then selected by use of a planchette, or movable indicator, supposedly in answer to questions from people at a séance²¹. The fingers of the participants are placed on the planchette that then moves about the board to spell out messages.

According to some sources, the first historical mention of a device resembling a Ouija board is to be found in China, around 1200 B.C., where it was used in a method of divination known as Fu Ji (扶乩). Other sources claim that the philosopher Pythagoras first made use of it in 540 B.C.

However, the first undisputed use of the talking boards was in the mid-19th century, with the emergence of the Spiritualism movement in the United States. It began shortly after the Fox sisters made public their claim to have actively communicated with a spirit on a regular basis. They developed a series of knocks and raps that answered “yes” and “no” and, eventually, assigned a code for letters of the alphabet. In this way, they were able to spell out longer and more detailed messages.

Word traveled fast about the sisters' talent for contacting the dead and, soon, everyone from America to Europe wanted to do the same. As Spiritualism grew in popularity, those with an interest began to establish what were called “home circles”, small groups of friends and family members who would gather together and attempt to communicate with spirits. They experimented with the knocking and rapping sounds and later with Table Tilting, which was accessible to everyone since no professional mediums were needed.

In 1853, a French Spiritualist named M. Planchette invented a device that could do much more than tap on the table. The “planchette” was a small, heart-shaped table with a pencil attached to one of its legs. The invention was often used by the mediums as a more elaborate form of communicating with the beyond, but it really did not hold wide appeal for the general public.

However, a short time later, another invention would come along that could be used by everyone, the Ouija board. No experience was required and no real psychic skills were needed.

A cabinet and coffin maker from Maryland named E.C. Reiche created a new method of communicating with the dead. He devised a wooden lap tray with the letters of the alphabet arranged in two lines across the center of the board. Below these letters, he placed the numbers 1-10 and the

¹⁹ Written by Jussara Korngold

²⁰ Ouija is a trademark for a talking board currently sold by Parker Brothers

²¹ The word séance is French meaning “seat, session”, derived from old French term seoir, “to sit”.



words YES and NO in each lower corner of the board. Reiche, later on, sold the invention to his friend, Charles Kennard, because he was more interested in spirits than in making money.

HOW DOES THE OUIJA BOARD OR THE ASK THE GLASS GAME WORK?

The Ouija Board is perhaps the most controversial method of spirit communication, mostly because it can be used by anyone and requires no special powers to navigate. This is the reason why most serious people who possess knowledge of mediumship discourage the use of the board. It enables the average person to produce “medium-like” effects without an experienced medium actually being present. The fact is that, as a rule, adults and teens alike probably shouldn’t become involved with it unless they are prepared to handle whatever consequences may come up.

The game begins with the sitters, usually two or more people, lightly touching the base of the wineglass or the planchette, with at least one hand each, asking a question and then waiting patiently for it to slide to the different letters, spelling out the answer.

Even if the sitters have a fair amount of knowledge regarding the occult, or invisible, world, and make an effort to invoke a “willing and good” spirit with whom to communicate, there is no guarantee that, just by asking, they will be entertained by the presence of a good spirit rather than a negative one. The likelihood that a good spirit will appear depends completely upon the intentions of the sitters. A knowledgeable and enlightened spirit will not come to answer questions regarding trivial things, which is the most common purpose for which people gather in the first place to talk to spirits.

Its use is particularly not recommended for children, teenagers, overly emotional people or anyone who may not be equipped to handle what could occur as a result of the board’s use. Of course, there is always the risk that people, especially teens, may become dependent upon, or even obsessed with, the Ouija.

In addition, there are many accounts of adults and teens who use the Ouija and then discover that “things begin to happen.” Some of these experiences may include hearing voices and witnessing the movement of objects in their home; those who use these games may be opening a doorway to the other side, thus leaving themselves unprotected, attracting “lower entities” who will linger in their homes long afterwards.

IS ONE REALLY CONTACTING A SPIRIT/GHOST?

There are several possibilities that can occur, during an attempt to contact a spirit, while playing with the Ouija board or the Ask the Glass game. But before one can properly answer the question of spirit contact one should first ask “Who could one be contacting?” Some of the options are:

1. A positive person who is physically dead and helps/guides people. Often termed a “spirit guide”.
2. A negative or mocking spirit.
3. Someone who is physically alive but may be outside of their physical body (OBE). They could be either a positive or negative person, or somewhere in-between.
4. Someone who is dead and doesn't know it, or what many people would refer to as an “earthbound spirit”.
5. Finally, there is always the possibility that a sitter may be intentionally, or unintentionally, moving the pointer themselves (without any spirit input).



A person cannot be absolutely sure of what kind of communication he or she is receiving. To be able to do that requires proper training in the area of mediumship, which is not the case with people who use Ouija boards.

WHAT ARE THE DANGERS ONE MAY FACE

The board itself is not dangerous, but the form of communication that is attempted often is. As you can see from the above mentioned, it is frequently the case that the spirits who are contacted through the Ouija are those who reside in the lower astral plane. These spirits are often very confused and may have died a violent or sudden death, by murder, suicide, etc. Therefore, many violent, negative and potentially dangerous conditions are present to those using the board.

Some spirits will intentionally pretend to be a certain spirit when they aren't. Why? Sometimes they simply wish to mislead people. After all, malicious people who have died tend to remain malicious in the spirit world. At other times this is done as a joke. Many discarnate people have a loud laugh to themselves at gullible ouija sitters who believe they have contacted a particular dead friend/relative when they haven't, or believe that some "highly evolved soul" is communicating when they aren't.

You might think that if that is all that can go wrong with a ouija session, then as long as one doesn't take things seriously there is no harm done. Unfortunately, that isn't the case. When one sets up the circumstances where spirits can communicate with physical people, then a group of spirits will assemble to do just that. If some/all of these spirits are negative, then they are the sort of spirits that you may not want to attend at all, let alone "hang around" afterwards.

Often, several spirits will attempt to come through at the same time but the real danger manifests itself when you ask for physical proof of their existence! You might say, "Well, if you really are a spirit, then put out this light or move that object!" What you have just done is opened a doorway between the physical and spiritual world and allowed them to enter. As a result, future problems can and often do arise.

Simply finishing the session doesn't mean that any of the discarnate spirits will leave the area. Some of them may decide to stay in close proximity to one, or more, of the sitters for years and/or inhabit the room/house the ouija session took place in.

This alone would be likely to precipitate a number of negative experiences for people but, as if that wasn't enough, even worse things can happen. One, or more, of the sitters can end up with spirit obsession/possession problems. And the list goes on...

One can never be too prudent when trying to communicate with the dead, because this can open the door to bad spirits who will latch onto whomever they can control. Therefore, any attempts to communicate with spirits should not be taken lightly, and should not be done by those who have no knowledge whatsoever of the spiritual life and its inhabitants.

If you are invited to participate in one of these sessions, you'd do well to excuse yourself. Also, the best indicator as to whether or not using a channeling board of any kind is a good thing to do is your intuition. If it doesn't feel right to you, don't use it. It's that simple.

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Lesson 11

Important Considerations on Mediumship

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Mediumship and The Nature of Communications, or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

MEDIUMSHIP

All mediumistic activities that incline towards the superficial, attending only to innocuous curiosity or levity, at the expense of goodness and the sense of dedicated service to God, deviate from the eternal values which form the basic purpose of mediumship.

It is crucial to realize that, just as in the physical realm there are imposters, opportunists, and mischievous spirits, there are also those in the nonphysical realms who are poised to deceive the unwary.

We are all heirs to the treasures of mediumship and, beyond all doubt, it is up to us to preserve its greatness by aiding in the development of enlightened mediums, thus enabling, in the future, a much wider activation of elevated and purified mediumship.

The responsibility of Spiritist Practitioners, both incarnates and discarnates, is very great. What is done with mediumship, and how mediums are prepared for this task, will either help or hinder the future progress of Humanity.

As the truly noble concepts and purpose of mediumship become generally more apparent, through the work of good mediums who are willing to serve, even at a sacrifice, and who continue the process of inner transformation as a constant practice, the truth of this faculty will become increasingly evident.

So far, due to human imperfections, this transformative process has happened only in rare cases. However, this does not mean that, today, what the average person is able to achieve is not valid. On the contrary, it is extremely valid since, if mediumship is not practiced, while simultaneously continuing the work of inner transformation, then the mediums will never reach the desired goal.

If our mediumistic faculties are poor in this life, then let us work even harder so they may mature and be of greater assistance in the next incarnation! High levels of mediumship, such as presented by Emmanuel Swedenborg, Andrew Jackson Davis, Edgar Cayce, Francisco Cândido Xavier, Divaldo P. Franco and others, were not achieved in only one incarnation!

In the new epoch, now dawning, mediumship will develop alongside the progress of terrestrial humanity, so that many phenomena thought at this time to be extraordinary, will become commonplace.

Educated mediumship, offered by Spiritism, and utilized by disinterested mediums, will bring light,



love, hope and renewal of faith to suffering humanity, together with mercy and forgiveness.

It is worth mentioning that, within the work of mediumship, there are two areas of activity:

- The Material Aspect - professionally or domestically, there are certain duties to be fulfilled. Material Work is an important factor for the medium, so as to be preserved from the temptations of commercialization of mediumship, etc.
- The Spiritual Aspect - in the sense of creating and maintaining an air of fraternity within our professional and domestic lives; of equal importance is the creation of human solidarity through attention to those in need, both incarnates and discarnates.

Material and spiritual activities complement each other, so forming the sanctification of all duties which brings with it elements of defense and protection, of sustenance and good equilibrium.

All works of assistance carried out by the medium, as for anyone, bring the guarantee of protection from our spiritual friends and benefactors. The Good Spirits always sympathize with, become attached to, and assist those who dedicate themselves to helping others.

PREPARATION OF THE MEDIUMISTIC GROUP²²

For many “mediumship” suggests the stereotypical séance circle of seekers anxiously holding hands in a dark room, but this is simply not the case. The channeling of discarnate spirits by a medium can and does occur in very ordinary settings, as long as they follow the simple guidance presented in this lesson.

Let us suppose that a group of people decide to pursue either rescue work, or the work of disobsession. Someone intending to organize a mediumistic group should, first and foremost, select the people who will comprise it. Such selections, which should also include the choice of the person who will direct the work, are advisable even if the type of work to be performed by the group has not yet been determined. It is necessary to understand that the incarnate people represent only part of the group - the part that is visible to us.

The task assigned to them is certainly important, but nothing they do compares to the complex work that is carried out on the other side of life - among the discarnate spirits. There, in the beyond, is where the most critical and delicate responsibilities attributed to a mediumistic group are accomplished, starting with the careful planning of each task, up to its eventual accomplishment in the physical plane.

The incarnate members help tremendously when they do not spoil, disturb or negatively interfere with the work. It is obvious that they offer considerable assistance when they behave with dignity and are in perfect harmony with the group, yet if they cannot help matters, they should at least not further complicate them.

Once the group has decided that its components are indeed prepared for it, since they have studied the theory for a while, it should thus be prepared to withstand all the sacrifices and renunciations imposed by the work. To start, the task should be carried out with uninterrupted continuity and absolute regularity. Yet, at times, we will not feel physically predisposed for the work. Some days we

²² Excerpts taken from the book *Dialogo com a Sombras*, written by Herminio Miranda.



will feel tired, due to our daily struggles, and at other times we will feel exhausted and overwhelmed by tension that is caused by our professional activities, or we may feel inconvenienced by organic indispositions.

The day reserved for the meeting requires several mostly insignificant sacrifices, but that will take getting used to. For instance, as group members we will have to employ moderation and vigilance. Since the work is usually held at night, we cannot devote that time to our families, to rest, to going on walks, or to visiting with friends; also we cannot sit down and read an enjoyable book or watch the sitcom on television. It is a day of introspection! We have to gradually grow accustomed to it. We have to make ourselves aware of this!

We should be aware of the responsibility that will be required of us. We are going to face all kinds of perturbed spirits. And, given the despair to which they have succumbed, they will turn against us, often for no other reason than our attempt to awaken them to their painful reality - a torment from which they so adamantly try to escape. Indeed, the responsibility is great. We will face trouble, yet we will engage in the relentless battle for goodness. Despite all of this, we will still want to form the group. Here, a little humility would benefit us tremendously.

We should not plan a group to change the world, or to conquer all the mighty spirits that wander in the darkness. Rather, we should prepare ourselves to offer our small contribution. The spirit guides will know what to do with it; they are in better condition to appraise our strengths, resources, possibilities, intentions, and weaknesses alike. All the planning is made in the spirit world; we, the incarnate, will be in charge of executing these plans, within our limitations. We should also understand this and accept it.

Minutes before the session begins everyone should quietly enter the room indicated for the work and sit. At such time all conversation should cease, with all minds made tranquil, all hearts appeased, and all muscles relaxed; the members should disconnect themselves from any daily worries, and be ready and willing to work. At such times, the spirits responsible for the work have already prepared the room.

After this initial preparation is completed, the workers of the spirit world inspect the room: they go around the room to make sure that certain “connections” to the superior plane are in place by means of special equipment and luminous “wires” attached to each member’s chair. The purpose of these devices is to facilitate the work and to tend to specific characteristics of each type of mediumship, as well as to tend to special conditions of the spirit brought in for treatment.

It is imperative to stipulate that the meetings should have a set time to start and to end. The suffering spirits should be assisted within the time rigorously allotted to them. Under no circumstances should this time be extended, either at the initiative of the manifesting spirits, or by anyone else.

The mediumistic work is protected and assisted by a security team which is comprised of workers from the other side, and it must be understood that once the regular allotted time has finished, they have to leave; accordingly, they have other tasks to attend to elsewhere, which cannot be delayed. If they do leave, the security mechanism becomes substantially weakened. The turbulent spirits are well aware of this fact, and thus seek ways to overextend themselves; their objective is to provoke disturbances, and to create panic within the group.

Still, we need to understand that the work of the participants in a mediumship group does not end with the closing of the meeting. Everyone is somehow involved in its tasks, even during the interval



between meetings. Spirits undergoing treatment often state that they have followed us in our normal activities. They want to test our good will, to evaluate our sincerity, and to judge the behavior of each member of the group, especially that of the medium through whom they channeled, and that of the counselor who talked to them. We need to be watchful so that we do not preach one thing and do something else that is completely different.

In their unconscious despair, spirits who are particularly angry will try to ensnare us with their cunning. If, during the week, we open up gaps, through our impulses of hatred, defamations, intolerance and lack of vigilance, we will allow negative emanations to take root within us, which the unhappy spirits will be glad to use against us; these desperate brothers and sisters will point out all the faults they were able to observe in us by the following meeting. Since we cannot envision ourselves as pure and redeemed beings, incapable of committing mistakes, we should be prepared for such an interrogation. Their objective is always to neutralize us, so that they can continue to freely exercise their passions and derangements of all kinds. Constant vigilance is not enough. When we realize we are weakening, it is advisable to stop, think and say a short prayer, wherever we may be.

It is important to address a valid argument regarding the continuity of work and the assiduity of the mediums. Everyone who works in this field cannot ignore the fact that the spiritual mentors choose for each manifestation the medium best suited to the manifesting spirit. When making this choice the spiritual mentors take into consideration the nature of the work to be accomplished and the mediumistic characteristics of the mediums. Once this connection is made, the spirit will often manifest through the same medium, throughout its subsequent manifestations. If the medium misses a session, the work with that particular suffering spirit is placed on hold, in hopes for a renewed opportunity. Therefore, unless it is due to highly justifiable reasons, the assiduity of the mediums and the continuity of the work are critical to its progress.

The Nature of Communications

Mediums, particularly those who are novices, are always worried about being able to tell the difference between a helpful and hurtful spirit when they receive a spirit communication. This issue requires a detailed analysis; therefore we are going to refer to “The Mediums’ Book”, Chapter X - ‘The Nature of Spirit Communications’.

If we have fully understood the infinite variety of spirits as to their intelligence and morality according to the Spirit Hierarchy (The Spirits’ Book, no. 100), we will easily comprehend the differences in their communications. Their communications must necessarily reflect the nobility or baseness of their ideas, their wisdom or ignorance, and their vices or virtues. In other words, their communications no more resemble one another than the communications of people of illiterate and more educated cultures among humans.

The different types of communications can be classified into four main categories. According to their predominant characteristics they may be *crude*, *frivolous*, *serious* or *instructive*.

- **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 from the expressions used by depraved and crude human beings. Any person with a minimum amount of sensitivity is repulsed by them, for they are trivial, ignoble, obscene, insolent, arrogant, malevolent and even impious, depending on the character of the spirits who make them.



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- **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 in which much is talked about but nothing is actually said. 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.
 - **Serious communications** are serious both as to subject and form. Every communication 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 communications to the control of reason and the strictest logic.
 - Hence, we must distinguish between communications that are truly serious and those that are erroneously serious, which is not always easy, for due to the seriousness of their language, certain presumptuous or pseudo-scholarly spirits may attempt to impose upon us the most wrong-headed ideas and the most absurd theories. In addition, to render them more acceptable and lend them more importance, they have no scruples about adorning themselves with the most respectable and even the most venerated names. This is one of the biggest obstacles faced by practical Spiritism.

- **Instructive communications** those which are not only serious but whose main purpose is to provide teachings given by superior spirits about the sciences, morality, philosophy, etc. Their greater or lesser profoundness depends on the particular spirit's degree of advancement and dematerialization. In order to take full advantage of such communications, they must be studiously attended to with regularity and perseverance. Serious spirits connect themselves to those who desire to be taught, and assist them, whereas they leave to frivolous spirits the job of entertaining those who only see such communications as being a type of temporary distraction.

It is only through the regularity and frequency of these communications that we can appraise the moral and intellectual value of the spirits who are communicating with us, as well as the degree of trust they deserve. If we require experience in order to judge other people, we need it even more to judge spirits.

If we deem such communications to be instructive, we therefore suppose them to be true, for something that is not true cannot be instructive even if transmitted in the most striking language. Thus, in this category we cannot include teachings that often display a striking and pompous style, since they come from spirits who are more pretentious than wise and who wish to deceive us. However, such spirits cannot disguise their shallowness or keep up their charade for very long. They soon expose their weak side by showing little continuity in their communications, or by their inability to withstand challenges to the veracity of their statements.

To paraphrase the biblical passage, 'you know a tree by its fruit'. You will learn to recognize what kind of spirit is trying to communicate with you by the 'feeling' you get from that spirit, by the way the spirit communicates, by the type of message the spirit wants to communicate and by the willingness of the spirit to respect you and your free will.

A common question that may arise is:



What kinds of preparations do a medium need to make to keep away ignorant spirits and to use this gift for good?

Let's refer to some excerpts from books by Eliseu Rigonatti: *Development of Mediumship*, *Qualities of a Good Medium*, *Mediumship Without Tears*, and *Studying Mediumship*.²³

Seriousness regarding the purpose and use of mediumship: Serious mediums understand that their faculty has been given to them as a gift by which they can progress spiritually, through their assistance to those in need (both incarnate and discarnate) and through their cooperation in the dissemination of instructive and inspiring messages. Therefore, they only use their faculties for good and useful ends. They do not exploit their brethren of the Spirit realm with requests for help in material matters or inferior spiritual desires, nor do they exercise their faculty to satisfy the curious and indifferent, or for any other futile purpose.

Modesty / Humility: The Spirits teach us that pride is the most influential of moral imperfections and continuously warn their students of its signs and consequences. In avoiding the downfalls caused by pride, the good medium remembers that he is only a simple instrument of others employed under God's will and, therefore, does not assume any merit for the communications that he receives or for the healing energies that he helps bring to another. He also recognizes that he is not infallible and, when duped by deceitful Spirits, he understands that this happened due to a fault in his character or some error in his conduct. The humble medium is willing to regularly practice self-criticism in order to recognize his own mistakes and avoid becoming unbalanced (through excessive enthusiasm, apathy toward results, or being at the mercy of unenlightened Spirits who may plan for his failure). In addition to practicing self-criticism, the good medium is also open to constructive criticism from trustworthy friends and mentors, and even seeks out advice and mentoring.

Continuous Vigilance: Like any Spiritist, the Spiritist medium can be recognized by her efforts toward inner transformation. The good medium takes care to be vigilant of her thoughts and actions, recognizing the power they have to determine what kind of invisible beings accompany and influence her, and in the medium's case, communicate through her. This medium seeks to develop the qualities that attract good spirits, such as kindness, good-will, love of one's neighbor, and detachment from earthly things, while working to overcome any tendencies or momentary weakness in characteristics that repel good spirits, such as pride, vanity, selfishness, jealousy, hatred, greed, and attachment to material possessions.

Perseverance: A perseverant medium, understanding that the development and exercise of his faculty requires time and patience, will not become discouraged by the obstacles that arise or the time that it takes him to develop his mediumship in a proper way. If, for some reason, a medium's faculty has been suspended, he will look inside himself for the cause and wait patiently for when he is allowed (by the spiritual authority that he respects) to resume his work.

Devotion: A devoted medium is willing to sacrifice one's time, energy, habits, pleasures, etc. for the benefit of others who suffer. She/he also recognizes that, as a worker of God, and without discrediting any opportunity to serve and fulfill one's responsibilities, the medium's ideal is to serve, aid, and heal.

²³ (Sao Paulo: Editora Pensamento Ltda)



Discipline: Disciplined mediums will take their responsibilities seriously and can be counted on for their punctuality and preparation for meetings, their vigilance and concentration in cooperation with the maintenance of harmonious vibrations during a session, and their devotion to prayer and study.

Good Will and Benevolence: A medium with good will attends a meeting with happiness and satisfaction in the opportunity to work and puts forth full effort during the moments devoted to his/her development. Out of benevolence, this medium will serve everyone that she is able to help with the same compassion and good will.

Discretion: A medium who practices with discretion will use one's faculty to help those in need without making them feel humiliated or shamed, and by keeping to oneself (i.e. not blabbing about) those person's situations, no matter how dramatic or interesting a story they'd make for conversation elsewhere.

Discernment: Discernment, acquired through study and attention to good Spirits' advice, will help the medium to examine various situations and offer wise advice for a sound solution, and it will help in the critical analysis of Spirit communications that should be a regular practice of all mediums and participants in a mediumistic session.

Disinterestedness: Disinterestedness refers to a lack of material interest and is the virtue by which mediums give for free what they receive for free. The disinterested mediums exercise their faculty voluntarily for the sole purpose of helping others and seek no material reward for her work. Likewise, she does not seek the praise or appreciation of humankind and humbly awaits her reward in the kingdom of Heaven.

Let us never lose sight of the fact that mediumship is common to all human beings, to a greater or lesser degree, but that it is also a sign of debts from the past, through which we are given the possibility of atonement.

Our spiritual friends and benefactors inform us that:

- Mediumship without study and the application of the teachings of Jesus is a phenomenon without love.
- Mediumship without the clarifications and education offered by Spiritism is an unenlightened phenomenon.
- Mediumship with Spiritism, but without the teachings of Jesus is an incomplete realization.
- Mediumship with both the teachings of Jesus and Spiritism is a guarantee or spiritual victory and the valorization of spiritual talents.
- Therefore, the forming of the trilogy comprised of the Gospel, Spiritism, and Mediumship is essential.

“In the field of mediumship, do not forget that a duty correctly fulfilled is the compass that will propel you the right direction.”
Emmanuel (Religion of the Spirits, “Mediunidade e Dever”)



WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

THREE ATTITUDES

One understands that selfishness and pride are negative qualities in the mediumistic personality, obscuring the communications of the superior sphere and one also understands that good is the crucial condition for the edifying message to be transmitted without errors. Let's examine these three attitudes in some of the circumstances and pictures of life.

At work:

Selfishness exploits what it finds.

Pride oppresses what it sees.

Good produces unceasingly.

In Friendship:

Selfishness utilizes situations.

Pride claims privileges.

Good relinquishes its own good.

In Faith:

Selfishness pretends.

Pride complains

Good hears.

In Responsibility:

Selfishness escapes.

Pride tyrannizes.

Good collaborates.

In another's pain:

Selfishness forgets.

Pride condemns.

Good supports.

In Studies:

Selfishness pretends it knows.

Pride does not seek to know.

Good always learns, to accomplish the best.

Mediums, Spiritism's orientation is always clear.

Selfishness and Pride are two dark corridors that always lead us to vice and delinquency, which cause us to experience anguished, obsessive processes. Let us aspire to be capable of filtering with loyalty the Divine inspiration, but for that to be possible, it is indispensable not only to admire and divulge it; above all, it is necessary to want it and practice it with all our heart's power.

XAVIER, Francisco Cândido. Seara dos Médiuns. By the Spirit Emmanuel.



Lesson 12

Spiritism: Mediumship Q and A

Duration: 1 hour

1. Initial Prayer (5 minutes)
2. Present the PPT: Spiritism: Mediumship Q & A, or read the text below with the participants: (30 minutes)
3. Distribute the Weekly Assignment
4. Passes, Final Prayer and Water

Below is a growing list of questions and answers to help clarify certain aspects of mediumship.²⁴

1- What is a medium?

A medium is anyone who possesses the ability to perceive the spirit world in any way. Since such awareness is found in everyone, Spiritism teaches that 'we are all mediums'. Now, for the sake of clarity, when Spiritism talks about mediumship it refers to individuals whose awareness of the Spirit world has reached a level in which they are conscious of the phenomena and in which direct, controlled spirit communication is at least a possibility. In all mediumship phenomena the medium is just the messenger for the communication and not the author.

2- How does this awareness occur?

The spirit world is a series of dimensions existing in vibrational states that are different from those of our own material world. A medium, to put it very simply, is like a radio that can be tuned in to different radio frequencies (dimensions) under particular circumstances. This particular type of awareness is like any other of our senses.

3- Why are some people more in tune to the spirit world than others?

Mediumship is also a question of choice. In order to speed up one's evolutionary process, the person may be required, or choose to accept, to reincarnate with the ability to become a medium. When the development of an individual's mediumship has reached a certain level, the ability will show itself during the person's next incarnation.

4- Does being an active medium mean I am more evolved than those who are not?

That very much depends on what you mean by 'more evolved'. Certainly, being an active medium means that, after a long period of time during which you have developed the ability, you have finally reached a certain point. But, if by the phrase 'more evolved' you mean more ethically, morally or spiritually evolved, then the answer is no. A person's mediumship development does not reflect their evolution in any other aspect of their being. Anyone, from the most ethical, to the most unethical individual, can develop the capability of mediumship. You should see mediumship as you would see any other ability, like a talent for sports, music or carpentry; any person can possess such gifts, but that in no way implies a high, or low level of ethical or spiritual growth.

²⁴ The Spiritist Group of New York, Inc. originally prepared this material and you can find it in their website www.sgny.org



5- If mediumship has nothing to do with a person's spiritual or ethical evolution, then why is the ability part of our overall evolution?

We are all involved in the process of developing mediumistic abilities because it is a vital tool for learning, and for making amends for our past errors. Developing a greater awareness of God, and of the rest of the universe, is a perfectly reasonable and necessary step in the evolution of any intelligent being.

6- What do you mean when you say mediumship is a tool for learning?

Any tool or experience that is a part of our lives is a critical part of the learning process. Mediumship is a tool that we can use freely, and so the way that we use this ability will be a direct reflection of our ethical growth, and of the vital lessons we have yet to learn. Just as with any serious student in school, learning occurs as a result of gaining understanding from both our successes and our failures.

7- Are you saying that there is a right and wrong way of using mediumship, and that we learn from using it not only correctly but also incorrectly too?

Exactly! The right way of using mediumship is based on the same reasonable standard as in making any other ethical choice.

You misuse mediumship when you use it to exploit others, to cause harm, for self-indulgence, exploitation, abuse, manipulation and as a tool for violence.

And you use the tool correctly when you use it to help others, to bring enlightenment, and to give selflessly without any personal gain.

The way we use our mediumship and the consequences of these uses will make us directly aware of our virtues and our faults.

8- If I understood rightly, did you just say that mediumship cannot be used for any personal gain?

You can use your mediumship in whatever way you wish; we all have freedom of choice. But, ideally, the ability does the most good when profit, greed and selfishness do not interfere with the process of helping others.

Think about how destructive a profit motive can be, for example, for a charitable or religious organization, or for a government. In this same way the goal of personal gain will warp any attempt to use the ability to do only good.

9-This makes no sense. How can it be wrong to make money from my mediumship when I have every right to make a living from all my abilities?

As we said before you are free to take any path you wish in life. But just because you can do something does not mean that you should. This is a matter of ethical principle; you stand up for a principle and make the needed self-sacrifices, when you feel that the principle is worth that sacrifice. It is important to understand that when you choose to use your ability for unselfish good, because of the divine charity of God, you will find opportunities for making a living in other ways not related to your mediumship.

Of course, if your only real motives are wealth and power, then the fastest way to those goals will be using your mediumship for profit and exploitation. But it is also important to understand that every action has a consequence and that using mediumship in a negative way, for exploitation and personal gain, will have equally negative consequences.

10- In question 5 you said that mediumship is also a tool for making amends for past errors. Can you explain?

A vital part of our long-term ethical evolution involves making amends for past errors. Once we reach



a point in our learning process in which we become aware that a particular action is wrong, the time then comes for us to make up for all the times in our past incarnations when we took that wrong course of action and harmed others.

There are many ways to go about making amends for those past errors. Using mediumistic ability is certainly one of these ways.

The gift of mediumship does not make one's life easy; it is a life long commitment. So using this ability to unselfishly help others is all the more meritorious and ethical. Every time a medium unselfishly helps someone many past errors are wiped away, confirming that ethical lessons have been learned and that immense leaps have taken place in the medium's spiritual evolution.

11- So mediumship is a burden?

The chosen path of mediumship is like any other difficult path in our lives. It has low moments but it also has great moments of joy, which more than compensate for the difficulties the medium will inevitably encounter.

For the medium who chooses to use their gift unselfishly, the rewards are many. Helping others, and being a messenger, through whom enlightened spirits communicate, brings a level of happiness and personal satisfaction that is beyond words.

12- So the way you use your mediumship influences the kinds of spirits who communicate through you?

Of course! In life the way you conduct yourself and treat others will directly determine the kinds of people who are attracted to you and the kinds of people who are repulsed by you.

A medium who strives to live an ethical life, in spite of the many temptations, will attract helpful and wise spirits who will assist and provide guidance in this chosen path, just as mediums who use their gift to fulfill their material, selfish impulses will attract selfish, deceitful, impulsive spirits who will use these mediums to do harm and, in the process, do harm to the mediums themselves.

13- Tell me about these helpful, wise spirits who guide some mediums?

Those mediums who have chosen an altruistic path, will attract spirits who are also on this path of enlightenment. This does not mean that all the spirits attracted to this medium are perfect (very evolved). The spirit world, like the material world, is filled with individuals who are at different levels of evolution. But the point is that the intentions of the spirits attracted are positive ones.

Once a medium has chosen this positive path, has been tested, and has shown that he/she is willing to make this a life long journey, another kind of spirit will join the 'good spirits' already attracted to the medium. They are called spirit teachers; these spirits have reached a high level of ethical evolution and will come only when they see that the medium is both willing and able to carry out an important task. Spirit teachers use every opportunity to communicate God's love and enlightenment to those of us on earth, and will, from this point on, teach and make use of the medium for this wonderful task. This does not mean that the medium who has become a messenger for spirit teachers is now more evolved than any other incarnated person. Again, mediumship does not reflect a person's evolution, but if a medium is an instrument for more evolved spirits then it does reflect the devotion this medium has shown to doing good and to the steadiness of his/her own personal ethical growth.

14- Tell me about these selfish, hurtful spirits who use some mediums?

A medium who has chosen the path of impulse, personal gain and exploitation will attract spirits who share the same goals. The saying, well-known in our material world, that 'there is no honor among thieves', holds equally true in the case of these destructive spirits who will use the willing medium for their own negative goals and at the same time bring great harm to the medium, just for the enjoyment they will derive from doing such harm.



15- I've read that mediums have no control over the spirits who choose to communicate through them, is this true?

In the previous questions I have explained how the medium's chosen way of life decides what kinds of spirits are attracted to them, and that this choice is clearly a tool of control available to any medium. But the medium also has full control in every instance in which they allow a spirit to communicate through them.

Let me clarify. When a spirit tries to communicate it is the medium who decides to allow the communication or not to allow the communication.

- If the medium is attracted to spirits on the path to enlightenment, then the medium will instinctively recognize this type of spirit and allow it to communicate, or recognize that this is not that kind of spirit and refuse to allow it to communicate.

- If the medium is attracted to spirits who are very ignorant, hurtful and destructive then the medium will decide to allow the communication with this kind of spirit. When a destructive spirit communicates through a sympathetic medium, the medium is forced to endure terrible physical traumas, sometimes outwardly visible, and sometimes not outwardly noticeable. This trauma usually leads to short term memory loss. Just like someone who has been in a car accident, the medium who has allowed a destructive spirit to communicate awakens from the experience unable to recall exactly what happened. This makes it easy to attribute what has just happened to 'forces beyond their control'.

16- So you are saying, then, that mediums are always in control, but wouldn't spirit possession be an exception to this rule?

Spirit possession is a myth. What happens is that an ignorant medium sometimes gives permission to a spirit to communicate for long periods of time (obsession). And the resulting chaos is misunderstood as a possession. But at no point does a spirit invade the medium, nor does the medium ever not have the ability to end the communication.

For all mediums, the kinds of spirits they allow to communicate through them are determined by their own maturity, level of ethical growth and good decision-making skills.

17- Once a medium has allowed a spirit to communicate, is the medium responsible for what happens next?

Yes. At all times mediums are responsible for their actions (the kinds of spirits they allow to communicate through them) and for the consequences of their actions (the good or harm the spirits accomplish through them).

To clarify, the spirit is certainly responsible for what he/she does through a medium, but the medium always bears equal responsibility for what happens. Both the medium and the spirit are equally accomplices in whatever good or harm comes from the communication.

18- Am I expected to become a saint in order to be a good medium?!?

Learning is a slow, life-long process; the point is to strive for a tiny bit of progress every day. The above is the ideal. If we possessed the ability to fulfill such ideals perfectly, we would be with God and not on this earth with our fellow, fallible brothers and sisters.

Live your life as best you can and every evening ask yourself, "Have I learned anything today?" "Have I accomplished good today?" "What mistakes have I made today?" Be honest in answering those questions and let the answers be your guide for the next day.

Remember that when you strive to live an ethical life and bring about the good, you are never alone. Spirit friends, teachers and, of course, God will open doors for you, help you to endure your daily



trials and offer you guidance every day of your life.

19- How does Spiritism fit into my ethical growth and my use of this mediumship gift?

The basis of Spiritism consists of five books of spirit teachings put to paper by the French educator Allan Kardec in the late 1850s and 1860s. These books contain detailed explanations for all spirit and mediumistic phenomena, the ethical laws God has established for our spiritual growth, the methodology of life's daily trials, the different levels of spirit evolution, and a rediscovery of the misunderstood ethical truths of the Christian New Testament, revealing details of how the universe and spirits were created and what God has in store for all of us.

Within these five basic books, and the latter Spiritist teachings you will find the needed instruction, clarification and inspiration for developing your gift and dealing with the obstacles, trials and temptations you will encounter in your daily life.

20- If I see/hear a spirit claiming to be a family member is it a good or bad spirit?

Just because the spirit looks like a family member does not mean it really is. As mediums we attract spirits with the same virtues and/or faults as our own, and spirits do have the ability to appear in different forms (faces).

At the same time it is also important to remember that just because a family member has disincarnated, this does not mean that their relationship with you has ended. If that family member truly loved you it is reasonable to assume that they would try to communicate with you and/or through you.

So when confronted by this dilemma, don't concentrate on the possibility that the spirit is or is not a dead relative. Instead, the important thing is to judge the spirit based on the criteria needed to identify a good spirit or an ignorant spirit.

21- I have never seen spirits but I have heard them, when awake and asleep. Am I a medium?

Yes, any kind of communication between you and a spirit is mediumship. The kind of spirit communication allowed by your mediumship is particular to you, just as a fingerprint is also uniquely your own. It is not a reflection of greater or lesser mediumship ability or ethical progress.

22- When I was a child I could see spirits but now I can't. Why?

A person during childhood actually possesses a much deeper connection with the spirit world. So it is common for children to experience what we may call animic or even medianimic phenomena. But as the child grows up and reaches pre teen years the same hormonal changes that accompany young adulthood also limit these phenomena in many individuals.

If your mediumship is developed enough for spirit communication in your adult years, the ability will show itself again.

23- I was tormented as a child by cruel spirits. Why? And who were they?

As mentioned in the last question, for children the experience of animic or medianimic phenomena is common. Sometimes the child has developed the ability to block hurtful spirits at that early age, and sometimes it hasn't. This is why it is important to take children that present medianimic signs to Spiritist Centers for help and enlightenment.

If you had to endure this torment, consider the experience for what it was, a trial, and try to learn patience, endurance and forgiveness from it.

As to why a spirit would torment you, spirits of different levels of evolution surround us, and ignorant hurtful spirits enjoy causing harm when the opportunity arises.

24- What is my guardian angel? How can I recognize this angel when it communicates?



A guardian angel is the name sometimes given to your main spirit guide. When a spirit is created and first incarnates, God assigns an evolved spirit to be the guide for the young spirit during its incarnations. As time passes, the reincarnating spirit develops relationships with other spirits through family bonds. The time can come when a family member who evolves more quickly can choose to take the place of the existing guardian angel.

As for recognizing your guardian angel, you will feel great affinity, and affection for this spirit, who will likely be with you more often than all other spirits you may see. And, of course, the guardian angel will show the necessary characteristics of an evolved spirit.

25- I don't even believe in God, how is it that I am a medium?!?

To be a medium does not require you to be of any particular religion. You can even be an atheist. It is not necessary to be of any gender, social status, age, race or from any particular country. Mediumship is just a tool, like a talent for music or dance. What you do with the gift is up to you.

Still, it might be wise to reconsider your disbelief in God, spirits and an after-life, considering the fact that you can see spirits, the after-life and the consequences of God's love and justice every day.

26- If I can see and hear spirits, then how do my five senses perceive the spirit communications?

Your five senses have nothing to do with your mediumship. Mediumship is its own distinct sense, disconnected from the other five. You 'perceive' spirits with your mind, your brain processes the information and the brain interprets the communication as if it were coming from the eyes, ears or other sensory organs. But, in fact, See, Hear, Taste, Touch and Smell are not involved.

27- Can I die, or be severely harmed, during a spirit communication?

Yes, you could also die, or be severely harmed, by driving a car, or walking down the street on any given day. Mediumship is a tool that requires great study and discipline by the medium. The medium is exposed to dangers when he/she chooses to arbitrarily allow communication with any spirit and refuses to choose the path of learning and personal, ethical progress.

28- If I want to be a medium, what do I need to learn so that I can accomplish this goal?

Mediumship is an ability that develops naturally during many lifetimes. It cannot be forced. However, if you have some mediumship ability and wish to improve those abilities, this is possible.

But it might be wise to ask yourself the nature of your intentions for developing your mediumship. If you want to do good with your mediumship, then your spirit guides and teachers will help with the development as they see fit. Trying to force the further development of a mediumistic ability opens the doors to cruel, ignorant and hurtful spirits who will exploit your misguided intentions.

29- If I am a medium, can I communicate with the spirits of people who are still alive?

Yes of course you can. Every time an incarnated person goes to sleep, their spirit leaves the body and performs needed tasks. It is very possible for a medium to communicate with the spirit of a sleeping, living person.

30- I communicated with the spirit of a famous celebrity, or saint; what does that mean?

Spirits have the ability to take any form (face) they wish. It is most important under these circumstances to judge the spirit on the available criteria to determine if he/she is a good or ignorant spirit.

The spirit guides have told us that good spirits will never give their true name if they were famous or well known in a past life. Vanity is not the characteristic of a good spirit; on the contrary, a good spirit wants his or her message to be judged on its own merits, not on arbitrary things like fame or



notoriety. So one should be extremely wary of the intentions of spirits claiming to be famous people. That said, spirits who appear as saints are a possible exception. Many times good spirits will appear as saints to mediums who do not believe in spirits or the spirit world and are devoutly religious. They do this knowing that appearing in the form of a saint is the only way in which the medium will listen to their message. But, again, it is still critical to judge the spirit on the available criteria to determine if he/she is a good or ignorant spirit.

31- A spirit communicated a dire prediction of future events. Should I listen?

The spirit teachers tell us that accurate predictions of the future are impossible for two reasons: First: Anyone possessing such knowledge would be claiming to have a quality only possessed by God. Second: This iron-clad prediction of the future would imply that we do not truly possess the gift of freedom of choice from God.

What Spiritism does clarify is that evolved spirits, who understand the details of Divine Laws, can look at a person's life, motivations, and past decisions and make an educated guess as to the consequences of such choices for a person's future. But this is in no way foretelling the future, just as having a financial planner who tells you the best way to retire at 40, will in no way be an assurance that this will happen.

As with any other spirit communication the priority should be to judge the spirit on the available criteria to determine if he/she is a good or ignorant spirit. If you judge the spirit to be good, then listen to the warning, try to avoid the danger, pray for God's help during this trial and try to learn from the experience.

32- A spirit told me that someone else wants to hurt me. What should I do?

We'll say it again; the first priority has to be to judge the spirit on the available criteria to determine if he/she is a good or ignorant spirit. Then, if you judge the spirit to be good intentioned, take the appropriate action.

It is helpful to ask yourself, "Is what the spirit teacher has advised me to do the most effective way to defend myself from harm?" Violence brings only more violence in a cycle that will last for countless existences. So if you are forewarned that someone intends to harm you, your first reaction must never be anger or hate. Such emotions will only assure that the violence will take place. Instead, we are taught that prayer is an effective tool of defense. Pray that God enlightens and pacifies the person who wants to harm you and that you will endure this trial safely.

33- A spirit told me that if I followed his instructions I could get a material thing that I really want.

What should I do?

As explained before, the first priority needs to be to judge the spirit on the available criteria to determine if he/she is a good or ignorant spirit. However, in this circumstance, the spirit has already revealed its ignorant nature with his offer. A spirit who truly wants to help you will not offer you material gain; instead, that spirit will offer you ethical guidance and uplift you with knowledge of the beauty of God's love.

Now, if the material thing you want is, for example, a job, and the instructions given by the spirit are positive ones like prayer and patience, then this spirit is giving you good advice.

34- I am a medium and I do not want to be one any more. What do I do?

This is a very difficult question. Mediumship is a natural ability that has evolved in you through many existences. Ideally, you could simply choose not to use the ability and move on with your life. But the reality is that mediumship is a sixth sense which cannot be turned off. You can choose to ignore your mediumship and never develop it, but the problem is that by doing so you make yourself vulnerable to hurtful spirits, who will exploit your unwillingness to develop the ability to control spirit



communications, which are part of your mediumship.

Of course, you can always channel your energies towards charitable actions. Mediumship is a tool to help our personal evolvment, and that of others. So, if you prefer to ignore working with mediumship, at least try to achieve the aim for which it was given to you in the first place: Be of Service!

We also suggest much prayer, deep soul searching and the study of Spiritism. Find a Spiritist Center near you, when you feel you are ready, and ask its instructors for help.



WEEKLY ASSIGNMENT

The participants should:

1. Read the text below
2. Highlight the statements that have touched you the most and write in a notebook the one that you feel you need to work on the most.

SLOWLY BUT STEADILY

*“Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day.”
Paul (II Corinthians, 4:16.)*

Observe the spirit of sequence and gradation that prevails in the smallest sectors of Nature. Nothing is accomplished in leaps and, in the Divine Law, there is no privilege anywhere.

The corn spike is filled grain by grain.
The tree grows millimeter by millimeter.
Forests spring from insignificant seeds.
A building is erected piece by piece.
The cloth begins in the threads.
The most famous pages were written letter by letter.
The richest cities are constructed step by step.
The greatest fortunes of gold and precious stones were extracted from the soil fragment by fragment.
The longest roads are paved inch by inch.
The big river, which flows to the sea, began as thin, streaming rivulets.

Don't abandon your dream of knowing and doing in the superior realms of intelligence and sentiment, but also don't forget the tiniest of tasks, day by day.

Life is a series of processes of renovation, everywhere, and, in the sublime words of Paul, even if the flesh is corrupted, the imperishable individuality reforms itself unceasingly.

However, in order not to find ourselves moving in a direction opposite to that desired by the Most High, it is fundamental that we learn to persevere in the effort towards self-improvement, maintaining constant vigilance over those activities which help and ennoble us.

If any divine ideal inspires your spirit, don't forget to continue to perform the daily small tasks, so that your higher goal can be realized in an opportune moment.

Is there a favorable moment for the realization of my higher aspiration?

Act steadily, with your soul turned to the goal.

Are there obstacles and struggles, thorns and stones in your way?

Proceed, nevertheless.

Time, the implacable tamer of civilizations and men, marches only sixty minutes an hour, but never stops.

Let us keep the lesson well and move forward as we improve ourselves.

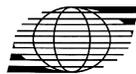
Slowly, but steadily.

XAVIER, Francisco Cândido. Fonte Viva. Pelo Espírito Emmanuel. Lesson 62



ANNEX

Excerpts from Support Guidelines for Spiritist Activities



Prepared by the International Spiritist Council
Translated by Jussara Korngold and Ily Reis



STUDY MEETINGS FOR THE EDUCATION AND PRACTICE OF MEDIUMSHIP

The Groups, Centers, or Spiritist Societies offer the following basic activities:

“To provide study meetings for the education and practice of mediumship based on Spiritist principles and objectives, enlightening, guiding, and preparing workers for medianimic activities.”

1. Fundamentals

“It would be difficult for us to compute the number of those who have come to us since we have been occupied with Spiritism; and how many of these have we seen, who have remained indifferent or incredulous in presence of the most evident facts, and who have only been convinced by rational explanation; how many others who had been predisposed to conviction by reasoning; how many, in fine, who were already persuaded of the truth of Spiritism, though they had seen nothing, because they had read and had understood the rationale of the matter! We therefore say, from our own experience, that the best method of acquiring a knowledge of Spiritism is to bring reasoning to bear on the subject, first of all and afterwards to confirm reasoning by experiment.

Allan Kardec (LM, 1a part, Chap. III - Item 31)

“ In the last days, God says, I will pour out my Holy Spirit on all people. Your sons and daughters will prophesy. Your young men will see visions. Your old men will have dreams.”

(Acts, 2:17)

“Mediumship is that light that would be spread on every flesh and promised by the Divine Master at the Consoler's times, now in course on Earth.”

Emmanuel (The Consoler, question no. 382)

“In the field of mediumship, do not forget that a duty correctly fulfilled is the compass that will propitiate you the right direction.”

Emmanuel (Religion of the Spirits, “Mediunidade e Dever”)

“The first enemy of the medium resides within his/her own self. Usually it is the ego, ambition, ignorance or rebelliousness - in the voluntary ignorance of one's own duties at the light of the Gospel. These are factors of moral inferiority that, quite often, will drive the medium towards lack of vigilance, frivolity and to the confusion of the unproductive fields.”

Emmanuel (The Consoler, subject 410)

“In this manner, even if you feel imperfect and unbalanced, unhappy or ill, make good use of your medianimic forces, assisting and enlightening, aiding and serving, in the assistance to your fellow beings, because the good that you do will come back from the others to your own road, as a blessing of God to shine upon you.”

Emmanuel (Seara dos Médiuns, item no. 12 “In Mediumship”)



The Study Meetings of Education and Practice of Mediumship are private meetings destined for people who have interest in participating in activities that have as their purpose to lead the student to obtain the necessary knowledge for the medianimic practice, according to the teachings of the Spiritist Doctrine, through the study and the education of mediumship.

2. Organization

- It is important that the privacy of the meeting be maintained and the attendance of every participant be consistent.
- A director and two or three assistants are required for this meeting. The assistants should be properly trained and prepared to substitute the director when s/he cannot be present.
- The number of participants should not exceed 35. ▫ The duration of the meeting should be between 1h30 to 2:00 hours. ▫ After the start of the meeting, the entrance of latecomers should not be permitted. ▫ The study should be open to all participants. ▫ Participants younger than 18 years of age are not allowed to attend the meetings.
- A sequenced program based on the basic principles of the Spiritist Doctrine should be elaborated and available to the participants, serving as guidelines for the study and the practice of mediumship.
- The medianimic faculties that the participants possess will be exercised during the time of the work, after a preliminary period of study. There will be no need for a specific meeting for this purpose.
- When the candidate to the practice of mediumship is afflicted by spiritual disturbances, s/he should first be guided to Study meetings of the Gospel and Passes. In addition, his/her name should be included in the spiritual treatment of the disobsession meeting. Once this phase is over, the participant will return to the meeting of study, education, and practice of mediumship.
- The participants of this meeting should be advised not to attend mediumship meetings in other Spiritist Groups, Centers, or Spiritist Societies.
- The practice of mediumship requires spontaneity, therefore, the director of the meeting should not insist that mediums obtain a particular spiritual communication, or invoke the presence of a particular entity, in order to avoid mystifications, whether conscious or not.
- The spiritual direction (not the incarnate one) is in charge of choosing and guiding the Spirits that will communicate.
- It is also required to refrain from asking the communicant Spirit about its personal information, such as: name, locale, and dates. If necessary, the Spirit will provide it willingly.
- In the practice of mediumship, the medium should be oriented to control the medianimic manifestations that s/he will receive by refraining from heavy breathing, wailing, screaming, noises and contortions of the mouth, feet and hands, violent gestures, and inappropriate or rude vocabulary.
- The student medium should be aware that s/he does not possess any grandiose or



transcendental mission, but rather that s/he is a simple instrument to intermediate the messages from the spiritual world, thereby having an extraordinary opportunity of exercising humility and promoting his/her spiritual growth.

- The medium should learn to silence any personal manifestation of vanity, being aware that mediumship comes to his/her hands as an instrument of regenerating work.
- The medium should participate in all the courses that the Group, Center, or Spiritist Society offers, such as: Systematic Study of the Spiritist Doctrine, Courses of Passes and others, as well as, meetings of Spiritual Assistance, Attendance and Social Promotion, with the purpose of learning and achieving spiritual balance.
- During the mediumship meetings, the participants should focus on the moral sense of the facts and lessons presented and not on the phenomena.
- The communications received through mediumship should be thoroughly examined; they should only be accepted if they are in accordance with the essence of the Spiritist Doctrine, even if they are signed by illustrious or well-known personalities.
- The constant and permanent inquiries of life's problems to the protecting Spirits should be avoided. These are problems that are up to us to resolve and we should refrain from wasting the Spirits' precious time.
- One should learn to seek in the teachings of Spiritism the necessary guidance and solutions to the problems that life offers in order to avoid following the exclusive orientation of the Spirits.
- The director should not take on the function of trance medium during the same meeting, because s/he would not perform any of these responsibilities well.
- A medium should not be forced to receive a particular Spirit. The Spiritual Mentors of the meeting are the ones who will make the selection of communications. The selection will be done according to the affinity that the communicant Spirit will have with the medium.
- If a medium is encountering difficulty in transmitting the communication, the group should help him/her with passes and prayers.
- It is convenient to have just one trance communication at a time in order to better assist the communicant Spirit. In addition, the participants will be able to hear the communication, thereby benefiting from its content.
- In case simultaneous manifestations occur, the director should ask the communicant Spirits to await their turn in silence.
- It is not obligatory that all the mediums receive communications. It is, however, imperative that all the participants remain in prayer and concentrated to maintain the vibratory level of the meeting.
- The mediumship meetings should take place in simple rooms without excessive decorations, or items such as: pictures, images, symbols, or any other objects that may suggest the idea of a ritual.



▫Smoking and alcoholic beverages must be prohibited in the Group, Center, or Spiritist Society. This also applies to uniforms, candles, incense, and amulets.

▫ The practice of acts that may characterize religious or mediumistic professionalism should be prohibited. The mediumistic practice should never be transformed into a source of financial gains or material well-being.

3. Development

▫ The meeting should begin on time at the previously determined hour.

▫ The place, previously designated, should be prepared beforehand.

▫ The director, assistants, and participants should await the beginning of the meeting in respectful silence or while reading uplifting material.

- Preparation: reading of evangelical lessons contained in spiritist books such as: “Our Daily Bread,” “Way, Truth and Life,” “Source of Life” and “Vineyard of Light,” by the Spirit Emmanuel, channeled by the medium Francisco Cândido Xavier. (3min.)
- Initial prayer: simple, clear, objective, concise, to provide attunement with God, Jesus, and the Superior Spirits, as well as to achieve inner personal harmony and that of the group. (2min.)
- Study of the Doctrine: Study of a topic previously established, following an elaborated program, according to the work of the Spiritist Codification, especially “The Spirits’ Book,” “The Mediums’ Books,” and “The Gospel According to Spiritism,” as well as other complementary works of the Spiritist Doctrine. (30 to 45 min)
- Mediumship Practice: exercise and practice of mediumship in an organized way and under the orientation of the director of the meeting. (40 to 50min.)
- Radiations or Vibrations: it is the union of emotions through prayer to those who are sick and in need. It should have a general character, but it could also ask for world peace, fraternity among humankind, understanding between all religions and between the workers of the Group, Center, or Spiritist Society. (3min.)
- Final prayer: It should be simple and concise, expressing gratitude for the opportunity to learn and for fraternal coexistence. (2min.)
- Evaluation: This is the opportunity that each participant will have of reporting what s/he felt or saw during the meeting. This information is important to guide the meeting’s director as to how s/he can provide orientation to each of the mediums. (10min.)

4. Observations

▫Upon consideration that mediumship is a powerful instrument used to transmit knowledge and comfort, as well as being a valuable regenerative process for the Spirit, the Group, Center, or Spiritist Society should carefully prepare conscious, responsible, and enlightened



mediums to carry out this task with nobility.

▫ Considering that those mediums who possess ostensive mediumship reveal great emotional sensibility, a great deal of friendship and affection towards beginners is required from the director and the other members of the Mediumship Group.

▫ Being that meetings for the study, education, and practice of mediumship are a specialized work of the Group, Center, or Spiritist Society, it is pivotal that everyone involved in these meetings not only prepare themselves spiritually for the task, but also seek, by means of constant study, the knowledge of Spiritism in order to fulfill their tasks well.



DISOBSESSION MEETING

1. Fundamentals

- *“Good spirits are more powerful than bad ones, and their will suffices to keep off the latter; but they only assist those who second the action of their will by the efforts they themselves make for their own amendment; when no such efforts are made, good spirits retire, and their withdrawal leaves the field free to the evil ones, who thus become, in certain cases, instruments of punishment; the higher spirits allowing the lower ones to act, for the accomplishment of this end.”*
- *Allan Kardec (The Mediums’ Book -2nd part-chap. XXIII - Item 252)*
- *“Each Spiritist Center must possess and maintain a team of workers of disobsession, at least for its own defense and preservation, in order to assist the victims of spiritual disorientation that roam the doors of the center.”*
- *André Luiz (Introduction, Disobsession)*
- *“... we ask the Master to sustain us all, discarnate and incarnate workers, in the task to be accomplished because, whether obsessed or obsessor, consciously or unconsciously thrown into a state of unbalance; whether in this world or in the beyond, they are our brothers and sisters begging for our assistance, companions that belong to our terrestrial family. The assistance to the family is not a ministry that we should relegate to the sphere of the angels, but rather a nontransferable obligation that we are obliged to embrace as our task. ”*
- *Emmanuel (“A Different Book”, Disobsession)*

The Disobsession meeting is a closed meeting that has as its objective to assist incarnates and disincarnates enveloped in processes of spiritual readjustment. It also seeks to improve the defense of the Group, Center, or Spiritist Society, as well as of its collaborators, against the attacks of opposing spirits of the Spiritist Movement. Its members should be the workers that have already participated in the Meetings of Study, Education and Practice of Mediumship.

2. Organization

- The meeting is exclusively for workers of the Group, Center, or Spiritist Society who already possess sufficient theoretical, evangelical, moral, and specific knowledge about mediumship.
- The team of workers should be composed of approximately fourteen members with the following functions: director, two to four counselors, two to four pass-givers, and two to six trance mediums.
- The presence of individuals with spiritual disturbances (spiritual attachment/obsession) should not be permitted nor that of visitors.
- The duration of the meeting should be approximately 1:30 to 2:00 hours.
- The director should not take on the function of trance medium during the same meeting, because s/he would not perform any of these responsibilities well.
- If the number of participants increases over the limit, sub-groups can be formed for mediumistic activity, or a new meeting should be formed.



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- Punctuality and assiduity should be observed at all times by every member of the meeting.
 - Once the meeting starts, the entrance of latecomers won't be permitted.
 - This meeting should always be in the location of the Group, Center, or Spiritist Society because of the spiritual resources there existent that offer greater safety for the work.
 - The participants of the Disobsession Meeting should observe, particularly on the day of the meeting, some important guidelines: frugal meals, physical recovery (through brief rest), spiritual recovery (through uplifting reading), and physical and mental hygiene.
 - If, in the preparatory phase of the meeting, sick or obsessed people arrive without notice at the Group, Center, or Spiritist Society, they can be admitted to the meeting to receive passes and guidance, but should leave immediately afterwards.
 - It is convenient to have just one trance communication at a time in order to assist the communicant Spirit better. In addition, the participants will be able to hear the communication, thereby benefiting from its content.
 - The medium should be prepared to control the medianimic manifestations that s/he will receive by refraining from heavy breathing, wailing, screaming, noises and contortions of the mouth, feet, and hands, violent gestures, and inappropriate or rude vocabulary. The morality of the medium neutralizes the influence of the imperfections of the Spirit.
 - The mediums should be prepared to transmit the manifestations with simplicity and fidelity.
 - The team of workers of the Disobsession Meeting should be set some minutes prior to the commencement of the meeting. They should enter the room in silence and meditate or read uplifting material until the beginning of the meeting.

3. Development

3.1. Preparation: reading of evangelical lessons contained in spiritist books such as: "Our Daily Bread," "Way, Truth and Life," "Source of Life" and "Vineyard of Light," by the Spirit Emmanuel, channeled by the medium Francisco Cândido Xavier. (3min.)

3.2. Initial prayer: simple, clear, objective, concise, to provide attunement with God, Jesus, and the Superior Spirits, as well as to achieve inner personal harmony and that of the group. (2min.)

3.3. Study of the Doctrine: Study of a topic previously established, following an elaborated program, according to the work of the Spiritist Codification, especially "The Spirits' Book," "The Mediums' Books," and "The Gospel According to Spiritism," as well as other complementary works about mediumship such as: "In the Domain of Mediumship," and "Missionaries of Light," by the Spirit André Luiz, channeled by the medium Francisco Cândido Xavier, and "Seara de Mediums," by the Spirit Emmanuel, channeled by the medium Francisco Cândido Xavier.

After the reading, participants will be allowed to make brief comments on the parts by which they were deeply touched. (15 to 20 min.)



3.4. - Mediumistic Activity: The members of the group will position themselves for the beginning of the mediumistic practice. The director of the meeting will remind the collaborators the objective of their specific task, so that, with simplicity and naturalness, they make themselves available to the spiritual team. (60 min.)

3.5. - Vibrations: After the spiritual attendance, they will make the vibrations or radiations, addressed to the assisted, sick Spirits and those who are in need. (2 min.)

3.6. - Closing prayer: it should be concise and objective, expressing gratefulness to the spiritual mentors, Jesus, and God for the accomplished work. (1min.)

3.7. - Evaluation: After the closing, a brief evaluation can be made where any doubts may be clarified.

4. Observations

▫The communicant Spirit, whether persecutor or disturbed, should be treated as being spiritually ill, thereby deserving respect and affection.

▫The members of the disobsession team should consider themselves nurses, receiving and assisting with kindness and affection, the Spirits in need of treatment just as they would assist sick individuals in need of help.

▫ Vibrations of peace, happiness, hope, balance, harmony, and love are indispensable in the presence of the suffering entities.

▫ It is necessary to remember that obsessors are quite often victims of secular dramas who demand justice.

▫ It is necessary, through counseling, to exhort them to forgiveness so that they can remove the chains of hate that link them to their victims in order to resume to a rehabilitating existence.

▫Through the dialogue, the Spirits should be guided toward a positive mental outlook of hope and faith in the future and in God.

▫ In the dialogue with disturbed and unhappy entities, one should remember that the Spirits deserve respect and affection. One should envelope them with fraternal energy and sweetness.

▫The disobsession team should be sufficiently prepared to ward off curiosity or sectarianism, avoiding reproachable thoughts and criticism, or any judgmental ideas.

▫ Under no circumstance should we engage in discussions, condemnation, or ironical remarks towards the communicant Spirit.

▫The importance of work, study, and behavioral change should be constantly reminded.

▫ The affection displayed in our words and the fervor of prayer is imperative. ▫The dialogue with the obsessor should not have a character of evangelical preaching or of a speech. It should last the necessary time so that a basic understanding may be achieved, some



information may be provided, and a prayer may be said.

▫ Inquiries about names, dates, and places are not advisable, because the memory of the Spirit can be deeply affected, as it can occur to incarnates who are affected by a serious illness.

▫ In order for the disobsession task to be harmoniously accomplished, it is necessary that all the members of the group try to establish fraternal links among themselves, thus enjoying an amicable relationship.

The constant study of the Spiritist Doctrine based on Allan Kardec's works and the permanent purpose of practicing its teachings, are indispensable for the correct accomplishment of any spiritist activity

“Mediumship is that light that would be spread on every flesh and promised by the Divine Master at the Consoler's times, now in course on Earth.”

Emmanuel (The Consoler, question no. 382)

“The first enemy of the medium resides within his/her own self. Usually it is the ego, ambition, ignorance or rebelliousness - in the voluntary ignorance of one's own duties at the light of the Gospel. These are factors of moral inferiority that, quite often, will drive the medium towards lack of vigilance, frivolity and to the confusion of the unproductive fields.”

Emmanuel (The Consoler, subject 410)

“In this manner, even if you feel imperfect and unbalanced, unhappy or ill, make good use of your medianimic forces, assisting and enlightening, aiding and serving, in the assistance to your fellow beings, because the good that you do will come back from the others to your own road, as a blessing of God to shine upon you.”

Emmanuel (Seara dos Médiuns, item no. 12 “In Mediumship”)

