



# MEDIUMSHIP COURSE

SAFE GUIDELINES FOR THE  
DEVELOPMENT AND PRACTICE  
OF MEDIUMSHIP  
PROGRAM 1 - SECOND PART

*The Mediumship  
Course from FEB  
translated and  
prepared by the  
Spiritist Alliance  
for Books*



✕ International Spiritist Council ✕  
Spiritist Alliance for Books



# Mediumship Course

Safe Guidelines for the Development of Mediumship

## Program 1 - Second Part

Translated by:

**Spiritist Alliance for Books**

(Jussara Korngold, Marie Levinson, Danny Claudio,  
Monica dos Santos and Fabiana dos Anjos)



# Presentation

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

Our translation, from the original Portuguese into English, had as basis the 2003 version.

This Course offers instructions on the Mechanisms of Mediumship according to Spiritism, and will also slowly begin preparation for practical mediumship.

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

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

2) To offer orientation to all those interested as to the superior purpose of mediumship and that, according to the Spiritist Doctrine, mediumship should always be developed 'together with the moral standards provided by Jesus'.

3) The need for a medium to be a very disciplined, punctual, assiduous and studious person. Who also does his/her best towards constant effort at inner reform.

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, in a correct and adequate ambient, it offers each person the possibility of developing their maximum potentials in this field of work, as a servant of Jesus.

We would like to express our sincere gratitude to the dedicated workers who have contributed for the translation of this course: Marie Levinson, Danny Claudio, Monica dos Santos and Fabiana do Anjos. Our heartfelt gratitude to Jesus and the Spirit Benefactors for the opportunity they have given us, the humblest servers of the Father's field, not only for the unconditional support and protection, but also for the blessed opportunity of work and spiritual advancement.

Jussara Korngold  
Spiritist Alliance for Books  
New York - 2005

(\*) Jussara Korngold is the founder and president of the Spiritist Alliance for Books(SAB), a non-profit organization, which has the sole aim to promote and disseminate the Spiritist Doctrine in English, as codified by Allan Kardec. Mrs. Korngold has a BS degree in Economics and a MBA; she is fluent in 4 languages (Portuguese, English, French and Spanish). Mrs. Korngold is a third generation Spiritist from Brazil, and has been translating spiritist materials and books since 1993.

# MEDIUMSHIP DEVELOPMENT PROGRAM

## PROGRAM I

General Considerations

Content of the Program

Unit of Study n° 1

Characterization

Plan of Study

1st Part: Spiritist Doctrine Principles

Class 1: The Existence of God

Class 2: The Existence and the Survival of the Spirit

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

Class 4: Reincarnation

Class 5: The Communicability of the Spirits

Class 6: The Plurality of the Inhabited Worlds

Class 7: The Christian Moral and the Moral Intellectual Evolution

2nd Part: Prayer

3rd Part : Complementary Activity : Informative Summary

4th Part: Spiritist Behavior

Unit of Study n° 2

Characterization

Plan of Study

1st Part: Introduction to the Study of Mediumship

Class 1: Spirit, Matter and Fluids

Class 2: Perispirit and Vital Principle

Class 3: The Spiritist Fluidotherapy: Passes

Class 4: Prayer and its Fluidic Action

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

Class 6: The Animic Phenomena

Class 7: Identification of the Mediumistic and Animic Phenomena

2nd Part: Mental Irradiation

3rd Part : Complementary Activity : Informative Summary

4th Part: Spiritist Behavior

Unit of Study n° 3

Characterization

Plan of Study

1st Part: The Mediumistic Practice

Class 1: Eclosion of Mediumship

Class 2: The Role of the Mind and of the Perispirit in the Mediumistic Communications

Class 3: Psychic Trances

Class 4: Mediumistic Concentration

Class 5: The Moral influence of the Medium and of the Ambient in the Mediumistic Communications

Class 6: Education and Development of the Mediumistic Faculty

2nd Part: Psychic Harmonization

3rd Part : Complementary Activity : Informative Summary

4th Part: Spiritist Behavior

#### Unit of Study n° 4

Characterization

Plan of Study

1st Part: Mediumship, Obsession, Disobsession

Class 1: Physical Effect Manifestations

Class 2: Intellectual Effect Mediumship

Class 3: Visual Effect Mediumship

Class 4: Obsession: obsessor, obsessed, obsession process

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

Class 6: Disobsession

2nd Part: Psychic Perception

3rd Part : Complementary Activity : Informative Summary

4th Part: Spiritist Behavior

#### Unit of Study n° 5

Characterization

Plan of Study

1st Part: Life in the Spiritual World

Class 1: Disincarnation

Class 2: Life Beyond the Tomb: Errant Spirits

Class 3: The Regions of Suffering in the Spiritual World

Class 4: The Spiritual Communities Devoted to Goodness

2nd Part: The Favorable Conditions to the Manifestation of Spirits

3rd Part : Complementary Activity : Informative Summary

4th Part: Spiritist Behavior

## **GENERAL CONSIDERATIONS**

### **I) THE SPIRITIST DOCTRINAIRE ORDER**

The **Mediumship Course** is based on two main fundamentals in the mediumistic practice:

1. The doctrinal knowledge, derived from the Spiritist Codification, by Allan Kardec, and from complementary works of Spirits faithful to the Spiritist guidelines.
2. The spiritist ethical and moral behavior, according to the orientations of Jesus, contained in the Gospel.

The guidelines of this course follow the fundamentals of Kardec and Jesus. The practice of mediumship without spiritist orientation does not lead one to the objectives of this Course. Moreover, to be able to be aw is not enough as mediumship by itself is insufficient.

It is imperative, therefore, serious study, intense effort in self-improvement, perseverance in the task and patience for best results to be achieved.

In general, the main goal of the medium, as well as that of the Spiritists, is perfect achievement in spiritual fulfillment. From this results the relevance of the efforts that the mediums must achieve in order to reach their individual moral reform, reliving the teachings and the exhortations of Jesus in their daily lives, thereby becoming an instrument of peace and balance with the Spirits of the Lord.

It is also important to mention, that developing the mediumship, does not always indicate that one possesses the required conditions to participate in the mediumistic groups. In addition to the doctrinal qualification, it is also important that the participants present certain psychological and spiritual conditions for the best participation in the mediumistic task.

### **II) THE OPERATIONAL ORDER**

The **MEDIUMSHIP COURSE** are constituted of two Programs:

#### **PROGRAM I**

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

#### **Objectives:**

- To provide a profound knowledge of the Spiritist Doctrine, with a more direct approach to the study and education of mediumship.
- To facilitate the development and the education of the psychic faculties of the student, by means of specific exercises.

#### **Target-Audience:**

Adults, that appear to present or not, distinguishable signs for mediumistic development, and possess a basic knowledge of Spiritism, obtained through the

Systematic Study of the Spiritist Doctrine, or one similar, or achieved through individual studies.

**Total Number of Classes:** 40, divided into five Units of Study.

**Minimum time of Duration:** twelve months.

## **PROGRAM II**

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

### **Objectives:**

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

### **Target-Audience:**

Spiritists who already possess the basic knowledge of Spiritism and mediumship, and who feel inclined to continue furthering in mediumistic activities.

**Number of Classes:** 40, divided in seven Study Units.

**Minimum time of Duration:** twelve months.

## **III) THE DIDATIC-PEDAGOGICAL ORDER**

The two programs contain a specific number of **Study Units** that, in turn, are divided as follow:

1. **General characterization of the Unit:** each Unit is numbered, general objective, number of lessons in program and approximate length of time for each.
2. **Plan of Study of the Unit:** it establishes the subdivision of the Unit into four parts and presents the global guideline of the intended activities.

The four parts contained in each Unit are:

### **First part: Spiritist Fundamentals**

This encompasses the doctrinal references regarding spiritist knowledge.

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

In Program I, of the Mediumship Course, it is suggested that the theoretical contents be continued for approximately one hour and thirty minutes. In Program II, the duration of each class should be around forty minutes.



### Second part: **Practice**

In Program I this part involves exercises directed to: the correct way to pray, mental irradiation, harmonization and psychic perception. The time allotted for these exercises should be approximately thirty minutes. In Program II the mediumistic practice is a priority. The time involved should not exceed sixty minutes.

### Third part: **Complementary activity** (optional)

The aim of complementary activity:

- To give an opportunity for the extension of doctrinal knowledge;
- To motivate or induce further readings of spiritist books;
- To learn to prepare summaries of the reading material;
- To further the socialization of the participants of the group.

It is important to note that the complementary activity is not indispensable for the minimum content of the study. It can be disregarded, if the Spiritist Institution provides conditions for the participants to acquire a sound doctrinal base with other courses.

However, once the institution decides to utilize the complementary activity, the instructor should, beginning with the first class, to explain the way the task will be organized and how the group incorporate it, accordingly.

## **Organization and Development of the Complementary Activities**

The instructor will have to:

- a) explain that the group will develop complementary activities at home, at the end of each Unit, for the preparation of a summary of the spiritist books indicated;
- b) divide the participants in groups in order to accomplish the summary of the item selected;
- c) indicate the date, hour and place where the groups should present the summary; also, indicate the time allotted to each group for the presentation of the work;
- d) motivate the teams to get together outside the spiritist center in order to accomplish the task;
- e) make yourself available to assist the groups when any doubts arise.

ORIENTATION FOR THE PREPARATION AND PRESENTATION OF THE SUMMARY ACCORDING TO THE NORM, NBR 6028, OF THE BRAZILIAN ASSOCIATION OF TECHNICAL NORMS/ABTN

### **Definition:**

Summary is a concise presentation of the relevant points of a text "(ABNT-NBR6028)

**Objective of the Summary:** "To clarify the present ideas or essential facts contained in a text aiming to supply elements that will eliminate the need to read the original text."

The first norm of the ABNT classifies the summary as:

- Indicative: It is a narrative summary that excludes qualitative and quantitative information and do not eliminate the necessity to read the original.

- Informative or analytical: It excuses the need for the reader to refer to the original, highlight the objective of the work, the methods and the techniques utilized, results and conclusions. It should not include personal opinions, or judgments regarding the subject. This is the type of summary to be develop in the complementary activities.
- Indicative-informative: combining the two previous types.

### **Characteristics of the informative or analytical summary**

The summary must identify:

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

The summary also must (1):

- ⇒ to be written in clear concise language;
- ⇒ to be intelligible in itself (the recipient of the message should not need to go to the original);
- ⇒ to avoid repeating entire phrases from the original;
- ⇒ to respect the sequence in which the ideas or facts are presented;
- ⇒ to not be critical.

---

<sup>1</sup> Ref. : MEDEIROS. João Bosco. **Redação Científica**. São Paulo: Atlas.

#### Fourth part: **Spiritist Behavior**

Under this classification, it is intended the completion of the subjects previously studied. The completion is a form that correlates the transmitted doctrinal references in the classes (first, second and third parts of the Unit), in the development of behavioral guidelines, leading to the improvement of the Spiritist behavior.

For this correlation to be possible, the completion of each Unit, teachings and experiences will be presented, in the form of texts of spiritist literature, followed by exercises on reflection.

#### **FINAL COMMENTS:**

1. The programs in the Mediumship Course at times present complex subjects, that need to be worked out in a more dynamic manner. Therefore, the classes should not be transformed into mere expositions, but, rather, conducted in a way to facilitate the participation of the students. The teacher will make use of the resources of audio visuals and techniques of group participation.
2. It is also important to bear in mind, that the selection of didactic resources and education techniques must be related with the objectives of the classes and be coherent with:
  - the intellectual, emotional and social levels of the pupil;
  - the physical space and the available time for the class;
  - the control, on the part of the teacher, to utilize such resources and techniques.



# MEDIUMSHIP COURSE

## PROGRAM I

### UNIT N.º 1: SPIRITIST DOCTRINAIRE PRINCIPLES

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

### Unit n.º 2: INTRODUCTION TO THE STUDY OF MEDIUMSHIP

1st Part: Spiritist Fundamental	2nd Part: Practice
1. Spirit, matter and fluids	<ul style="list-style-type: none"> <li>• Mental Irradiation: Concept and importance.</li> <li>• See at the annex of Unit 2, explanations and exercises about mental irradiation.</li> </ul>
2. Perispirit and vital principle	
3. The Spiritist fluidotherapy: passes	
4. Prayer and its fluidic action	
5. The mediumistic faculty: concept and classification of mediumship	
6. The animic phenomena	
7. The identification of animic and mediumistic phenomena: its evaluation criteria	

3rd Part: Complementary Activity
<ul style="list-style-type: none"> <li>• Informative Summary of: <ul style="list-style-type: none"> <li>— <i>Genesis</i>, by Allan Kardec, chapters X and XIV. Publication: SAB</li> <li>— <i>The Mediums' Book</i>, by Allan Kardec, chapters I to V and VII.</li> </ul> </li> <li>• See <b>General Considerations</b>, 3<sup>rd</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

4th Part: Spiritist Behavior
<ul style="list-style-type: none"> <li>• Completion of the Unit: The formation of the medium according to the guidance provided by the Spirit of Truth: <i>love one another; educate yourselves</i>.</li> <li>• See <b>General Considerations</b>, 4<sup>th</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

### Unit n.º 3: THE MEDIUMSHIP PRACTICE

1st Part: Spiritist Fundamentals	2nd Part: Practice
1. Appearance of the mediumship	<ul style="list-style-type: none"> <li>• Psychic Harmonization: Importance and means of self-awareness and spiritual balance.</li> <li>• See annex of Unit 3, explanations and exercises about psychic harmonization.</li> </ul>
2. The role of the mind and of the perispirit in the mediumistic communications	
3. Psychic Trances	
4. Mediumistic Concentration	
5. The moral influence of the medium and of the environment in the mediumistic communications	
6. Education and development of the mediumistic faculty	

3rd Parte: Complementary Activity
<ul style="list-style-type: none"> <li>• Informative Summary of: <ul style="list-style-type: none"> <li>— <i>What is Spiritism</i>, de Allan Kardec, capítulo I.</li> <li>— <i>The Mediums' Book</i>, by Allan Kardec, chapters XIX, XX and XXI. FEB.</li> </ul> </li> <li>• See <b>General Considerations</b>, 3<sup>rd</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

4th Part: Spiritist Behavior
<ul style="list-style-type: none"> <li>• Completion of the Unit: The practice of charity and forgiveness as a rule of spiritist behavior.</li> <li>• See <b>General Considerations</b>, 4<sup>th</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

#### Unit n.º 4: MEDIUMSHIP [ OBSESSION [ DISOBSESSION

1st Part: Spiritist Fundamentals	2nd Part: Practice
1. The mediumship of physical effects	<ul style="list-style-type: none"> <li>• Psychic Perception: Development of perceptions, aiming receiving the emotions, ideas and images from the spiritual world.</li> <li>• See annex of Unit 4, explanations and exercises about psychic perception.</li> </ul>
2. The mediumship of intellectual effects	
3. The mediumship of visual effects	
4. Obsession: the obsessor, the obsessed, the obsessive process	
5. Obsession: types and degrees. Mediumship and madness	
6. Desobsession	

3rd Part: Complementary Activity
<p>— Informative Summary of:</p> <p>— <i>The Mediums' Book</i>, by Allan Kardec, chapters VI, XIV and XXIII. FEB.</p> <p>— <i>The Gospel According to Spiritism</i>, by Allan Kardec, chapters XI, XII and XXVI. Publication: ISC.</p> <p>— <i>Genesis</i>, by Allan Kardec, chapters XIV, items 45 a 49. Publication: SAB</p> <ul style="list-style-type: none"> <li>• See <b>General Considerations</b>, 3<sup>a</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

4th Part: Spiritist Behavior
<ul style="list-style-type: none"> <li>• Completion of the Unit: The free of charge and devoted exercise of mediumship as a means of spiritual progress.</li> <li>• See <b>General Considerations</b>, 4<sup>th</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

## Unit n.º 5: LIFE IN THE SPIRITUAL WORLD

1st Part: Spiritist Fundamentals	2nd Part: Practice
1. Disincarnation	<ul style="list-style-type: none"> <li>• The ideal conditions for the manifestation of Spirits</li> <li>• See annex of the Unit 5, explanations and exercises about the ideal conditions for the manifestation of Spirits</li> <li>•</li> </ul>
2. The after-life: the errant Spirits	
3. The regions of suffering in the spiritual plane	
4. The spiritual community devoted to goodness	

3rd Part: Complementary Activity
<p>— Informative Summary of:</p> <p>— <i>I Returned</i>, by Francisco Cândido Xavier, by the Spirit Irmão Jacob. FEB.</p> <p>— <i>Heaven and Hell</i>, by Allan Kardec, chapters I and II, of the first part and chapter I, of the second part. Publication: SAB.</p> <p>— <i>Workers of the Eternal Life</i>, by Francisco Cândido Xavier, by the Spirit André Luiz. FEB.</p> <ul style="list-style-type: none"> <li>• See <b>General Considerations</b>, 3<sup>rd</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

4th Part: Spiritist Behavior
<ul style="list-style-type: none"> <li>• Completion of the Unit: The medium and his/her inner transformation</li> <li>• See <b>General Considerations</b>, 4<sup>th</sup> part, the guidelines about the elaboration and presentation of the informative summary.</li> </ul>

## LOVE MATTERS

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

Love is a divine power in the Universe.

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

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

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

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

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

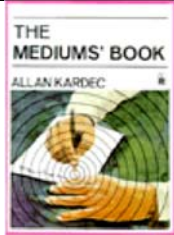


XAVIER, Francisco Cândido. *Fonte Viva*. By the Spirit Emmanuel. 23. ed. Rio de Janeiro: FEB, 1999. Item 91, p. 211-212.





# INTERNATIONAL SPIRITIST COUNCIL



## MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 4

**1st Part:** Spiritist Principle: Mediumship, Obsession, Disobsession

**Class 1:** Medianimic manifestations of physical effects.

### Specific Objectives

- To cite the main forms of mediumship of physical effect.
- To explain briefly each one of them.

*The name of physical manifestations is given to those which are translated through sensitive effects, such as noises, movements, and displacement of solid bodies. Some of them are spontaneous, which means that they are independent from the will of whoever is transmitting them; others can be provoked. (1)*

*The simplest of effects, which was one of the first to be observed, consists of the circular movements made on a table. This effect is equally produced with any other object, but the table is the object, which, because of its plainness has mainly carried on such experiences, and hence the designation of turning tables has prevailed to indicate this type of phenomena. (1)*

There is a large variety of medianimic manifestations of physical effects, ranging from the simple manifestations of noises and raps to the materializations of Spirits, some of which have significant beauty in their luminous effects. Now, we will analyze the key manifestations of physical effects.

### 1. CLATTERS, NOISES, RAPS AND SIGNALS

Since raps and clatters are the simplest and most frequent manifestations of physical effects, we should act prudently in order not to be deceived. (...) *people should be watchful of illusion since there is an infinite number of natural causes that can produce them: the wind that vibrates or shakes an object, a body that moves itself without anyone's noticing, an acoustic effect, a hidden animal, an insect, etc., even the malice of distasteful jokers. Actually, spiritual (medianimic) noises demonstrate a special character, revealing a varied intensity and sound that makes them easily recognizable and do not allow for the confusion with similar snaps, fire noises or the clock's monotonous tic-tac. They are dry pounds, sometimes quiet, weak and subtle, sometimes clear, distinct, and at other times loud, mobile, repeating itself without any mechanic regularity. Of all the methods of verification, the most efficient one which leaves no doubt as to the origin of the phenomena is the obedience of this phenomenon to the will of those who observe it. If thumps are made heard in a determined place, if they respond in their number or intensity to the thought, we cannot refuse to recognize an intelligible cause. (2)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 1 — Cont. 1

When the medianimic manifestation is done through *raps*, it is called a *tiptology*. 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, permitting for the morose and tiring manifestation of the Spirits.

*The 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 religion among the savages, (...). (18)*

## 2. FROM THE THROWING OF OBJECTS TO "POLTERGEIST"

*Spontaneous manifestations are not always limited to noises and raps. Sometimes, they degenerate into true disorders and perturbations. Furniture and objects are tumble, projectiles of all sorts are thrown, doors and windows are opened and closed by invisible hands, glass is broken, all of which cannot be attributed to illusion.*

*Often the events happen in fact; at other times they only appear to occur. Voices are heard in contiguous rooms, noises of glassware that falls and piercingly breaks, logs that roll on the floor. People in the house get together and find everything calm and in order. As soon as they leave, the tumult begins again. (3)*

*Often, such events happen with the character of real persecutions. We know of six sisters who lived together and for many years, every morning would find their clothes scattered, torn and cut into pieces, even when they took the precautions to lock them up. (4)*

*These facts are commonly denominated as *Poltergeist*, a word of German origin and composed of two phrases: *poltem* - to make noise; *geist* - Spirit. Hence, *Poltergeist* signifies: playing Spirit, messy, noisy, etc. This is a common denomination which was born out of direct observation of the phenomena (...). (16)*

*It is supposed that the *poltergeist* appears in a house or place capable of offering the 'energy' (ectoplasmic fluid) that propitiates the movement of objects, production of noises, spontaneous paranormal combustions (*parapirogeny*), phenomena of 'apport,' etc. The person that propitiates the functioning of the *poltergeist* is given the name of epicenter. (14)*

*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. (17)*

*Ernesto Bozzano, a great spiritist investigator in the past has told us that the phenomena of *poltergeist*, which are common in Europe, was known as the *phenomena of infestation* by the indigenous in varying parts of the world. The word *infestation* is used with respect to places where there are Spirits who provoke raps, the falls of objects, ghostly noises, and as always, the infallible throwing of stones. (19)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 1 — Cont. 2

#### 3. HAUNTED HOUSES AND HAUNTING

*Spontaneous manifestations, which have been produced throughout time, and the persistence of certain Spirits on giving ostensive proof of their presence in certain places constitute the origin of the belief of the existence of haunted places. (7)*

In truth, the Spirits who are still very attached to people or material things remain in certain places for a variable amount of time, producing phenomena of a physical effect which cause fear. These Spirits are not always evil. Many of them, those (...) *who frequent certain places, producing disorder in them, would rather have fun with people's credulity, than to do them harm. (8)*

The best way to distance such Spirits and to dissuade them from provoking such distasteful events consists of attracting the good Spirits. Through good deeds, practicing patience, praying for them, little by little the *haunting* will cease to exist. (9) Exorcism and similar practices cannot produce any effects. (9)

*One of the most typical characteristics of haunting is the manifestation of visible and even photographable ghosts. (...) The ghost (Spirit) usually seems unconscious and executes certain automatic acts, as if under somnambulism. It usually irradiates coldness and gives off the impression of being surrounded by a mist-like vapor of condensed water. These apparitions are usually very cold. (...) When the Spirit can obtain a sufficient amount of ectoplasm, it is capable of emitting vocal sounds, moaning, crying, talking and even communicating, (...) (15)*

#### 4. PHENOMENA OF TRANSPORTING OBJECTS

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

In the phenomena of transport, the Spirit producing it saturates an object with the medium's vital fluid and other fluids to then disintegrate it, the atomic elements that constitute the object are reintegrated, and subsequently the object is materialized in a hermetically closed ambient. (20)

In the phenomena of transport, the Spirits provoking it are not as hindered as those who produce *poltergeist*. In the transport of objects, there is always a (...) *benevolent intention of the Spirit who produces it, from the nature of the objects that it uses, nearly always gracious, and through the subtle and delicate manner by which they are brought. (...) They are nearly always flowers, often fruits, decorations, jewels, etc. (5)*

The phenomena of (...) *transport are very rare, since the conditions in which they are produced are very hard to realize. (6)*

When they happen, that is, when the Spirit finds a medium that can provide the necessary fluids, it is almost always realized in intimacy with the referred intermediary. That is because the energies needed for the production of the phenomena are so special that they practically turn unfeasible its execution in public, since nearly always in such an audience there are individuals who are energetically refraining, paralyzing the efforts of the Spirit and even more so, the action of the medium. (6) \*\*

---

\*\* This topic can also be studied in the book *Phenomena of Transport*, by Ernesto Bozzano.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 1 — Cont. 3

#### 5. DIRECT WRITING AND DIRECT VOICE

The name of *pneumatographic mediums* is given to those who (...) *have an aptitude to obtain direct writing, which is not possible for all writing mediums.* (13)

According to the extent of the degree of development of the medianimic faculty, the medium obtains writings ranging from simple strokes, symbols, letters, words, and even complete sentences or entire pages.

Allan Kardec explains to us that both the direct writing and the direct voice are very rare manifestations. (13)

It is important to differentiate between pneumatography and psychography, the latter being much more common. In pneumatography, the Spirit writes, so to say, directly on the paper or on another material. In psychography, the communicating Spirit transmits one's thoughts to the medium, who in turn transcribes them using his/her own hand. (10)

Direct writing is also denominated as indirect psychography when the Spirit transmits one's ideas through material objects such as boards, baskets, etc. being at a distance from the medium.

In whichever situation, (direct or indirect writing) the medium functions as a giver of ectoplasmic fluids so that the Spirit can print its message.

The *pneumatophony* or *direct voice* is another extraordinary medianimic phenomenon. *Since raps and noises can be produced, the Spirits can equally make heard screams of all types and vocal sounds that imitate human voice, whether next to us or in the air.* (11)

*The spiritual, or pneumatophonic sounds are produced in two distinct manners: sometimes it is an interior voice that speaks within us, not having a material sense to the words, but which are nonetheless clearly perceptible; at other times they are exterior and clearly articulated, as if coming from a person who is standing by our side.*

*Whichever way it happens, the phenomena of pneumatophony is nearly always spontaneous and very rarely can be provoked.* (12)

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

That is what Arthur Conan Doyle explains to us in the book *History of Spiritualism*, when he describes the phenomena of *direct voice* transmitted through a trumpet materialized by the Spirit John King in Jonathan Koons' farm in Ohio, USA. (21)

André Luiz also describes the phenomenon when occurring in the spiritual realm when the Spirit Matilde echoes her crystalline voice to an assembly composed of Spirits situated in the inferior regions through the use of an improvised throat. (25)

*The phenomena of Direct Voice differ from mere clairvoyance and from speaking in trance, that is why the sounds do not seem to come from the medium but from outside, sometimes from a distance of several meters (...) and sometimes two or three simultaneous voices can be heard.* (22)

There are indications that the materialization of trumpets, vocal chords or similar things happen when there is the necessity to augment the tone of the voice, or to render it clearer. (22)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 1 — Cont. 4

#### 6. MATERIALIZATION OF SPIRITS

The materialization is a phenomenon of physical effect where the Spirits become visible to the attendees of a meeting, independent of whether they are clairvoyants or not.

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

The materializations can be of objects, like in the phenomena of transport, or of Spirits. Among the latter occur those who cause fear, denominated as apparition. Others researched by the spiritist researchers of the past and present are more common since, generally, the materialized Spirit shows the characteristics of the physical body it had when incarnated. There are also beautiful luminous materializations produced by slightly more evolved Spirits.

*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. (...) (23)*

*Ectoplasm (from the Greek ektós – outside, exterior; and plasma – to give form); 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)... (23)*

*André Luiz, in the book In the Domain of Mediumship, describes the 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)*

*The ectoplasm assumes extremely variable aspects, from a tenuous form that maintains it invisible (...) to the solid state organized in complex structures such as materialized Spirits (ectoplasmic ageneses). Between these two extremes, it can pass through varying states: gaseous, plasmatic, amorphous, milky, filamentous, liquid, etc. The ectoplasm is used not only to give the perispirit its conscience, or parts of it, but also to render it visible in a vaporous form. With it, the clothing of the materialized spiritual entities are made showing many varieties such as wool, cotton, silk, of heavy or transparent veils, etc. (24)*

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

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4— 1st Part — Class 1 — Cont. 5

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

A short additional definition of the topic:

- *Materialization* – refers to the **ECTOPLASMIA** with the tangibility or solidification of shapes;
- *Ectoplasma* – generic term, used for manifestations of physical effects or when the perispiritual forms become visible but are still intangible. (20)

We recommend the following works to more in-depth studies on this interesting topic, which is so scarcely common these days:

- *Spiritist Facts* – William Crookes, ed. FEB;
- *The Work of the Dead* – Nogueira de Faria, ed. FEB;
- *Materializations of Spirits* – Paul Gibier and Ernesto Bozzano, ed. Eco.

The study of mediumship of physical effects is not as of yet finalized, since there are many other manifestations of this nature such as the physical cures, the psychometry), the luminous manifestations, etc., which are an object of study in the Program II of this Mediumship Course.

\* \* \*

### NOTES TO THE INSTRUCTOR

**At the conclusion of the study the participants should be able to cite some of the phenomena that characterize mediumship of physical effects, explaining them according to the spiritist understanding.**

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 1 — Cont. 5

#### BIBLIOGRAPHY

1. KARDEC, Allan. Physical Manifestations. Turning Tables. *The Mediums' Book*. Translated by Anna Blackwell: FEB. Chap. II, item 60.
2. \_\_\_\_\_. Spontaneous Physical Manifestations. Chap. V, item 83.
3. \_\_\_\_\_. Item 87.
4. \_\_\_\_\_. Item 89.
5. \_\_\_\_\_. Item 96.
6. \_\_\_\_\_. Item 98.
7. \_\_\_\_\_. Haunted Places. Chap. IX, item 132.
8. \_\_\_\_\_. Item 132. 12ª Question.
9. \_\_\_\_\_. Item 132, 13ª Question.
10. \_\_\_\_\_. Pneumatography or Direct Writing. Chap. XII, item 146.
11. \_\_\_\_\_. Item 150.
12. \_\_\_\_\_. Item 151.
13. \_\_\_\_\_. Mediums. Chap. XIV, item 177.
14. ANDRADE, Hernani Guimarães. O Poltergeist. *Espírito, Perispírito e Alma*. São Paulo: Pensamento, 1984, p. 163.
15. \_\_\_\_\_. p. 192-193.
16. \_\_\_\_\_. O Poltergeist na Pré-História. *A Transcomunicação Através dos Tempos*. São Paulo: Jornalística Fé, 1997, p. 25.
17. \_\_\_\_\_. p. 26.
18. BOZZANO, Ernesto. Pancadas e Quedas, Movimentos de Objetos a Distância. (Telecinesia), Levitação Humana. *Povos Primitivos e Manifestações Supra-normais*. Trad. de Eponina Mele Pereira da Silva. São Paulo: Jornalística Fé, 1997, p. 1.

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 4 — 1st Part — Class 1 — Cont. 5

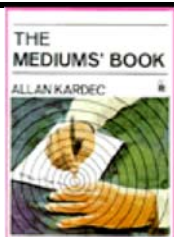
### BIBLIOGRAPHY

19. \_\_\_\_\_. Fenômenos de Infestação, p. 69.
20. \_\_\_\_\_. Apporto e Asporti, p. 90.
21. DOYLE, Arthur Conan. Medianimic Voices. *History of Spiritualism*.
22. \_\_\_\_\_. Great Mediums of our time.
23. NÁUFEL, José. Ectoplasma e Materialização. *Do ABC ao Infinito*. Espiritismo Experimental. Vol.2. 22. ed. Rio de Janeiro: FEB, 1999, p. 81.
24. \_\_\_\_\_. p. 83.
25. XAVIER, Francisco Cândido. Reencontro. *Libertação*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1996, p. 257.
- 26 XAVIER, Francisco Cândido. Physical Effects. *In the Domain of Mediumship*. By the Spirit André Luiz. Chap 28- Translated by J. Korngold and M. Levinson (SAB) Published by ISC 2005.
27. \_\_\_\_\_. Chap 28.





## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 4

**1st Part:** Spiritist Principle: Mediumship, Obsession, Disobsession

**Class 2:** Medianimic manifestations of intellectual effects.

#### Specific Objectives

- To cite the main forms of mediumship of intellectual effect.
- To explain briefly each one of them, highlighting its importance in the mediumship meetings.

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

For a phenomenon to prove the action of intelligence it is not necessary for it to be eloquent, witty, or even wise; it is sufficient that it gives evidence of free and voluntary action, expressive of intention, and transmitting or replying to a thought. (1)

The manifestation of physical phenomena is a result, as mentioned before, of visible material effects that will make an impression upon our 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 the messages to those present. The medium is thus, an interpreter of the ideas and emotions of the communicant Spirit.

We will now study some of the manifestations of intellectual effects. A thoroughly analysis of other manifestations of intellectual effect will be the object of our study during Program II of the Mediumship Course.

#### 1. PSYCHOGRAPHY – AUTOMATIC WRITING

*Of all our means of communicating with spirits, manual writing is the simplest, most convenient, and most complete, for it enables us to establish regular and continuous relationships with spirits, and thus to ascertain their nature and quality, to learn their thoughts, and to appreciate them at their true value. The faculty of writing, moreover, is the one which is most susceptible of being developed by exercise. (2)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 2 — Cont. 1

The psychograph mediums are classified in three basic groups, according to the degree of their medianimic trance and the way that the message from the communicant Spirit is received.

There are the *mechanical or unconscious mediums, intuitive or conscious and the semi-mechanical or semi-conscious*.

#### **1.1. Mediums of mechanical psychography or unconscious**

In the mechanical or unconscious psychography, the medium does not have the faintest idea about what s/he is writing. (3) In this circumstance, the medium enters a state of more profound trance. When a spirit acts directly on the medium's hand, it gives to it an impulsion altogether independent of its owner's will.

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

The Superior Spirits are calm, dignified, and gentle when transmitting their message. (3)

#### **1.2. Intuitive mediums or conscious**

*A spirit can also transmit its thought through the intermediacy of the soul of the medium himself. The disincarnate spirit does not, in this case, cause the medium to write by acting on his/her hand; for it neither holds nor guides it, but acts directly upon the incarnate soul, with which it temporarily identifies itself.* (4)

The part played by the unconscious medium is that of a machine; the intuitive medium, however, is the interpreter, so to say, of the thoughts of the communicant Spirit. *In such a case, the medium's soul, is not simply passive; for it is the medium's soul that receives and transmits the thought of the disincarnate spirit, and s/he is therefore aware of what s/he is writing, although the thoughts are not his/hers, and is what we call an intuitive medium.* (4)

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

#### **1.3. Mediums of semi-mechanical psychography or semi-conscious**

*In the case of purely mechanical mediums, the movement of the hand is independent of the will; with the intuitive medium, that movement is voluntary. The semi-mechanical medium participates in the qualities of both the others; s/he feels an impulsion that is given to his/her hand, independently of his/her will, but, at the same time, s/he knows, as s/he goes on, what s/he is writing. With the mechanical medium, the thought follows the act of writing; with the intuitive medium, it precedes it; with the semimechanical medium, it accompanies it.* (5)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 2 — Cont. 2

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

*The communications received through psychography will be lengthier or not, according to the degree of mediumship of the one transmitting it. Some mediums will be only able to receive a few words, while others upon developing their mediumship through exercise, will write entire phrases and sometimes, dissertations developed by the Spirits about proposed subjects or others spontaneously selected by them, without the need of our questioning them. (7)*

Through psychography the medium is also capable of receiving a message from a Spirit in a foreign language. This type of mediumship is called, polyglot mediumship (xenoglossy). (6)

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

## 2. PSYCHOPHONY OR TRANCE COMMUNICATION

Psychophony or trance communication is the way through which the Spirit communicates by utilizing the mediums' voice. It is very applicable to assist the suffering and needy Spirits, because the communication will in this manner be more agile, favoring an open and direct conversation with the disincarnates.

The Spirit Benefactors frequently utilize this type of mediumship to provide us guidance, advices, incentives or to enlighten a group, or someone in particular.

Some mediums receive the influence of the Spirits directly upon their vocal chords, thereby transmitting through their voices what others transmit through writing (8) In this case the psychophony or trance is more of an unconscious nature.

When the action of the disincarnates is less direct, we have the semi-conscious trance.

When the medium transmits the thoughts of the Spirit utilizing his/her own words, we have the intuitive trance.

The *somnambulic mediumship* is an especial type of psychophony or trance. Through it, the incarnate leaves his/her physical body, as it occurs in the case of somnambulism<sup>(\*)</sup>, emancipating his/her soul, acting and transmitting information dictated by a disincarnate Spirit.

In the book, *In the Domains of Mediumship*, the Spirit André Luiz provides on chapters 10 and 11, examples of unbalanced and balanced somnambulic mediumship. (9)

## NOTES TO THE INSTRUCTOR

**At the conclusion of the study the participants should be able to cite some of the phenomena that characterize mediumship of intellectual effects.**

<sup>(\*)</sup> Somnambulism: is an animic phenomena of the emancipation of the soul. In this situation the incarnate free itself partially from the physical body and start acting as it pleases, at distance.

## MEDIUMSHIP DEVELOPMENT PROGRAM

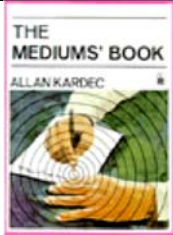
Program I — Unit Nº 4 — 1st Part — Class 2 — Cont. 3

### BIBLIOGRAPHY

1. KARDEC, Allan. Intellectual Manifestations. *The Mediums' Book*. Translated by Anna Blackwell: FEB. item 66.
2. \_\_\_\_\_. Writing Mediums or Psychographs. *The Mediums' Book*. Item 178.
3. \_\_\_\_\_. Item 179.
4. \_\_\_\_\_. Item 180.
5. \_\_\_\_\_. Item 181.
6. \_\_\_\_\_. Especial Mediums. *The Mediums' Book*. Item 191.
7. \_\_\_\_\_. Vários modos de comunicação. *Revista Espírita — Jornal de Estudos psicológicos*. Ano 1858. Trad. de Júlio Abreu Filho. São Paulo: Edicel, s/d, p. 9.
8. \_\_\_\_\_. p. 10.
9. \_\_\_\_\_. XAVIER, Francisco Cândido. *In the Domains of Mediumship*. By the Spirit André Luiz. Translated by Jussara Korngold & Marie Levinson – SAB. Published by ISC 2005. Chapters 10 - 11.



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

#### Unit Nº 4

**1st Part:** Spiritist Principle: Mediumship, Obsession, Disobsession

**Class 3:** Medianimic manifestations of visual effects.

#### Specific Objectives

- To explain seeing mediumship and clairvoyance.
- To explain briefly each one of them.

*Visual manifestation is the medianimic faculty of seeing Spirits, when the medium is awoken. (3) Of all spirit-manifestations the most interesting, without doubt, are those by which spirits are able to render themselves visible. (3)*

*Spirits have not always the power to manifest themselves to your view, even in a dream, notwithstanding your desire to see them; causes which are independent of their will may prevent their doing so. Moreover, this often occurs as a trial, which your most ardent desire is powerless to escape. (4)*

It is known, however, that when the material bonds are relaxed during illness, when the weakness of the body leaves the spirit more free, that the individual can more easily enter into communication with other spirits. (5)

*Clairvoyance is the medianimic faculty of seeing in details not only Spirits but also scenes from the spiritual world.*

Perception, through clairvoyance, requires a more profound state. The person gets into trance, remaining for a brief time in a somnambulant state. In this state, partially disengaged from the body, the medium acquires a kind of second-sight, that is to say, s/he may see what is happening in the spiritual plane, as well as other occurrences that are happening at distance, in the physical plane.

*(...) In sight at distance, the somnambulist does not see from the point at which his body is, and as though through a telescope. The things he sees are present with him, as though he were at the place where they exist, because his soul is there in reality; and it is for this reason that his body is, as it were, annihilated, and seems to be deprived of sensation, until the moment when the soul comes back and retakes possession of it. This partial separation of the soul and the body is an abnormal state, which may last for a longer or shorter time, but not indefinitely; it is the cause of the fatigue felt by the body after a certain lapse of time, especially when the soul during that partial separation, busies itself with some active pursuit [in the spiritual plane].*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 3 — Cont. 1

*The fact that soul-sight or spirit-sight is not circumscribed, and has no definite seat, explains why somnambulists are unable to assign to it any special organ or focus. They see, because they see, without knowing why or how they see. Their sight, as spirit-sight, has no special focus. If they refer their perception to their body, this focus seems to them to be in the organic centers in which the vital activity is greatest, especially in the brain, in the epigastric region (\*), or in whatever organ appears to them to be the point at which the bond between the spirit and the body is most tenacious.*

*The scope of somnambulist lucidity is not unlimited. A spirit, even when completely free, only possesses the faculties and the knowledge appertaining to the degree of advancement at which s/he has arrived, a limitation which becomes still further narrowed when s/he is linked with matter, and thus subjected to its influence. This is the reason why somnambulist clairvoyance is neither universal nor infallible. (1) This information constitutes a general rule. There are, however exceptions that will be studied later on, in this course.*

*Kardec clarifies that (...) In the state of comparative freedom in which the somnambulist finds himself, he enters more easily into communication with other spirits, incarnate or disincarnate; and this communication is established through the contact of the fluids which compose their perispirits, and serve, like the electric wire, for the transmission of thought. The somnambulist, therefore, has no need of articulate speech as a vehicle of thought, which he feels and divines; a mode of perception that renders him eminently accessible to, and impressionable by, the influences of the moral atmosphere in which he finds himself. (2)*

It is noteworthy to mention that the seeing medium as well as the clairvoyant, besides seeing Spirits and the spiritual plane, also possesses clairsaudience.

The Spirit André Luiz clarifies that (...) the eyes and the ears for vision and audition are simple apparatus, as the eyeglasses are for the eyes and hearing aids for the ears. All perception is mental (...). The medium is gifted with special neural-psychic abilities that amplify his senses (...).

In the field of common impressions, if he employs his ears and his eyes, a person hears and sees with his mind. Further, in spite of the brain using the cells of the cortex to select the sounds and engrave the images, what he sees and hears, in reality, is still the mind. (10)

Therefore, in the visual manifestations the one who sees is the soul. It is a perception beyond the human senses. (6)

One realizes that the faculty of seeing Spirits, as it is the case of all other manifestations, is related to the properties of the perispirit. The medium possesses physical resources [organic] to see Spirits because this ability is printed in his/her perispirit, which served as a mold to your physical body. (7)

---

\* Epigastric = superior region of the abdomen.

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

### **Program I — Unit Nº 4 — 1st Part — Class 3 — Cont. 2**

Like all other faculties seeing mediumship can be developed through exercise; but it is one of those of which it is well to await the natural development, in order to avoid over-exciting the imagination. *A general and permanent sight of spirits is exceptional, and does not appertain to the normal state of humanity.* (8)

If the development of this faculty follows a balance course, if the medium belongs to a serious and dedicated group of study, with sound moral and doctrinal basis, the spiritual benefactors will not allow the student medium to have at once all his/her medianimic faculties unfolded. This because s/he could be led to physical, emotional and psychic imbalances. (9)

To summarize, we can reach the following conclusion, regarding the visual manifestations:

1. All incarnate beings can see Spirits during their sleep.
2. The seeing mediums see Spirits in the state of vigil or under superficial trance.
3. The clairvoyants see incarnate and disincarnate Spirits, the spiritual world, and diverse occurrences, through second-sight, in somnambulic state or during a partial emancipation of their soul from the physical body.
4. The Superior Spirits, upon promoting the unfoldment of clairvoyance, clairsight of the mediums, will work for their perceptions to be unfolded gradually, in order to avoid that the medium become unbalanced.

### **NOTES TO THE INSTRUCTOR**

**At the conclusion of the study the participants should be able to explain what is seeing mediumship and clairvoyance, explaining how they can be manifested**

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 4 — 1st Part — Class 3 — Cont. 3

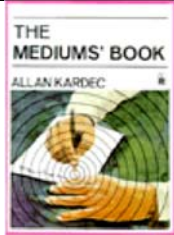
### BIBLIOGRAPHY

1. KARDEC, Allan. Emancipation of the Soul. *The Spirits' Book*. Translated by Anna Blackwell: FEB. Question 455.
2. \_\_\_\_\_. Question 455.
3. \_\_\_\_\_. Visual Manifestations. *The Mediums' Book*. Translated by Anna Blackwell: FEB. Chap. VI, item 100.
4. \_\_\_\_\_. Item 100. Question. 15.
5. \_\_\_\_\_. Item 100. Question. 16.
6. \_\_\_\_\_. Item 100. Question. 20
7. \_\_\_\_\_. Item 100. Question. 21 to 23.
8. \_\_\_\_\_. Item 100. Question.26.
9. XAVIER, Francisco Cândido. Clairvoyance and Clairaudience. *In the Domains of Mediumship*. By the Spirit André Luiz. Translated by Jussara Korngold & Marie Levinson – SAB. Published by ISC 2005. Chapters 12.
10. \_\_\_\_\_.





# INTERNATIONAL SPIRITIST COUNCIL



## MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

### Unit Nº 4

**1st Part:** Spiritist Principle: Mediumship, Obsession, Disobsession

**Class 4:** Obsession: the obsessor, obsessed and the obsessive process.

### Specific Objectives

- To explain the concept of obsession
- To explain who is the obsessor and who is the obsessed.
- To analyze how the obsessive process is established.

### 1. THE CONCEPT OF OBSESSION

*Obsession is the (...) control that some Spirits desire to have over certain people. It is only practiced by the inferior Spirits, who seek to dominate. The good Spirits do not cause any hardships. They give advice, fight the influence from the bad ones and if they are not heard, they leave. The bad, on the contrary, attach themselves to those who they can make their preys. If they arrive at dominating one of them, they identify themselves with that Spirit and conduct it as if it were a true child. (2)*

*Generally, it is a spiritual disturbance of lengthy time, (...) with grave consequences in the form of mental and emotional dissonance and physiological unbalance. (3)*

*In more grave cases, (...) the obsession is a spiritual sickness of lengthy and difficult eradication, since it depends much more on the persecuted incarnate than on the persecuting disincarnate. (7)*

### 2. WHO IS THE OBSESSOR

*Obsessor – from the Latin obsessore – That who causes the obsession; that hinders (...) Who is not a stranger being to us. On the contrary, it is someone who was part of our companionship, of our intimacy, and sometimes with close affective ties. (15)*

*The persecuting Spirit, generically denominated as the obsessor, in truth is someone affected by one's own affliction. Ex-transient of the somatic vehicle, one experienced injunctions that turned him/her revel, causing the maintenance of accumulated afflictions in the recess of the soul, of which he/she was not able to liberate oneself even after the cellular death. Without a doubt they are victims of themselves, of their own negligence and lack of vigilance, and have transferred the responsibility for their failure to another person who, for whatever circumstance, surely interfered in a negative manner in the mechanic of his/her misfortunes. (...) (4)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 4 — Cont. 1

There are obsessors who do not possess karmic ties with the incarnate and who, however, can cause great distress. They are morally inferior Spirits that generally act (...) *according to their own invisible environments, around disincarnate entities lacking proper moralization, but also being able to interfere in the life of the incarnates, harming them and even taking them to states of hallucinations, or even to the state of obsession, because of their simple pleasure of having fun while doing evil.* (9)

#### 2.1 Types of obsessors

##### a) Obsessors that have no evil intentions

There are obsessors (...) *that are not completely evil, so to say, given that nobody is entirely evil. They have rather a sickness of the soul. They possess seeds of goodness, positive resources that are hidden, and dormant. (...) Not all obsessors have a conscience of the bad that they are committing. There are those who act out of love, of care, thinking that they are helping or simply desiring to stay next to a dear being.* (16) They are more unadjusted people in an affectionate level. They love selfishly; they equally demand exclusivity in affectionate relationships. At other times they love someone in a deranged way, with an excessive attachment.

For instance, it can be a mother or a father strongly attached to a son, taking away his liberty, restraining him in his field of action. They do not want to share him with anyone. It can be a jealous husband or wife, that distrustful of everything, try to maintain control over their partner, making of him/her their prisoner in the claws of insecurity.

These are the main characteristics of the obsessor who is not properly attached to evil, but who is attached to selfishness, jealousy, and the feeling of possession.

##### b) Obsessors attached to evil

Obsessors are those who transitorily give themselves into the fascination of evil, of which they become cultivators, blind and hallucinated by the tormenting despair which they have allowed themselves, being detained in the a succession of long-lasting madness (...) – *impious executioners of oneself – since all evils always end up making unhappy those who chose to be subservient to its cultivation. Such Entities – who opportunely are taken by the subtle injunctions of Divine Law – govern filled with darkness and addiction, with thirst for the Tenebrous Regions of the Inferior erraticity, where they spread in the direction of many den of iniquities, suffering and perturbations on Earth, also many times affecting lazy minds, the criminal Spirits, the renitent, revolted, (...) whose commerce cause the beginning of very grave and long-lasting processes of obsession.* (...) (5)

Such obsessors are (...) *adept of revolt and despair. (...) They are poor unbalanced individuals who try to induce the disharmony of one's life to every situation.* (21) They organize themselves in phalanxes whose members present in their perispirit aspects that are (...) *deformed, grotesque, extravagant, and whose configurations and actions seem the fruit of nightmares of those who are not in tune with the gentleness of Spirituality.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 4 — Cont. 2

*They provoke us, seduce us, terrorize us, creating thousands of phantasmagorias that seem like diabolic hallucinations to their poor victims, who are still used as playful toys for the realization of caprices, evilness and even obscenities. Commonly, the suicides complain about such phalanxes, whose attack aggravates them, in the abyss of evil where suicide took them, in their insupportable torture. (10)*

### 3. WHO IS THE OBSESSED

*Obsessed: Importuned, tormented, persecuted. Individual who deems to be tormented, persecuted by the Devil (...). We are all obsessed in a sense, either we have been or still are. (14)*

We should consider that the obsessed is always responsible for the influences received from the obsessor, whether through present debts or from previous incarnations. (6)

#### 3.1 Types of obsessed

##### a) Amoral psychopaths

They are Spirits in debt, who have contracted heavy debts in previous existences, and after stages of varying lengths in the somber and painful spiritual regions, they return through reincarnation when they demonstrate the inclination to recuperate their own moral values.

*Transported to a new birth, commonly among those who induced his/her fall, or sometimes are object of amorous affection from the hearts of those who abandon immediate happiness in Superior Spheres in order to guard and protect them in a home.*

*However, they are reborn in a carnal body that is spiritually connected to the inferior ties from which they have supervened, easily assimilating to the degrading influx.*

*In this manner, they reappear in the physical arena. But according to the rule, when they are not mentally retarded from childbirth, they are perfectly classifiable as amoral psychopaths according to the concept of 'moral insanity,' vulgarized by the British, demonstrating a manifest perversity in which they reveal themselves to be constantly brutalizing or aggressive, petulant and perfidy, indifferent to any notion of dignity and honor, and continually willing to dive into criminality and vices. (20)*

##### b) Mentally sick

*With the teachings of the Spiritist Doctrine, we recognize that all of those with schizophrenia, varied psychopathologies, within a karmic process, are individuals regularly attached to serious debts, to liabilities to social derelicts, and according to how much we are within this case of accountability, these psychopathologies of varying denominations assume varying intensities (...).*

*In the cases of epilepsies, everything leads us to believe that the Entities in credit, as they approach the debtors directly, or through thought, promote an awakening of burden, and hence the debtor dives into the so-called epileptic trance. (8)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 4 — Cont. 3

*In (...) the root of the mental unbalances, whether in ideation or affectivity, attention or memory, as much as behind the classic psychic sicknesses, such as schizophrenia and paraphrenias, the oligophrenias and paranoia, the psychosis and neurosis of multiple expressions, remains the perturbations of the individual who has misdirected oneself from the way in which Divine Law points to moral evolution. (19)*

#### *c) Asthenic and abulic psychopaths*

*Those Spirits who have been relatively corrected in the Spiritual schools of rehabilitation, establish in the human ambient a position between the asthenic and abulic psychopaths, fanatic and hyperthermic, or identifiable as representing varying illnesses and psychic deliriums, including diverse sexual aberrations. (20)*

The predominant characteristics of these obsessed are the irresponsibility and the weakness when facing life. The sense of honor and duty is practically inexistent in them. They do not know or cannot make a decision, revealing a terrible moral weakness.

#### **4. THE OBSESSIVE PROCESS**

The obsessive process is not installed immediately: it is gradual, according to the degree or intensity of the obsession, which Kardec classifies as simple, fascination and subjugation, being the object of study of the next section.

*In the beginning, the persecuting Spirit finds the victim (...) the conditioning, the predisposition, and the neglected defenses, and uses all of it to install one's mental wave into the mind of the targeted person. The interference is done through a process analogous to that of a radio, when a clandestine station begins to use a certain frequency (...), harming the transmission. (12)*

The next step is the persisting action of the obsessor so that the mental harmony is established between it and the persecuted. The Spirit begins to send (...) *its thoughts in a constant hypnotic repetition to the victim's mind, who oblivious and unwary, assimilate them and reflect them, allowing themselves to be dominated by the intrusive ideas. (13)*

Beyond the hypnotic action there is also the fluidic involvement that turns the persecuted impaired, thereby favoring the action of the obsessor.

*The persecuting Spirit (...) act exteriorly, utilizing (as an intermediary) of its perispirit, which is identified with that of the incarnate, remaining tied like a cobweb and constrained to proceeding against the incarnate's will. (1)*

The obsessor does not give the obsessed a break. Through its own actions and that of other Spirits who are equally dominated by it, the obsessor maintains persistent action on the object of its persecution. Above all, during sleep, one acts with more intensity.

*The person (...) allows oneself to be dominated by an invisible enemy, during sleep. Tunes oneself with the character of this enemy and receives its suggestions and orders, like a somnambulist receiving orders from his magnetizer. Upon awakening, one later reproduces the order received in the actions of practical life, which can even lead to a crime or to suicide. It would be prudent that prayer and vigilance be observed with assiduity, especially before the corporeal sleep, so that the medium can be protected against this terrible danger, since this would favor a harmonization of one's mind with the powers of Good, which would prevent the disaster from happening. (11)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 4 — Cont. 4

In other occasions, the obsessors act on the persecuted (...) *exciting their imagination with monstrous mental forms, operating perturbations that we can classify as “fluidic infections” and that determine the cerebral collapse through devastating madness.*

*And still many others, paralyzed in the egotistic affections of whatever degree, rest in a heavy lament, maintaining a fixed idea by the feet of the incarnate of whose presence they do not feel capable of distancing themselves.*

*Some, like the temporary ectoparasites, proceed similarly to bugs and mites, absorbing the vital emanations from the incarnates with whom they harmonize here and there; but many others who are conscious endoparasites, after attaching to the vulnerable spots of their victims, infiltrate on them certain products connected to the chemistry of the Spirit which we can say are attuned, and mental agglutinins, products that, cunningly, modify the essence of their own thoughts. (...) (17)*

In the serious obsessive processes, where the obsessed can no longer govern oneself, making evident the physical and psychic disturbances, the obsessors who are more distanced from goodness utilize the so-called *ovoids* to intensify the persecution.

These hardened Spirits implant, so to say, the ovoids in the perispiritual structure of the incarnate, in strategic points (medulla, centers of strength, etc.) to establish greater control.

The *ovoids* are disincarnated human entities that have temporarily lost the anatomic form of the perispirit which is characteristic of the human specie. The perispirit of such creatures has suffered a sort of structural change, having acquired an anomalous morphology, of dark spheres slightly larger than a human cranium. Some of these entities have their own movements, acting like large amoebas. Others however, remain in rest, apparently inert. (18)

Some spiritual conditions favor the *ovoidization*, such as the state of profound spiritual unbalance, translated by feelings of vengeance, hate or moral perversity.

The process of *ovoidization* – the transformation of the perispirit of the disincarnate into an ovoid – will be a motive of later studies, in the Program II of this course.

### NOTES TO THE INSTRUCTOR

***At the conclusion of the study the participants should be able to explain what is obsession, who is the obsessor, who is the obsessed and in what form the obsessive process occurs.***

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit N° 4 — 1st Part — Class 4 — Cont. 5

#### GLOSSARY

**Sexual Aberrations**

Turns, disarrays, or anomalies that a person presents in the sexual field. Sexual perversion.

**Den of Iniquities**

Caverns, caves, profound and dark pits. Abysses. Dark and profound places.

**Agglutinins**

That gather, aggregate. In the physical body, they are antibodies that cause the red blood cells to gather together. They produce agglomerates of the strange substance that invaded the organism, facilitating in this manner the organic defenses.

**Mildness**

Affection, caresses, fondness.

**Psychic Delirium**

Grave turmoil in the mental state, generally a sudden installation, characterized by disorientation, confusion, distortion of sensations, tremors, etc.

**Sequence**

The following or series of things that are in the same trend, line or direction. In line, without interruptions.

**Epilepsy**

Net formed by many nervous, muscular and vascular threads, respectively characterizing: nervous plexus, muscular plexus and vascular plexus. It is, hence, the connection of nerves, or muscular fibers or vases (sanguine and lymphatic).

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit N° 4 — 1st Part — Class 4 — Cont. 6

### GLOSSARY

**Schizophrenia**

Schizophrenia is a serious brain disorder. It is a disease that makes it difficult for a person to tell the difference between real and unreal experiences, to think logically, to have normal emotional responses to others, and to behave normally in social situations.

**Fanatic**

Person who shows perversion and an excess of religious sentiment. An absurdly excessive caution with respect to any subject. Sometimes it can characterize the beginning of mental disorder.

**Neurosis**

(Psychiatry) of the main categories of emotional unbalances, classified according to the predominant symptoms. The anxiousness is the main symptom. Although there is no evident disorganization of the personality with respect to the exterior reality, but a certain deal of ideation and rationality can be compromised.

Mental deficiency.

**Oligophrenia**

Paranoia. Schizophrenia.

**Paraphrenia****Paranoid**

A rare form of paranoid psychosis, characterized by the slow installation of a complex, internally logic, system of persecuting hallucinations (that is, being pursued) or of greatness, usually based on the false interpretation of a real phenomenon. The sick generally considers oneself superior and possessing incomparable, or even divine, gifts.

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 4 — 1st Part — Class 4 — Cont. 7

### GLOSSARY

**Psychopath**

The individual who are in constant conflict with the common accepted behavior, law and habits.

**Abulic Psychopath**

The individual morally irresponsible who has lost the ability to take decisions.

**Amoral Psychopath**

The individual morally irresponsible who acts in this manner because he/she does not know the moral principles

**Asthenic Psychopath**

The individual morally irresponsible and weak (asthenia = weakness, loss or absence of force).

**Psychopathology**

Field of Science that studies the mental processes, particularly when manifested by cognitive alterations, perceptual and intellectual, during the processes of mental disorders

**Psychosis**

Psychosis is a loss of contact with reality, typically including delusions (false ideas about what is taking place or who one is) and hallucinations (seeing or hearing things which aren't there).

**Rebel**

Does not go to the judge who receives a subpoena. One who does not respect the order, treat it with disdain.

**Spiritual Attunement****(Simpatina)**

It is related to sympathy, that is to say, to the mutual relationship between the human beings more or less distant, through which an alteration in one of them will reflect upon the other. The word simpatina seems to be a neologism coined by Andre Luiz, in order to clarify the mental action of a Spirit upon another, when they live in spiritual attunement.



## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3 — 1st Part — Class 4 — Cont. 8

### BIBLIOGRAPHY

1. KARDEC, Allan. Obsession and Possession. *Genesis*. Translated by Spiritist Alliance for Books: SAB, 2004. Chap. XIV, item 47.
2. \_\_\_\_\_. Obsession. *The Mediums' Bookd*. Translated by Anna Blackwell: FEB. Chap. XXIII, Item 237.
3. FRANCO, Divaldo Pereira. *Estudos Espíritas*. Pelo Espírito Joanna de Ângelis. 6. ed. Rio de Janeiro: FEB, 1995, p. 143.
4. \_\_\_\_\_. The Obsessor. *Obsession*. By the Spirit Manoel Philomeno de Miranda.
5. \_\_\_\_\_. p. 19.
6. \_\_\_\_\_. O Obsidiado. *Intercâmbio Mediúnico*. Pelo Espírito João Cléofas. Salvador [BA]: Livraria Espírita Alvorada, 1986, p. 20.
7. \_\_\_\_\_. As Obsessões. *Lampadário Espírita*. Pelo Espírito Joanna de Ângelis. 6. ed. Rio de Janeiro: FEB, 1996, p. 124.
8. FRANCO, Divaldo Pereira & TEIXEIRA, J. Raul. Escolhos da Mediunidade. *Diretrizes de Segurança*. 3. ed. Rio de Janeiro: FRÁTER, 1990. Pergunta 96, p. 86.
9. PEREIRA, Yvonne A. Mistificadores - Obsessores. *Devassando o Invisível*. 7. ed. Rio de Janeiro: FEB, 1987, p. 104.
10. \_\_\_\_\_. p. 106.
11. \_\_\_\_\_. p. 179.
12. SHUBERT, Suely Caldas. O Processo Obsessivo. *Obsessão/Desobsessão*. 14. ed. Rio de Janeiro: FEB, 2000, p. 50.
13. \_\_\_\_\_. p. 51.
14. \_\_\_\_\_. O Obsidiado, p. 61.
15. \_\_\_\_\_. Quem é o Obsessor? p. 67.

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3 — 1st Part — Class 4 — Cont. 9

### BIBLIOGRAPHY

16. \_\_\_\_\_. p. 70.

17. XAVIER, Francisco Cândido, e VIEIRA, Waldo. Infecções Fluídicas. *Evolução em Dois Mundos*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999. Cap. XV, p. 116.

18. XAVIER, Francisco Cândido. Observações e novidades. *Libertação*. Pelo Espírito André Luiz. 22. ed. Rio de Janeiro: FEB, 2000. Cap. VI, p. 84.

19. XAVIER, Francisco Cândido & VIEIRA, Waldo. Perturbação Morais. *Mecanismos da Mediunidade*. Pelo Espírito André Luiz. 16. ed. Rio de Janeiro: FEB, 1998. Cap. XXIV, p. 170.

20. \_\_\_\_\_. p. 172-173.

21. XAVIER, Francisco Cândido. Treva e Sofrimento. *Obreiros da Vida Eterna*. Pelo Espírito André Luiz. 26. ed. Rio de Janeiro: FEB, 2001. Cap. VIII, p. 117.

## SPIRITUAL CHILDREN

*"Anyone who lives on milk is still a baby."*  
Paul. (HEBREW, 5:13.)

Upon evaluating our companions, who strive along with us in our daily work, it is important to avoid quarries and conflicts, when, suddenly, failure and weakness appear. Prior to casting judgment, it is advisable to be knowledgeable about the spiritual values of those being examined.

We must never fail to have understanding for those who deviate from the path of righteousness. The road traveled by the experienced individual is filled with children of this nature. God fills the steps of the scholar with expressions of ignorance, so that the dark will receive the light and subsequently this light be glorified.

The disciples of good-will need to uphold a sincere attitude of observance and tolerance. It is natural that they rejoice in the rich substantial food with which they nourish their souls; however, one should not have disdain for his brothers or sisters, whose spiritual being is still not prepared to tolerate anything but the simple milk of the first knowledge.

Each child is fragile and not one of them should be condemned for it.

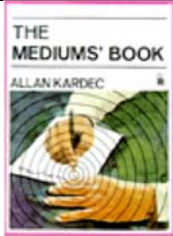
If your mind is prepared to fly the to highest sites, do not disregard those who remain behind in the nest where you too were once originally born and where you remained for a long time, in order to complete your plumage. Before your fascinated eyes, stands the infinite. All will be with you some day; however, if the integral union is delayed, do not surrender them to chance, or refuse to offer them the milk that they love and still need.



XAVIER, Francisco Cândido. Way, Truth and Life. By the Emmanuel Spirit. 17. ed. Rio De Janeiro: FEB, 1997. Lesson 51, p. 117-118.



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 4

**1st Part:** Spiritist Principle: Mediumship, Obsession, Disobsession

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

#### Specific Objectives

- To classify obsession according to types and degrees.
- To prepare a brief analysis of the types and degrees of obsession.
- To explain why mediumship does not cause madness

#### 1. TYPES OF OBSESSION

An obsession can be found in various types, or forms of expression, in the limits of which it is not always possible to establish a dividing line.

We will analyze the most important types.

##### **a) Obsession by an incarnate to an incarnate**

*People who obsess others exist among us and in great numbers. They can be recognized by their capacity to control mentally and dominate those whom they choose as their victims.*

*This domination is classic and influenced by jealousy, envy, passion, desire of power, pride, hatred, and is sometimes exerted so subtly that the dominated subject judges him/herself to be extremely loved, and even protected. (25)*

*These obsessions occur in some instances due to love that becomes despotic and excessively possessive, dominating and suppressing the freedom of the other. (24)*

*For instance, it is the husband who limits his wife's freedom, keeping her under the domain of his will; it is the woman who becomes a husband's tyrant, enslaving him to her whims; there are parents who believe they have the right to govern their children, limiting all their initiative; there are those who, on behalf of friendship, influence the other, changing their way of thinking, always imposing their strong will, overcoming the more passive ones. (26)*

Some suicide pacts and homicides, disclose inferior and enslaving passions, which also characterize this type of obsession. (24)

##### **b) Obsession by a disincarnate to a disincarnate**

*Spirits that obsess other Spirits; disincarnates that exert domination over other disincarnates, are expressions of the same drama that occurs on Earth as well as in the inferior Spiritual Plane. (27)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 1

Spirits who are indebted and compromised between themselves, through tenebrous associations, and are of a similar vibratory level, gather in certain regions of Space, according to their attunement and to the law of attraction, forming groups that wander without a determined destination, come to a temporary stop in cities, colonies, or nuclei, of the shadows and darkness. Such nuclei have controllers, who proclaim themselves to be judges, making theirs the task of distributing justice to the equally guilty Spirits, those devoted to evil, or those hardened by rebellion and incredulity. (28)

This obsessive action revealed between disincarnates is clearly explained in at least two spiritist books.

In the book *Liberation* – from the Spirit Andre Luiz, channeled by the medium Francisco Cândido Xavier - we have the opportunity of reviewing the story of Gregorio, a former catholic priest who, acting as powerful controller of the darkness, proclaimed himself to be judge and chief executive of a government established in a stranger city in the inferior regions of the Spiritual Plane. (34)

Gregorio commanded with an iron fist a vast region inhabited by Spirits that represented the most varied expressions distanced from righteousness, particularly those called *judgers*. They would be informed about the actions of the unbalanced Spirits, and after their analysis would determine convictions, and keep these Spirits under their control. (33)

In another spiritist book, titled *In the Secrecy of Obsession* (Nos Bastidores da Obsessão) - from the Spirit Manoel Philomeno de Miranda, channeled by the medium Divaldo Pereira Franco, we find the report of actions produced by another powerful obsessor – Dr. Teofrastus, who commanded phalanxes of obsessed Spirits, under his domain and control, to act negatively against the incarnate Spirits. (24)

The story of this unfortunate leader of the darkness - insigne Greek magician, when incarnated on Earth, resident in France, condemned and burned by the Inquisition around the year of 1470, in Rouen, after impious and nefarious persecution (24) - is summarized in his incapacity of pardoning those who had pursued him, being totally dominated by a painful feeling for revenge. (24)

#### **c) Obsession by incarnates towards disincarnates**

These represent the expressions of an egoistic and possessive love, on the part of those who are still incarnate, resulting in a mental fixation toward those who are disincarnate, thereby holding them back to terrestrial reminiscences (earthbound). These constant mental emissions, of pain, revolt, remorse and disequilibrium wind up magnetizing the recent disincarnate to those who remained on Earth, therein not allowing the Spirit to achieve the needed balance to face its new situation.

The non-conformance and the desperation resulting from the loss of a loved one can become an obsession that will create and cause affliction tormenting the Spirit.

A similar process is visualized when feelings of hatred, revolt, etc. dominate the incarnate. (29)

The arguments and misunderstandings frequently observed in disputes involving inheritance among heirs, which generate grudges, can attract and influence disincarnate Spirits, directly relate with the problem, and they can afflict the disincarnate in such a way that it can become almost impossible for them to disassociate themselves from their relatives.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 2

(29), (30) The non-conformism that remains due to the departure and return to the spiritual plane of a loved one, the inconsolable loss and deep sadness left after the funerals are other factors of fixation, capable of maintaining the recent disincarnate as a prisoner.

#### **d) Obsession from disincarnates to incarnates**

It is the most well-known type. It is represented by the dominium a disincarnate exerts over someone living in the physical plane.

There are various causes for this type of obsession. We will enumerate and clarify some of them.

Exaggerated love, incoercible hatred, absolute control, unjustifiable fanaticism, uncontrollable greed, morbid jealousy, abuses of one's right forcefully, improper distribution of values and resources, undignified zealousness in the acquisition of the transitory ownership, politics and battling passions, greed relating to perishable objects, pride, egotism in its multiple aspects are all generating sources of this lamentable and destructive conduct on the part of human beings, that does not cease to toss them into cliffs of madness, and diseases that are at present unknown and disturbing syndromes, leading to the direct or indirect impulses toward suicide. (11)

#### **e) Reciprocal obsession**

*(...) In the same manner that similar souls drawn toward goodness cultivate a fraternal and friendly relationship (...) under another aspect, individuals attune to those with whom they can exchange and breath within the same vibrations that are pleasant to them. (...)*

*This characteristic of reciprocity can become a true symbiosis, when two beings commence to live in a regimen of communion of thoughts and vibrations. This occurs even between incarnates who join through an unbalanced love, maintaining an enervate relationship.*

*They represent the overwhelming passions that cause the individuals to become totally blind to other events and interests, maintaining themselves in a closed selfish relationship that can be highly disturbing to them. These relationships often wind up tragically if one of the partners modifies his/her behavior relative to the other. (31)*

#### **f) Auto-obsession**

(...) Usually, it is attributed to evil inflicted by Spirits but of which they are innocent. Some unhealthy states and certain aberrations that are referred to as being of an occult nature are quite often derived from the individual, himself (...). Some people are quite often their own obsessor. (7)

(...) the number of people who visit the doctor, complaining of the most diverse illnesses is incalculable – unable to find any medicine that is efficient. These are typical cases of auto-obsession. They are cultivators of non-existent or ghost like diseases. They live selfishly only for themselves, always excessively consumed with their own health (...), they discover apparent symptoms, dramatize the occurrences of their daily lives, suffering in anticipation over situations that will never occur, chastising themselves with jealousy, envy, egoism, pride, despotism and becoming imaginary sick people, victims of their own, and tormented by their own selves. (32)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 3

Once we have studied the various types of obsession, we will then be able to analyze their degree of influence.

#### 2. DEGREE OF OBSESSIONS

*Obsessions present diverse characteristics that are important and imperative to distinguish. They are the result of the degree of constrain and the nature of the effects produced. The word obsession is, in certain way, a generic term, assigned to this type of phenomenon, whose main varieties are: simple obsession, fascination and subjugation. (3)*

##### a) Simple obsession

*It is referred to as a simple obsession when a malevolent Spirit imposes itself upon a medium, interfering without his/her approval in the communications the medium receives hindering the communication with other Spirits, and introduces itself and takes the place of the one evoked.*

*We cannot presume that an individual is obsessed simply because a deceiving and lying Spirit is manifesting. Even the most proficient mediums are, and have been subjected to this misrepresentation, particularly at the beginning of their tasks, when they are still lacking the necessary experience, just as sly individuals can deceive the sincerest and most honest ones. We can, therefore, be deceived, without being under a state of obsession. The obsession consists in the tenacity of a Spirit upon the medium, from which he is not capable of ridding himself.*

*In the simple obsession, the medium can be very aware when s/he becomes prey of a lying Spirit, who does not appear to hide itself; the Spirit is not concerned with disguising its hidden false intentions or its purpose of interfering (...).*

*We can include in this category the cases of a physical obsession, that is to say, the type that involves noisy, boisterous and obstinate manifestations of some Spirits, who can spontaneously produce raps and other noises. (4)*

*The simple obsession is a common parasitism to almost all individuals, when we consider the natural psychic interchange that is present in all parts of the Universe.*

*Upon considering the infinite variety of vibratory positions where we individuals find ourselves, we may undergo a natural process of synchronization with others who are situated in our same level of evolvement. (12)*

*When the affected individuals, under the spell of a simple obsession are sleep, they encounter similar spirits - incarnate or not - with whom they identify and are affected by additional negative and incorrect influence (...).*

*When they awaken, their minds are afflicted by a disturbing physical and psychic fatigue, and they find it difficult to fixate the commitments and edifying lessons of life. (13)*

*In the simple obsession, a fixed idea always exists that leads to the mental interchange with other similar Spirits. (13)*

*As a natural effect of this process we may perceive, the syndromes of uneasiness, suspicion, a state of personal lack of confidence, small diseases, failures around the one obsessed that causes anguish, which leads to uncertainties, which are the greatest interior disturbance. (13)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 4

*During this period we can perceive the stereotypes of the obsession that can be recognized easily through the unusual attitudes, the ambivalent behavior - imbalance and dystonias, depression and excitement – which alienates the individual. (14)*

#### **b) Fascination**

*Fascination has much more serious consequences. It is an illusion produced by the direct action of the Spirit over the thoughts of the medium and which in a certain way, hinders his/her reasoning (...) The medium undergoing a process of fascination does not believe s/he is being deceived: the Spirit has the ability to inspire him/her into a blind confidence, that hinders him/her to see the trickery (...) even when this apparent nonsense jumps before everyone's eyes (...). It is erroneous to believe that this type of obsession appears only in simple, ignorant and senseless people. From it not even the most instructed spirits are exempted (...).*

*One can easily understand the difference that exists between simple obsession and fascination (...). In the first type, the Spirit that attaches itself to the individual is merely troublesome due to its tenacity, from which the person undergoing it cannot wait to free oneself. The second type is a different thing. In order to reach such ends, it is necessary for the Spirit to be exceedingly dexterous, cunning and exceedingly hypocritical, inasmuch as it cannot promote any change and be welcomed, unless it assumes a mask displaying a false virtuous aspect (...). It is for this reason that the individual suffering this fascination fears the individuals that can see clearly. From there results the Spirit's tactics, of almost always, inspiring the medium to dissociate from those who desire to disclose the truth opening their eyes. (5)*

*To the measure that the mental field of the victim yields to the obsessor, s/he will assimilate not only a telepathic induction, but also the spirit's attitudes and mannerism.*

*The individual being affected tends to dismiss the notion of ridicule or the usual measures that characterize discernment, thereby accepting the misguided suggestions and inspirations as guidelines that are a total nonsense to everyone, but to the individual they seem perfectly logical. (15)*

*Fascination, therefore, is a result of the moral and mental apathy of the patient and the aggravation of his/her negative thoughts that are ably manipulated by the antagonistic spirit. (16)*

#### **c) Subjugation**

*Subjugation is a constriction that hinders the will of those who are undergoing it to act against their will. In short: the patient is under a complete control. (6)*

*In the area of obsessions, the more the interference becomes aggravated, the more the will of the host is lost. This will be manifested in direct proportion as the control exerted by the obsessor augments.*

*This type of obsession is even more severe when it involves a conscious and discerning Spirit, in intellectual and technical terms, which will take over the cerebral centers, with the imposition of a concentrated deliberation over the one which is the subject of the spirit's pursuits, manipulating with ability the mental and physical resources of its victim.*



## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4— 1st Part — Class 5 — Cont. 5

In this manner, the subjugation can be physical, psychic and can simultaneously be both, psychic and physical.

The first type does not imply a loss of the intellectual lucidity, inasmuch as the action is directly exerted on the motor centers, compelling the individual to accept and to yield to the violence that oppresses him/her, in spite of his/her resistance. In this case organic diseases may appear, because it instigates the actual cellular conditions for a contamination by way of viruses and bacteria, (...) or by way of interference in the anabolism as well as in the catabolism (...).

In the second case, the patient becomes mentally dominated, attaining a state of passivity, common under such emotional torture, reaching the point of complete loss of lucidity (...). S/he may temporally or definitively their consciousness in the present reincarnation, and not be able to express him/herself freely.

*Finally, the obsessor simultaneously takes over the motor command centers and physically dominates the victim, who becomes inert, overwhelmed, and capable of committing atrocities. (17)*

Subjugation can also be called possession, because there is a stronger control by the obsessor over the victim.

*In obsession, the spirit acts exteriorly with the aid of its perispirit. In taking possession of human organism, the free spirit substitutes itself, as if it were that of the incarnate one, instead of acting exteriorly (...) (1)*

Acting in this manner, the disincarnate Spirit imposes itself over the incarnate in seeing, speaking and acting, at the same time that it overpowers him with physical and moral problems.

*Upon receiving the telepathic message, transmitted from the disincarnate's mind, the victim commences to accept the directives received, ultimately maintaining dialogues with the obsessor, through which s/he winds up becoming under the domination of the pertinacity of the avenging obsessor.*

*Due to a subtle juxtaposing that occurs, brain to brain, a dominating will over a weaker will that lends itself to control, organ to organ, by way of the perispirit with which it identifies itself to the incarnate, each time the victim complies with the obsessor's desires, more coactive the presence of the obsessor becomes, transforming itself into insidious parasite (...). It is a bizarre symbiosis, in which the power of the dominating will manages to extinguish the lucidity of the obsessed individual, yielding itself to become unable (...). (23)*

### 3. MADNESS AND OBSESSION

*Any intense preoccupation of the Spirit may lead to madness (...) madness is a result of a certain pathological state of the brain, which is the instrument of thought. If the instrument becomes disabled, the thought process is modified.*

*Madness is, therefore, a concerted effect, whose primary cause is an organic predisposition that causes the brain to be more or less accessible to certain impressions (...). (8)*

*This fact is so real that we encounter it in people who develop great mental activity, yet do not present any symptoms of madness. Others, however, being affected by the influx of a lesser nervous excitement, also display signals of mental disturbance.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 6

*When a predisposition toward madness exists, it becomes a main concern, which wind up being transformed into a fixed idea; this could be attributed to Spirits, when the individual accepts their existence, as it could be attributed to God, angels, the devil, richness, power, a science, maternity, a social or political system. It is possible that an insane religious person could become an insane spiritist individual, if Spiritism was one's original concern. (9)*

*When the Spirit is directed to reincarnation, it brings along forms of vigorous matrices in the perispirit, which it will need, for its evolvment. Therefore, certain fulcrums will be imprinted in the individual's tissues that will form the material structure, which he will make use for the future trials and atonements. If the individual dedicates to goodness and achieves high moral values, s/he will be able to disarticulate the conditionings that were imposed to him/her as a suffering tool and will be able to reestablish the harmony in the psychosomatic centers. These that will then start to generate new agglutinants vibrations of balance, therein fixating in the physical body in form of health, peace and joy (...). However, if the individual due to indifference or pleasure, marches side by side with frivolities or yields to indolence, at the right moment a warning mechanism will automatically awaken, disorganizing his health and appearing, as psychic attunement (...) psychic diseases of this or that nature. (18)*

*In addition, sometimes the resources brought to reincarnation, as vitalizing energy, are not renewed or were expended in excesses of all kinds. Because of that, the reserves of energy will become extremely low and the vibratory fall will draw the invigilate individual to lower regions. S/he will, as a result, more easily attune with vitiated, persecuting and perverse Entities, yielding to the beginning of long obsessive processes. In the case of other mental illnesses, the dystonias that begin with the reincarnation will, little by little, consume the deposits of specific forces, thus predisposing the individual to crisis that will give birth to neurosis, psychosis, or to multiple forms of disequilibrium, of which s/he will undergo in the narrow and cruel corridor of madness. (18)*

*When madness appears, it is because the individual possesses the germs that propitiate its manifestation. The predisposition to this or that state is inherent to him. The external factors that make it burst will trigger it, such as the moral traumas, the complexes, as well as frustrations that are latent in the physiological or psychological constitution of the individual, in order that the fulfillment of one's duty, in all its fullness, becomes unavoidable. There exist, without a doubt, others and more complexes causes of madness, all of them, however, included in the laws of cause and effect. (18)*

*The dividing line between health and mental unbalance is very tenuous. One can transit from one side to the other with relatively easiness, without initially be present any expressive change in the individual's behavior.*

*A sudden excitement, some depressive occurrence, anxiety, or a moment of pain, scarcity of financial resources, social impediment, absence of a worthy work, among other factors, can lead the individual to move to other bands of mental health. S/he could become temporarily alienated, but could soon thereafter return to the normal position, that of health and sanity. (21)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4— 1st Part — Class 5 — Cont. 7

We can, in short, relate the following factors as those that predispose the individual to madness:

- a) Law of Cause and Effect.
- b) *Obsession.* (21)
- c) Sex addiction; violence; exaggeration; any type of addiction. (22)
- d) Pessimism; envy; bitterness; jealousy; suspicions of any order. (22)
- e) *Pathogeneses, due to serious inherited illnesses; glandular disturbances and from side effects of other countless illnesses.* (22)

*In the deepened study of the etiopathogeneses of madness, one cannot discard the incidences of obsession, or the predominance exerted by disincarnated Spirits upon the human beings (...).*

*Upon considering the current moral level of Earth and of its inhabitants, the interchange between minds that are attuned in the same band of interest is greater than a mere observer can imagine.*

*Being attracted by tastes and aspirations, associating themselves by means of unhealthy affections, maintaining ties of disequilibrium as a result of hatred, marked by inferior passions, they exert mental constriction, and sometimes physical, upon those who grant them access through their similarities. As a result, diverse alienations of obsessive nature will appear.* (19)

This is the panorama of madness and obsession.

*Upon divulging the knowledge of madness as being a result of obsession, as an epidemic, each time more becomes necessary and urgent a greater and more generalized knowledge of the disobsession therapy on the part of psychiatric professionals sincerely interested in stopping it.* (20)

#### 4. MEDIUMSHIP AND MADNESS

Mediumship practice does not cause madness as some people who lack the spiritist knowledge suppose. (...) *Mediumship will not produce madness, where the germ of madness does not exist; but, where that germ exists (which is easily known), common sense should suffice to show you the necessity of avoiding every kind of mental excitement.*" (2)

We have, therefore, to recognize that the mediumship practice may offer danger to the incautious individuals, those who do not possess doctrinal background and that lack moral balance, that are indispensable conditions to the neutralization of obsession.

*These dangers, however, have been exacerbated. In every endeavor there are always precautions to be taken. Physics, Chemistry and Medicine also require extensive studies, and the layperson that decides to manipulate chemical substances, explosives or toxics, would be risking one's own life. There is not a single thing that according to the use we make of it, is not, at the same time, good and bad.*

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

### **Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 8**

*It will be always unfair to present only the negative aspects of the spiritist practice, without mentioning the benefits resulted from it that considerably compensate the abuses and deceptions. (10)*

\* \* \*

### **NOTES TO THE INSTRUCTOR**

***At the conclusion of the study the participants should be able to :***

- **classify obsession according to types and degrees.**
- **prepare a brief analysis of the types and degrees of obsession.**
- **explain why mediumship does not cause madness.**

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit N° 4 — 1st Part — Class 5 — Cont. 9

### GLOSSARY

<b>Anabolism</b>	Also called biosynthesis the sequences of enzyme-catalyzed reactions by which relatively complex molecules are formed in living cells from nutrients with relatively simple structures.
<b>Catabolism</b>	The sequences of enzyme-catalyzed reactions by which relatively large molecules in living cells are broken down, or degraded. Part of the chemical energy released during catabolic processes is conserved in the form of energy-rich compounds (e.g., adenosine triphosphate [ATP]).
<b>Complex (Inferiority)</b>	The use of “complex” later gained acceptance to denote the group of emotionally toned ideas, partially or even wholly repressed, organized around and related to such feelings of inferiority. The term inferiority complex has lost much of its significance through imprecise, popular misuse—for example, as an attempt at a facile explanation of any show of ambition by a person of small physical stature.
<b>Epidemiology</b>	Branch of medical science that studies the distribution of disease in human populations and the factors determining that distribution, chiefly by the use of statistics.
<b>Bizarre</b>	Extravagant, preposterous.
<b>Etiopatogeneses</b>	Cause and evolution (development) of a disease or lesion.
<b>Hordes</b>	A people or tribe of nomadic life, savages who live in the fields and forests, etc. They can also be outlaws, undisciplined groups, a lawless person.
<b>Insidious</b>	Of a disease : developing so gradually as to be well established before becoming apparent.

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

### **Program I — Unit N° 4 — 1st Part — Class 5 — Cont. 10**

#### **GLOSSARY**

**Parasitoid**

Parasitism is thought to be the most common way of life, and parasitic organisms may account for as many as half of all living species. Examples include pathogenic fungi and bacteria, plants that tap into the stems or roots of other plants, insects that as larvae feed on a single plant, and parasitic wasps. Parasites live in or on a single host throughout either a stage in their lives or their entire life span, thereby decreasing the survival or reproduction of their hosts.

**Symbiosis**

any of several living arrangements between members of two different species, including mutualism, commensalism, and parasitism (qq.v.). Both positive (beneficial) and negative (unfavourable to harmful) associations are therefore included, and the members are called symbionts.

**Consequence/Side effects**

Anomaly resulted from an illness, direct or indirect.

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 11

### BIBLIOGRAPHY

1. KARDEC, Allan. Obsessions and possessions. *Genesis*. Translated by Spiritist Alliance for Books, 2004. Chap. XIV, item 47.
2. \_\_\_\_\_. Inconvenient and Dangers of Mediumship. *The Mediums Book*. Translated by Anna Blackwell: FEB. Chap. XVIII, item 221.
3. \_\_\_\_\_. Obsession. Chap. XXIII, item 237.
4. \_\_\_\_\_. Item 238.
5. \_\_\_\_\_. Item 239.
6. \_\_\_\_\_. Item 240.
7. \_\_\_\_\_. Obsession and Possession. *Obras Póstumas*. 29. ed. Rio de Janeiro: FEB, 1999. Primeira parte, item 58, p. 72.
8. \_\_\_\_\_. The Obsessed. *Spiritist Philosophy*: AKES, 2004. Chap. I.
9. \_\_\_\_\_. Chap. I.
10. DENIS, Léon. Grandezas e misérias da mediunidade. *No Invisível*. Trad. de Leopoldo Cirne. 7. ed. Rio de Janeiro: FEB, 1973. Terceira Parte, cap. XXII, p. 339.
11. FRANCO, Divaldo Pereira. Obsessão. *Estudos Espíritos*. Pelo Espírito Joanna de Ângelis. 6. ed. Rio de Janeiro: FEB, 1995, p. 142.
12. \_\_\_\_\_. Análise das obsessões. *Nas Fronteiras da Loucura*. Pelo Espírito Manoel Philomeno de Miranda. Salvador [BA]: Alvorada, 1982, p. 11.
13. \_\_\_\_\_. p. 12.
14. \_\_\_\_\_. p. 13.
15. \_\_\_\_\_. p. 14.
16. \_\_\_\_\_. p. 15.
17. \_\_\_\_\_. p. 15-16.
18. \_\_\_\_\_. The Obsessor. *Obsession*. By the Spirit Manoel Philomeno de Miranda/Divaldo Franco.

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 4 — 1st Part — Class 5 — Cont. 12

### BIBLIOGRAPHY

19. \_\_\_\_\_. Loucura e obsessão. *Loucura e Obsessão*. Pelo Espírito Manoel Philomeno de Miranda. 8. ed. Rio de Janeiro: FEB, 1998, p. 11.
20. \_\_\_\_\_. p. 15.
21. \_\_\_\_\_. Nas fronteiras da loucura. *Nas Fronteiras da Loucura*. Pelo Espírito Manoel Philomeno de Miranda. Salvador [BA]: Alvorada, 1982, p. 1.
22. \_\_\_\_\_. p. 2.
23. \_\_\_\_\_. Examinando a obsessão. *Nos Bastidores da Obsessão*. Pelo Espírito Manoel Philomeno de Miranda. 9. ed. Rio de Janeiro: FEB, 1999, p. 31.
24. \_\_\_\_\_. Técnica de obsessão, p. 83-84.
25. SCHUBERT, Suely Caldas. As várias expressões de um mesmo problema. *Obsessão/Desobsessão*. 14. ed. Rio de Janeiro: FEB, 2000, p. 34-35.
26. \_\_\_\_\_. p. 35.
27. \_\_\_\_\_. p. 36.
28. \_\_\_\_\_. p. 36-37.
29. \_\_\_\_\_. De encarnado para desencarnado, p. 37.
30. \_\_\_\_\_. De desencarnado para encarnado, p. 38.
31. \_\_\_\_\_. Obsessão recíproca, p. 39.
32. \_\_\_\_\_. Auto-obsessão, p. 40-41.
33. XAVIER, Francisco Cândido. Numa cidade estranha. *Libertação*. Pelo Espírito André Luiz. 22. ed. Rio de Janeiro: FEB, 2000, cap. IV, p. 52-64.
34. \_\_\_\_\_. Inesperada intercessão, cap. VIII, p. 101.



## REGARDING OBSESSION

EMMANUEL

The success of our positive thoughts depends on our positive efforts.

The project of an important building site will involve magnificent planning efforts developed according to the most advanced knowledge of Civilization; however, the utilization of the proper and adequate material is required for its materialization, so that the efforts do not result in an instrument of destructive forces.

In a construction of concrete, no one would utilize wooden poles in the place of iron rods or substitute crushed rock with mud or plaster. In order for the ultimate product to be defined within determined lines, the materials would have to be appropriate for the conditions and the correct positions.

Similar principles must be present to conduct the plan of the soul.

If we aspire to raise ourselves by way of the accomplishments that represent evolved ideals, it is indispensable to select the ingredients that are constituted in our inner life, by cultivating goodness even when in minor manifestations of importance. Any opposing action would compromise the stability of the organization that we intend to achieve.

In view of this, let us work at cleansing our emotions, ideas, words, attitudes and actions, no matter how minor they may be.

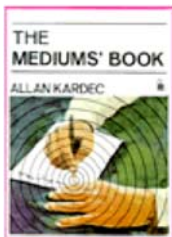
We all worry and discuss the dangers of the evil agents that can threaten us; however, the evil agents only control us when we allow their intrusion and influence. Their intrusion, as a rule, begins with our own imprudence, when we leave the doors wide open to their attacks... Today with a complaint; tomorrow with a moment of bitterness; then, with a reckless quarrel; later on, with a crisis of anguish that could have been perfectly overcome by way of dignified service; thereafter, a depressing remark; then, a moment of irritation; and, finally a disease, delinquency, disturbance, and, at times result in premature death.

The greatest disasters are almost always the result of minor lack of caution. Let us be convinced that the processes of obsession, it also occurs in this manner.





## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 4

**1st Part:** Spiritist Principle: Mediumship, Obsession, Disobsession

**Class 6:** Disobsession

#### Specific Objective

- To explain how disobsession is carried out according to Spiritist fundamentals.
- To describe the necessary requisites for an efficient work of disobsession in a Spiritist Center.

*Disobsession, in a general sense, is Humanity's process of regeneration. It is the human being ridding oneself from the somber past and overcoming oneself. In a more restricted sense, it is the treatment of obsessions, oriented by the Spiritist Doctrine. (16)*

*In whichever sense, it represents (...) the process of liberation, as much for the persecutor (obsessor) as for the victim (obsessed). (18)*

*It should also be understood as (...) a specific moral remedy, wafting the mental paths that cause us to act, immunizing us against the dangers of alienation and establishing occult advantages within us, for and around us, to an extent that, for now, we are unable to quantify. Through this, ghostly-sicknesses disappear, obscure hurdles, failures, while we also obtain, through its spiritual aid, ampler horizons for the understanding of life and moral resource to act with objectivity and comprehension in respect to others. (28)*

Let us now explain how disobsession is done according to spiritist fundamentals.

#### 1. PREVENTION OF OBSESSIONS

It is important to consider that in every pathologic process, whether on the physical body or the soul, the prevention, or prophylaxis, is the basis of a healthy life.

*Prophylaxis is the group of preventive measures that impede the appearance of sicknesses. In the case of obsession – this being sickness of the soul -- the prophylaxis is of vital importance. (17)*

This prophylaxis is a daily duty that has the prevention of obsessions as its end. In this manner, it is not a work with a pre-determined length. It is done every hour of every day, whether we are living as incarnates or free from the physical body. We should understand that (...) *the only efficient prophylaxis against obsession is that of the Gospel. It is to practice kindness and be good. (17)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 1

*The truly good person is that who abides to the law of justice, love and charity in their purest forms. If one interrogates one's own consciousness about personal actions, he/she can ask oneself if this law was violated, if evil has been done, if all the possible good was done, if an occasion to be useful was voluntarily wasted, if no one has complains about actions taken; along these lines, if one did everything to others that would be desired for oneself.*

*Faith is deposited in God, in His kindness, and His justice and His wisdom. One knows that without His permission nothing can happen and in everything submits to His will.*

*One has faith in the future, it being the reason why the spiritual goods are given priority over the temporary goods.*

*One knows that all vicissitudes of life, all the pains and all deceptions are trials or expiations and accepts them without mumbling.*

*Having a charitable and loving outlook towards others, one does good for the sake of good, not expecting any payments in return; one responds to the evil with good, takes the defense of the weak against the strong, and sacrifices one's own interests to justice.*

*One encounters satisfaction in the benefits that he/she spreads, in the services offered, in bringing happiness to others, in the tears dried, in the consolations that one brings to the afflicted. (...)*

*The man of goodness is good, human and benevolent towards all, without distinction of race, or beliefs, since he sees brothers and sisters in all humans (...).*

*In all circumstances, he has charity as his guide (...).*

*He does not nourish hate, or rancor, or the desire for revenge; following the example of Jesus, he forgives and forgets the offenses and only remembers the benefits, since he knows that by forgiving he will be forgiven. (2)*

*One studies one's own imperfections and works incessantly to overcome them. Every effort is done so that, on the next day, one can say that there is something brought within that is better than in the previous day. (3)*

## 2. TREATMENT FOR OBSESSIONS

*Treatment differs from prevention. It must be understood as the application of therapeutic measures; therapy. (5) Treatment presupposes employing measures to fight a current sickness.*

*The doctrine that studies obsessions, their preponderant and predisposing causes – Spiritism – possesses exceptional resources capable of overcoming this cruel epidemic that, generalized, today invades all its aspects. These are: the knowledge of the laws of reincarnation, based on the Gospel of Jesus Christ, on the spiritist revelations, prayer and humility, patience and resignation, which elaborates through internal enlightenment the practice of charity in all of its expressions. These are noble means capable of averting man from the consequences of his guilty past, where the causes for his affliction can be found, being retained in the wretched hands of uninformed and perverse Spirits who inhabit the inferior regions of wrongness in the spirit world. (15)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 2

#### *2.1 Understanding the obsessive process*

In the analysis of this process, it is crucial to understand the roles that the obsessor and the obsessed undertake.

Here are some of the important characteristics to be observed in relation to the **obsessed**:

a) *Every obsessed is a medium in unbalance, while being a sick person (...)(...)However, beyond being a medium of perturbed energies, the obsessed is nearly always a sick, representing a region of sickness that is invisible to the human eye. For this reason, in all circumstances, he/she is a special case in need of much attention, prudence and tenderness. (29)*

b) *The obsessed is the main responsible for one's cure, no matter the help that was received.*

*The obsessed, not only is a sick representing others who are also sick, but is also nearly always also a creature filled with torturing spiritual problems. If the will for self-education and for self-discipline is lacking, it is almost certain that one's painful condition will be prolonged beyond death. What happens to a man who is indifferent to the government of his own home? He will undoubtedly be asked a thousand and one questions every day, and will end up won over, converting himself into a toy of the circumstances. Imagine now that this indifferent man is surrounded by enemies that he himself has created, adversaries who observe his littlest gestures, taken by sinister aspirations most of the time... If he is not awakened to the reality of the situation, preparing the arms of resistance, and disposing himself to the exterior help that is offered by friends, it is reasonable to deduce that he will remain crushed. (...)*

*In all the happenings of this type, however, we cannot predict the adhesion of those directly interested in the cure. If the obsessed is satisfied in the position of unbalance, one will have to wait for the end to one's blindness, the reduction of one's rebelliousness, or the distancing from the ignorance that blinds the comprehension of truth. When facing obstacles of this nature, even though we are called fervently by those who particularly love the sick, we cannot do anything if we do not sow good for the harvest of the future, without any expectation of immediate benefits. (30)*

*In relation to the obsessor, we should understand that it is a (...) being who thinks and acts upon a reason that one deems just. (...)*

*The main objective must be that of concentrating one's attention on the disincarnate sick, offering goodness and respect even if we do not agree with one's actions.*

*Conquering the miserable agent towards an intimate renovation, since every bad action comes from one who is not well, no matter how one hides his/her feelings and current state (...).*

*To avoid useless discussions, being covered by real humility that renders transparent an amorous intent for another's well-being, who will end up being involved in waves of trust and harmony that will be beneficiary and will change the attitude in relation to the goals that had been nurtured until then. (13)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 3

The spiritually sick generally communicate in medianimic meetings through psychophony, a form of mediumship that is more objective and productive for the establishment of dialogue between two planes of life.

In the manifestation of the spiritually sick of all kinds, including the obsessors, some details should be emphasized:

b) (...) *We should naturally understand the visitor of this type as being a sick to whom each phrase needs to be a medicine and a balm. Clearly it would not be possible to agree with all the exigencies that the sick asks for; however, it is not right to ask for a normal level of understanding that is still probably far from his/her reach. (21)*

c) (...) *Any intent of misunderstanding or challenge with the communicating entities should be rescinded, even if the reason has to sometimes be awarded to the unhappy and obsessing Spirits, recognizing that a real disobsession does not always consist of undoing the obsessive process immediately since, in varying cases, the separation of the obsessed and the obsessor needs to be done slowly. (...) (22)*

d) *When the attempt at dialogue seems to fail, (...) the constructive hypnosis (...) needs to be practiced, in the livelihood of the suffering communicating Spirits. The sleep-therapy should be used to render them the direction and the treatment of the spiritual instructors in attendance, using the projection of mental pictures that are helpful to clarify matters, and the providential ideas of re-education, sometimes suggesting the production and ministration of medications or resources for retention in favor of the disincarnates that prove themselves to be less accessible to the healing provided by the group. (23)*

e) The choice of the medium who will intermediate the manifestation of the spiritual sick should be a task for the spiritual helpers, since they know the communicating Spirit and the psychic possibilities of each medium.

In this manner, the incarnate counselors (...) *should not constraint the psychophonic mediums to receive the disincarnate in attendance, repeating orders and suggestions in this sense, paying attention to the concept of spontaneity, an essential factor for the success of the interchange. (24)*

f) The medianimic meeting of helping sufferers is similar to psychotherapy: it should be seen as a group treatment. (25)

g) Every work of elucidation with the disincarnate should be conduced towards the essential part of the aid, which is to reach the Spirit's center of interest attached to fixed ideas so that his/her mental field may be unclogged.

h) The participants of the meeting, especially the spokespeople, should be attentive to the problems characteristic of the manifesting suffering Spirits: the disoriented – due to a recent disincarnation; the suicides, homicides, the persecutors and implacable vengeful; those who present Zoanthropy or lycanthropy, the vampires, etc. (26)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 4

#### *2.2 The work of disobsession in the medianimic groups*

*Every and whichever duty, especially those destined to help, require a habile team readily prepared for the work that is at hand. (6)*

The team that is dedicated to disobsession – and such a ministry only boasts faith, possesses considerable value, when realized in a team – which in turn submits itself to the orientation of Superior Spiritual Teams. It should be based in an uncontroversial series of items that upon being followed will lead to the results of the task at hand. (7) Such items are the following:

a) the harmony of the group that is obtained by the exercise of cordiality between the diverse members who are acquainted and help each other in their every day lives;

b) the elevation of goals, where each one's programs are turned into a regimen of abnegation, (...) from which results of a spiritual, moral and physical nature in the incarnates and disincarnates being helped are obtained; (7)

c) doctrinal knowledge, that capacitates the mediums and counselors, helpers and participants of the group to a perfect identification, through which the problems and difficulties that may arise at each instant can be solved while exercising the task of disobsession;

d) *concentration, through which the registers of the medianimic behavior will be dilated, facilitating the synchrony with the communicating Spirits (...);*

e) *a healthy moral conduct, whose base is sculpted by evangelical instructions (...);*

f) *an interior balance for the mediums and counselors, since only those who are in balanced health have the capacity to work in a group. Nervous, versatile, susceptible people, one easily realizes, are in need of help, not possessing the ability to reach higher realizations such as the ones of calmness, patience, affection, mood of prayer, in a sphere of mental lucidity. Frequently, in the midst of the service of help to the disincarnate, there are alarms calling for help to the incarnates participants of the meeting who easily become unbalanced, allowing themselves to become anesthetized by the toxic elements of physiological sleepiness or by the interferences of inferior spiritual hypnosis. (8)*

We do not recommend the participation of the incarnate who is sick in mediumship meetings, so to avoid a confrontation with one's persecutor, which surely would bring about larger adversities.

However, if the obsessed suddenly appears at the meeting, without previous warning, *the functioning of an active discernment from the group is essential.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 5

*In most of the happenings of this type, the sick and his/her followers can be admitted for short moments in the preparatory phase of the programmed services, receiving passes and orientation so that the sick can be directed to the organs of assistance and competent teachings (...).*

*Once the help is given, they should leave the room. (19)*

The obsessed, of whichever nature, should receive the magnetic-spiritual help of the pass and magnetized water.

*The application of fluidic resources is necessary, whether through a pass or the magnetized water, and of the intercessory prayer which will vitalize the force-generating nuclei. (13)*

g) Solicit the attendance of the brother/sister to the public meetings of Spiritist studies for the illumination of one's conscience.

Hearing these explanations, an adequate ambient will be created for the action of the spiritual benefactors, benefiting both the sick and his/her persecutor.

h) Attend the obsessed in a day and time previously specified so that, through a fraternal dialogue, one may receive explanation regarding the necessity of educating oneself under the light of the Gospel.

*i) To affably insist on the moral transformation on his/her part, in order to create harmonic psychic conditions around oneself that will help the emotional recovery and will stimulate his/her willingness to contribute in this process. (13)*

*j) To advise for the participation in activities of assistance in the Spiritist Center. To attract him/her to dignified and benevolent actions, which will bring about sympathies and positive vibrations that strengthen oneself and changes his/her psychic field.*

*l) To stimulate his/her habit for prayer and instructive lecture, at the same time working on his/her character which should become flexible towards goodness and refractory to vice.*

*The vicious minds are flooded with vermin and extravagant parasites, demented due to the practice of pernicious excesses. (14)*

*In all cases of obsession, prayer is the most powerful means of removing malicious goals from the obsessor. (1)*

*(...) to assure the liberation of the victim, it is indispensable that the perverse Spirit is convinced to abandon his/her evil intentions; that one is lead towards regret as well as towards the desire for goodness (...). Only then can we have the grateful satisfaction of freeing an incarnate and of converting an imperfect Spirit.*

*The work becomes easier when the obsessed understands one's situation so that he/she may contribute with will and prayer. (1)*

m) The spiritual help team of the Spiritist Center should evaluate if the obsessed needs professional work from a doctor or psychologist in addition to the spiritual treatment. If the evaluation is favorable, it should be suggested to the sick.

Where medical assistance has already been given, the team in the Spiritist Center should never, in any case, alter or suppress the recommended drugs.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 6

Basically, this is the spiritist work of disobsession; however, we know that *the moral imperfections of the obsessed frequently become an obstacle to his/her liberation.* (4)

#### 3. THE FAMILY OF THE OBSESSED

*Attached to the Spirits in the familiar grouping through the necessities of evolution in reciprocal readjustments, regarding disobsession, those who are around the patient are strongly attached to the predisposed factor. Quite often, they are the direct responsible for the failures of the past, and are now asked to cooperate in the straightening of accounts.* (9)

*Hence, in the processes of disobsession, it is necessary that the family of the patient be alerted as to the responsibilities that concern them, so that they do not transfer all guilt to the sick or if he/she has no desire to liberate oneself, as if Celestial Wisdom were working erroneously provoking suffering in those that have nothing to do with the problem at hand.*

*Everything is wise in the Superior Codes of Life.* No one will disrespect them unpunished. (10)

The family and friends of the obsessed could collaborate in the following fashion:

- a) to surround the ill with manifestations of care, attention and love;
- b) to follow the patient during the spiritist treatment, and if needed, during the medical or psychological treatment;
- c) to surround him/her with harmonic vibrations of prayer;
- d) to do the Gospel at Home, favoring the participation of the ill.

The understanding of the problematic obsession/disobsession takes time, dedication and study. We cannot always have immediate results. We should trust Divine Providence and insist.

*It is a sacrificial task that demands patience and humility as disciplinary norms.* (11)

Considering then, all this complexity that exists in disobsession, we should trust the kindness of Jesus, remembering that *He does not impose on anyone.*

He did not intend to transform anyone with a single blow.

He spread his message of love, loving without complaints or impositions of any nature, spreading the foundations of happiness and peace through his renunciation of terrestrial bliss.

And loving the persecuted and persecutors amongst the obsessed, he taught forgiveness, freeing the obsessed from their obsessors, assuredly and without any rhetoric telling them: Do not turn to sin, since health is a good that is born from the heart and that fervently expands everywhere. (12)



## **MEDIUMSHIP DEVELOPMENT PROGRAM**

### **Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 7**

Since disobsession is an arduous task, it requires much patience and love to one another, and a large understanding of the spiritist doctrine and experience in the topic from the directors and the team. It is now crucial that we point out a few requisites so that the task can sow good outcomes:

- directors, mediums and collaborators of this task should be people with experience, knowledgeable and studious of the Spiritist Doctrine;
- those who are directly responsible for the task of disobsession should know the obsessive process and how to analyze it with lucidity, so to understand the trouble in which the obsessor and the obsessed are involved. It is important to go back to the causes that generated the obsession;
- the family and close friends of the obsessed should be involved in the process of disobsession;
- those responsible for this task, after a careful analysis of the case, could suggest a medical-psychological treatment, in line with the disobsession.

\* \* \*

### **NOTES TO THE INSTRUCTOR**

***At the end of the study, the participants should be able to explain how to conduct a disobsession according to the Spiritist point of view.***

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

**Program I — Unit N° 4 — 1st Part — Class 6 — Cont. 8**

### **GLOSSARY**

**Criminal**

Condemned to forced tasks.

**To Pilfer**

Who makes disappear, go away; who hides and disguises.

**Psychotherapy**

A treatment of any torment, especially of emotional inconsistencies and mental unbalance, through psychological means such as verbal, or lack thereof, communication with the patients, in contrast to the therapeutic based on physical means and medications.

\* \* \*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 9

#### BIBLIOGRAPHY

1. KARDEC, Allan. Obsessions and possessions. *Genesis*. Translated by Spiritits Alliance for Books, 2004. Chap. XIV, item 46.
2. \_\_\_\_\_. The Good Person. *The Gospel According to Spiritism*. Trad. de Guillon Ribeiro. 115. ed. Rio de Janeiro: FEB, 1998. Chap. XVII, item 3.
3. \_\_\_\_\_. Chap. XVII, item 3.
4. \_\_\_\_\_. *The Mediums Book*. Translated by Anna Blackwell: FEB. Chap. XXIII, item 252.
5. BLAKISTON. Tratamento. *Dicionário Médico*. Diversos tradutores. 2. ed. São Paulo, [SP]: Organização Andrei, 1987, p. 1.046.
6. FRANCO, Divaldo Pereira. The Work Team. *Obsession*. By the Spirit Manoel Philomeno de Miranda. Leal.
7. \_\_\_\_\_.
8. \_\_\_\_\_.
9. \_\_\_\_\_.
10. \_\_\_\_\_.
11. \_\_\_\_\_. Desobsessão. *Lampadário Espírita*. Pelo Espírito Joanna de Ângelis. 3. ed. Rio de Janeiro: FEB, 1978, p. 83.
12. \_\_\_\_\_. p. 85-86.
13. \_\_\_\_\_. Terapia desobsessiva. *Nas Fronteiras da Loucura*. Pelo Espírito Manoel P. de Miranda. Salvador [BA]: Alvorada, 1982, p. 17.
14. \_\_\_\_\_. p. 18.
15. \_\_\_\_\_. Tormentos da obsessão. *Sementes de Vida Eterna*. Por diversos Espíritos. Salvador [BA]: Alvorada, 1978, p. 29.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 1st Part — Class 6 — Cont. 9

#### BIBLIOGRAPHY

16. SCHUBERT, Suely Caldas. A Desobsessão. *Obsessão/Desobsessão*. 14. ed. Rio de Janeiro: FEB, 2000, p. 125.
17. \_\_\_\_\_. Profilaxia das obsessões, p. 187-188.
18. \_\_\_\_\_. Libertação. *Testemunhos de Chico Xavier*. 2. ed. Rio de Janeiro: FEB, 1982, p. 261.
19. XAVIER, Francisco Cândido e VIEIRA, Waldo. By the Spirit André Luiz. Unexpected Arrival off the Sick. *Disobsession* Translated by Tania Stevanin, Jussara Korngold and Marie Levinson: ISC, 2005.
20. \_\_\_\_\_. p. 125.
21. \_\_\_\_\_. p. 125-126.
22. \_\_\_\_\_. p. 129-130.
23. \_\_\_\_\_. p. 130.
24. \_\_\_\_\_. p. 133.
25. \_\_\_\_\_. p. 134.
26. \_\_\_\_\_. p. 139.
27. \_\_\_\_\_. p. 140.
28. \_\_\_\_\_. p. 222.
29. XAVIER, Francisco Cândido. Obsessão. *Missionários da Luz*. Pelo Espírito André Luiz. 35. ed. Rio de Janeiro: FEB, 2001. Cap. 18, p. 275.
30. \_\_\_\_\_. p. 277.

## 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!

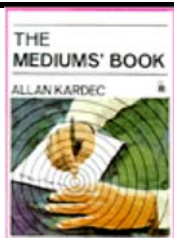
In the service of Jesus, be cautious in the "triple test," surely attaching yourself to the conduct of the Master. Watch the source of thought so that the anesthetizing inspirations do not permit you to be involved in the dreams of lies that can leave you in the nightmares of fanaticism.

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





## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

#### Unit Nº 4

**2nd Part:** Practice

**Content:** Psychic Perception

#### Specific Objectives

- To assist the beginning medium to develop with balance the psychic perception with the purpose of perceiving the feeling, images and ideas derived from the Spiritual World.
- To enhance the importance of thought, of fluids and intuitive ideas of these perceptions.

The psychic perception exercises intend to provide to the beginner medium or mediumship student, the following:

- psychic conditions, affective and emotional, to develop awareness of the spiritual reality that surrounds us;
- orientation to connect with the disincarnated Spirits, in harmonious way, even though they present themselves as suffering and unbalanced;
- Explanations about the role of mind, of fluids and of intuition in the spiritual interchange.

The psychic perception exercises can be conducted according to the attached suggestions.

Psychic perception exercises:

It is recommended that the beginner medium does not practice the exercises alone, because s/he may not be able to have the control of him/herself or even have the control over the Spirit that wishes to communicate through him/her, an event that might be the reason of perturbation and generate bigger unsteadiness.

It is essential that, in the beginning of the mediumistic activities, the medium counts on the orientation of an incarnate leader, sufficiently instructed to be able to provide correct guidance.

For the practice of perception, the following exercises are indicated:

1. To make a heartfelt prayer, elevated, asking for superior spiritual assistance. One can mentally follow the prayer said by someone of the group, as well.
2. To detach oneself mentally from the daily concerns, earthly subjects, separating oneself from the environment. Search connection with the good Spirits

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 2<sup>nd</sup> Part — Annex — Cont. 1

3. To keep oneself in an introspective position that might be achieved by prayer or mentalization (ideoplasty); by the elevated music, by the dimmer light; by the silence in the ambient.
4. To remain in a position of relaxation - which will relieve muscle contractions - and emotional relaxation, reducing the tensions or stress.
5. To look for serenity, being calm with oneself and keeping an open mind to receive the ideas or external feelings that may enter his/her inmost world.

**Obs.:** Note: It is important, for the reception of the ideas and feelings that the beginner medium is in harmony with him/herself. S/He can evaluate his/her emotional state: if the breathing is calm; if the heart beating is normal; if s/he is able to keep quiet in the chair.

Since the beginning of mediumistic practice, the medium must learn how to be in harmony with him/herself, to provide harmony and balance to the sufferers. S/He must act like a kind and enlightened nurse: help the patient, no matter how much the latter may be suffering, but without permitting him/herself to be contaminated by the patient's whims.

6. To analyze the context of feelings and ideas that will come to his/her inner world. He must try to classify them. In general, the feelings are the first ones to be noticed. Evaluate them! Are they feelings of anger, sorrow or revenge? Or are they feelings of sadness, or agony? Do you feel like crying, or on the contrary, like smiling or laughing? Did you get a sensation of physical pain (in the head, chest, or limbs, or in the abdomen)? Do you feel cold or hot? Or, on the contrary, are those feelings of peace, joy, and kindness or love? Are you feeling quieter than before? Does a soft breeze involve you like a delicate vibration?

Perhaps, the medium gets images of different kinds: of lights, of colors, of someone mutilated or crying, or yelling. Images of someone furious or in fight. Images of someone hurt in any part of the body. It might be a man or a woman. It might be someone wearing common or exotic clothes.

At the beginning of the psychic perception practice, the ideas, the feelings or the images can be confused, incoherent, and incomplete. It doesn't matter. By practicing, as time goes by, when the medium is in harmony and connected with the spiritual benefactors, the perception becomes clearer and more coherent.

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

### **Program I — Unit Nº 4 — 2<sup>nd</sup> Part — Annex — Cont. 2**

7. To pray with sentiment and faith to the Superior Spirits, when there is a wish or a need to break the connection with any communicating Spirit. At the initial phase, when the medium is learning how to capture ideas, feelings and images of the spiritual plane, it is desirable to avoid any connection with the spiritual entity, in order to prevent the mediumistic manifestation. This connection will happen at the proper time, when the medium is more confident.

\* \* \*

### **GUIDANCE TO THE MEETING LEADER**

The exercises of perception can be done perfectly, without any bigger problems, once some conditions are present:

- a) In case the number of participants is big, divide them into groups and subgroups, in order to avoid difficulties in the guidance and in the evaluation of the work.
- b) Asking for the collaboration of one or more assistants, who have practice in the mediumistic work, in order to help you in the task.
- c) The use of all available resources, mainly the prayer, discipline, the order, among others, so that the participants are involved in an atmosphere of harmony, respect and seriousness.
- d) Observe the participants carefully during the meeting and pay attention to them. Evaluate if there is anyone who demonstrates spiritual perturbations, who needs to be led to the pass, to the fraternal assistance, to disobsession, etc, or even to medical assistance, when required
- e) An elevated music, which transmits harmonic and modulate sounds, represents a precious help in the development of perception.

\* \* \*



## ANNEX

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit No 4

#### 2<sup>nd</sup> Part: Practice

#### Material for group or individual studies

### ABOUT PSYCHIC PERCEPTION

#### 1. Concepts

##### 1.1 Origin of the Word

**Perception** originates from the verb perceive, which means awareness of the elements of environment through physical sensation, quick, acute, and intuitive cognition (Merriam-Webster Collegiate Dictionary)

Originated from Latin (*perception - onis*), with the meaning of making the harvest, the act of acquiring, of learning, of knowing, or, from the Latin verb *percipere*, that means take, possess something, acquire, learn something through or by means of (6)

##### 1.2 The physic-psychological view

*The perception, in psychology, refers to the cognitive process through which we can know close objects and situations in time and space. (...)*

*The perceptive task is always complex because it assumes the entrance of physical energy through the sensorial organs, the conversion of this energy or physical impulse, which defines the stimulus, in nervous impulse, in sensorial receptor levels. When the nervous impulse arrives to the brain, it can result in an immediate response or, according to the level of elaboration of this impulse, it can demand correlations more intricate in the psychic structures, that may conduct to an excitement and/or a mental projection, before happening the conversion of the response. (...)*

*The studios Donald Olding Hebb characterizes the perception as an expression of mediating activities directly unchained by the sensations. (...)*

*Another studios of this matter, Jerome Seymour Bruner, defines it as the process of stimulus categorization, that is, like a process through which the stimulus are identified and categorized. It is given an abstract dimension, getting close to the processes of mind. (6).*

##### 1.3 A The Parapsychology view

The perception of things or of people, out of space-time where there is someone, is done by a special form, that *Parapsychology* calls *extra-sensorial perception (ESP)*. The extra-sensorial perception, understood as the psychic phenomenon of clairvoyance, post or pre-cognition and telepathy, occurs out or beyond the physical senses, hence its denomination.

#### 1.4 The Spiritist View

The Spiritist Doctrine clarifies that the perception is done by the Spirit, through his/her mind, which respectively uses the perispirit and the physical organs, to answer to external stimulus that arrive telepathically, originated from other spiritual mind.

This is because *the bases of all interchange services, among the disincarnate and incarnate, rest in the mind (...)*

*It is in the mental world that the genesis of all works Spirit-to-Spirit communion is processed.*

*From there, the need of idealistic renovation proceeds, of learning, of kindness and active faith, if we intend to preserve contact with the Good Spirits.*

## 2. THE SPIRITUAL PERCEPTION

### A) THE THOUGHT AND THE FLUIDS.

*Our thoughts are forces, images, and visible and tangible things and creation in the spiritual field.*

*We attract companions and resources, according to the nature of our ideas, aspirations, invocations and appeals.*

*The thought moves from one place to other, like a Living energy around us, subtle forces, building landscapes or forms and creating magnetic centers or waves, with which we emit our performance and receive the performance from the other. (10)*

For the Spirit's thought to be perceived, it is necessary to occur a fluidic action. Then, the spiritual fluids are used or worked by the disincarnate Spirits, in an unconscious or conscious way, because those fluids represent the atmosphere of spiritual beings. (1) (2) *It is the element from which they draw the material they operate upon; the environment where the special phenomena take place, perceptible to the Spirit's sight and hearing, but imperceptible for our physical senses. (...) It is, finally, the means of thought, as the air is of the sound. (1)*

The Spirit uses the spiritual fluids to express his/her ideas and feelings, which are, more or less perceived by the incarnate. (3)

*It is how the most secret movements of the soul reflect in the fluidic body; that a soul can read other soul like a book and see what it is not perceptible to the eyes of the body. For all that, by knowing the intention, it can feel the execution of the act that will be the consequence, but it cannot determine the instant it will happen, because further circumstances may modify the arranged plans and change the dispositions. It cannot see what it is still not in the mind of the other; it notices the usual concern of the individual, his/her wishes, his/her projects, his/her good and bad intentions. (3)*

The psychic perception captures the Spirit's intention that corresponds to a good or bad sensation produced by the Spirit's proximity to the medium.

By means of perception, the medium has conditions to tune in or not with the Spirit s/he wishes or need to communicate with.

If the moment does not offer suitable conditions for the mediumistic communication, or if it is inconvenient to happen, it is necessary to involve the suffering entity in harmonic vibrations of prayer and ask for protection to the Spirits, as much for his/her own benefit as for the Spirit that is up to the communication.

### ***B) THE INTUITION***

The intuition is a way of perception. *It is one of the ways used by the inhabitants of the invisible world to transmit to us their advises, their instructions.* (5)

*The intuition is the basis of all spiritual faculties.* (8)

We find in the intuition a *initial system of interchange, making easy the communion of creatures, even by distance, in order to infuse it into the work of tele-mentalization, here and in the other realm of feelings and ideas.*(7)

### ***C) INSPIRATION***

Kardec clarifies that the inspired medium is the one that always receives strange ideas to his/her own, even in a state of awakening or in ecstasy. He considers the inspiration a variety of the intuitive mediumship. It is more difficult to the inspired medium, says Kardec, to identify if the thought belongs to him or to a Spirit.

The perception can result from an inspiration the medium receives.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 2<sup>nd</sup> Part — Annex — Cont. 3

#### BIBLIOGRAPHY

1. KARDEC, Allan. Action of the Spirits upon the fluids. Fluidic Creations. *Genesis*. Translated by SAB: Sab, 2004. Chap. XIV, item 13.
2. \_\_\_\_\_. Item 14.
3. \_\_\_\_\_. Item 15.
4. \_\_\_\_\_. Inspired Mediums. *The Mediums' Book*. Trans. Anna Lackwell: FEB. Chap. XV, item 182.
5. DENIS, Léon. Conscience. The inner sense. *Life and Destiny Sab*, 2000. Third Part, chap. XXI.
6. MIRADOR, Enciclopédia Internacional. São Paulo – Rio de Janeiro: Encyclopaedia Britânica do Brasil, 1995. V. 16. p. 8.761.
7. XAVIER, Francisco Cândido e VIEIRA, Waldo. Mediunidade e corpo espiritual. *Evolução em dois Mundos*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999. Cap. 17, p. 129.
8. XAVIER, Francisco Cândido. Mediunidade. *Roteiro*. Pelo Espírito Emmanuel. 18. ed. Rio de Janeiro: FEB, 1999. Cap. 27, p. 115.
9. \_\_\_\_\_. Sintonia, p. 119.
10. \_\_\_\_\_. p. 120.

## WATCH THE THOUGHT

MARCELO RIBEIRO

The abundant river is born, unpretentiously, in the high lands, getting a volume in the large ground of the vast plain.

The big tree starts at the weak plantlet, which oscillates between the skin of the desegregated seed and the sun that kisses and energizes it.

The fantastic construction starts at the simple sketch, in paper attempts that the fire consumes, up to become a challenge for the calculation that turns it into reality.

Every cause is hidden; every beginning is humble.

The precious book is written word by word.

The enchanting symphony is composed tune by tune.

The divine poem is recited word by word.

The beginning is the basis, which sustains the project and the work.

Just like that, it also happens in the moral life.

The Spirit has in its origin the matrix of life, its causes, its achievements.

The individual of today proceeds from his acts of yesterday.

The human beings of today are a result of the acts from the past.

To watch the thought, avoiding the pernicious companionship of negative ideas is the first goal of the one that wishes to do right, to progress, to be happy.

By the habit of having the “empty mind” from edifying thoughts, or beyond the disturbance derived from crazy ideas, the individual ends up falling in despair or letting himself to be consumed by inutility.

To be optimist, to win the unjustified fears, to practice the edifying ideas – this is a beginning of a watching program for a healthy mind to be able to operate a body morally healthy.

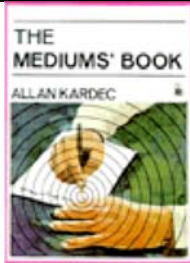
By the imposition of blessed therapy, Jesus Christ has taught us to watch “the heart – source of feelings – because from there the bad thoughts appear” that refer to us and contaminate the individual, as well as the ideas are born from the development and progress of the Humanity.



FRANCO, Divaldo Pereira. *Terapêutica de Emergência. Emergency Therapy*. By several Spirits. Por diversos Espíritos. 1. ed. Salvador [BA]: Liv. Espírita Alvorada, 1983. Cap. 50, p. 185-186.



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

#### Unit Nº 4

#### 3<sup>rd</sup> Part: Supplementary Activity: Informative Summary

#### Specific Objectives

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

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

#### INFORMATIVE SUMMARY OF :

- The Mediums' Book, by Allan Kardec. FEB
  - ◊ Chapter VI: *Visual Manifestations.*
  - ◊ Chapter XIV: *Mediums.*
  - ◊ Chapter XXIII: *Obsession.*
- *The Gospel According to Spiritism*, by Allan Kardec. ISC.
  - ◊ Chapter XI: *Love your neighbor as yourself.*
  - ◊ Chapter XII: *Love your enemies.*
  - ◊ Chapter XXVI: *Give for free what has been received gratuitously.*
- *Genesis*, by Allan Kardec. SAB.
  - ◊ Chapter XIV, items 45 a 49: *Fluids.*

# *Beginner Mediums*

EMMANUEL

At the spiritual interchange, we find a big group of friends, that requires 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 the experienced brothers, so that they are not involved in deceiving deceptions.

We may persuade them to recognize that we are under the guise of generous and wise Spirits, as assistants to authorities of service, who wait for the efficient and spontaneous help.

It is not our 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.

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

Permitted to enter realms of superior order, the medium is summoned to exercise discernment and discipline, so that his faculties are improved and become clear, being his duty to get rid of the "I want everything " and "I do everything" attitude that we are all induced to, when still immature in life, by those who spread insurrection and perturbation around us all. Let us help the beginner mediums to realize that in mediumship, such as in any other earthly activity, there is no real knowledge where there isn't time devoted to learning, and that all duties are noble when the light of charity presides the achievements.

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

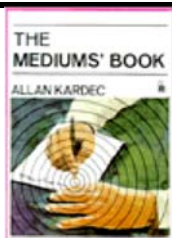
Mediums of phenomenon arise from all places and all positions. Mediums for the construction of happiness among the individuals are only those who are authentic servants of Humanity.



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.  
Translated by: Fabiana dos Anjos



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

#### Unit Nº 4

#### 4th Part: Spiritist Behavior

**Class:** The free and devoted exercise of mediumship as a tool for spiritual progress.

#### Specific Objectives

- To develop a study case, having as basis the theoretical and practical background as presented on the meetings.
- To establish the relationship between the knowledge about mediumship, obsession and disobsession, and the importance of a free and devoted practice of mediumship.

This class is the completion of Unit no. 4, Program I of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities. The completion of this module has as purpose:

- ♦ To develop a study case, presented in the annex, having as basis the spiritist tenets, both theoretical and practical, as studied in class; and
- ♦ To establish the correlation between the importance of those teachings and the need for a free and devoted practice of mediumship.

#### Suggestions to the instructor for the application of the texts in the annex

a) At the beginning of the meeting, explain to the students that the completion of Unit no. 4 will be done through a study case, taken from the book *The Messengers*, channeled by Chico Xavier, as dictated by the spirit André Luiz, FEB edition.

b) Clearly delineate how the case study will be covered (annex 3).

c) Hand out the text that contains the written account of the case to be studied (annex 1). The case can be presented orally; however, it must be pointed out that the teacher should be a very good story-teller and that the students should pay much closer attention.

d) Ask participants to read the text individually and to take margin notes.

e) Have the students do the proposed exercise, in groups or individually. The objective is to facilitate the solution of the case, having in mind that the conclusions are to be presented during the class.



## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 4 — 4<sup>th</sup> Part — Annex — Cont. 1

f) Ask students to elaborate the conclusions elicited by the case.

**Obs.:** The case conclusions and/or evaluations can be systematized in a logical and methodical manner, by using a *study case card* (a suggested model can be found in annex 4)

g) Have students present their conclusions, at a plenary session, using a blackboard or a flip-chart.

h) The instructor must then present a solution, evaluation and/or analysis which the case may have already elicited, for comparison with the solutions reached by the group. (See annex 2 – The Solution to the Acelino Case)

i) Promote an ample discussion on the topic, comparing the group's solution to the already-given solution to the case.

\* \* \*

## ANNEX

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit No 4

#### 4<sup>th</sup> Part: Spiritist Behavior

#### Material for group or individual studies

**Class:** *The free and devoted practice of mediumship as a tool for spiritual progress*

### ACELINO'S DISASTER

The spirit André Luiz tells us about Acelino, a fellow citizen he met at the spiritual colony of *Nosso Lar*.

Acelino left *Nosso Lar* to reincarnate in one of the big Brazilian cities, in the beginning of the 20th Century, after having received at the spiritual plane the precious instructions needed for the work he was to perform on the physical realm.

The preparation for the tasks assigned to him was directly presided by one of the Ministers of the Colony.

As part of his reincarnatory planning, the following events were supposed to take place:

- a) marriage to Ruth, a devoted companion, who would help him to carry out his duties;
- b) emerging of mediumship around his 20 years of age;
- c) pledge of guidance from spiritual benefactors during his mediumistic tasks to ensure the balanced practice of clairvoyance, hearing and psychography.

Acelino's mediumistic manifestations happened in due time, being a source of sincere satisfaction to the incarnated members of the mediumistic group he belonged. They rejoiced in seeing that those spiritual exchanges, with a renewed impulse, were helping a great number of sufferers who looked for the group seeking consolation and enlightenment.

Things were going on as usual when Acelino began to flirt with the idea of turning his mediumship into a source of income. And so he decided to set a monetary value for his mediumistic activities.

The argumentation he used to support the professionalization of mediumship were:

- the mediumistic service was like any other service
- so true was it, he used to say, that Catholic priests and Protestant pastors were all remunerated
- he convinced himself that if people pay to have their body's ailments cured, they should, for the same reason, pay to receive spiritual benefits;
- he concluded that, in spite of the fact that the solving of those problems had always come from the Spirits, these nevertheless needed to count on the mediums' resources; otherwise, their guidance could not be passed on to the needy.

- he finally acknowledged that the decision to charge for mediumistic services wasn't really wrong since friends not only agreed with him but also started to support him.

In vain did the spiritual protectors exhort him to take a wiser path, by calling him back to reason and by reminding him of the legitimate purposes of mediumship and of the spiritist and Gospel teachings.

Acelino established a price for the consultations, with extra discounts for the poor and the unfortunate, and suddenly his office was crowded with people.

Many looked for him in search of a cure for their physical ailments and a solution for their material businesses. He became the habitual consultant of a great number of rich families, who came to him for all kinds of problems that appeared in their lives.

He transformed his mediumship into a mere commercial transaction, sharing in illegal and criminal behaviors, in capricious acts and lower passions of many people, thus distancing himself from the school of virtue, fraternal love, superior edification, and the teachings of the Gospel, which he used to mock in many occasions.

Generally speaking, however, one can say that Acelino had not committed any crime, specially taking in view the opinions of his family members and the society in which he lived.

The spiritual benefactors, not being heard anymore after innumerable direct and indirect attempts, decided to distance themselves from the medium, who was after all following the injunctions of his own free-will, and let him at the mercy of perfidious entities, avid for power and material sensations.

Acelino's unfortunate activities turned him into a bridge for them to find their incarnate accomplices, through whom they acted unscrupulously in the physical realm.

It was under those conditions that Acelino parted with his physical vessel, returning to the spiritual world from where he had come some decades before with the sole purpose to better himself spiritually, by means of a balanced mediumistic practice.

**Source:** XAVIER, Francisco Cândido. *Os Mensageiros*. By the Spirit André Luiz. Rio de Janeiro: FEB, 2001.

### Exercise

In view of the Spiritists teachings you are learning, answer the following questions:

1. Were the arguments of Acelino for the professionalization of his mediumship corrects? Why?
2. In face of the facts reported, which should be the situation of Acelino in the spiritual plane after his disincarnation?

## Annex 2

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit Nº 4

#### 4<sup>th</sup> Part: Spiritist Behavior

**Class:** *The free and devoted practice of mediumship as a tool for spiritual progress*

#### Solution to Acelino's Case\*

Acelino returned to the spiritual plane as a failure of a medium who, despite all the intellectual preparation he had undergone before the last incarnation; despite the support he had received from the leaders of Nosso Lar for the fulfillment of the assigned task, and, finally, despite the systematic help he had gotten, directly or indirectly, from the spiritual benefactors, he became a medium who used the resources that should be utilized to achieve spiritual progress in a most disastrous way.

The spirit André Luiz reports that, after disincarnation, the medium fell prey to the criminal consultants who had preceded him in the grave, involving him in their inferior vibrations, always claiming for news from his incarnate accomplices, from their commercial results, and from solutions pertaining their clandestine connections.

In vain did Acelino shout, weep, beg, for he was tied to those beings by sinister mental chains, due to carelessness with which he treated his spiritual heritage.

Acelino remained so for eleven painful years, bound to those Spirits in the lower regions of the spiritual plane, where he expiated his fault, having the soul tormented and filled with remorse.

Acelino, it is true, did not commit any murder, nor did he have the intention to spread evil. He was someone who fooled himself, motivated by greed and the temptation of easy money. He wasn't, therefore, a murderer, nor a common thief; he didn't consciously tried to hurt other people, nor did he disrespect anybody's home. But he was someone who had been assigned with the task of helping his neighbors, help them in their spiritual growth with Jesus.

By misusing his free will, he transformed many people addicted to religious cult into hidden delinquents, lame of faith and cripples of thought.

Finally, Acelino's mistake should be understood as a moral disaster, for not only did he have the knowledge needed for the undertaking of the task but also the Divine Assistance never abandoned him.

\* \* \*

---

XAVIER, Francisco Cândido. *Os Mensageiros*. By the spirit André Luiz. 35. ed. Rio de Janeiro: FEB, 2001. Chap. 8.

## Annex 3

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit Nº 4

#### 4<sup>th</sup> Part: Spiritist Behavior

**Class:** *The free and devoted practice of mediumship as a tool for spiritual progress*

### STUDY CASE TECHNIQUE

#### Concept:

*The case technique consists of having a previously solved real situation be reexamined by the group, without the instructor giving any clues to its solution. (1)*

The case should be presented as a documentary-like written and/or verbal anecdote, in which the students are supposed to reach their conclusions and/or assess the case by themselves.

#### Objective:

- to apply theoretical knowledge to real situations, based on previously studied material;
- to review the topic studied, in order to consolidate learning acquired during the discussions;
- to help the student to establish the correlation between a theoretical reference and the reality of facts;
- to have the student assess the negative as well as the positive aspects of an event;
- to help students to weigh their values and to examine their own reality, by exercising reasoning and the ability to assess situations.

#### Technique Development:

##### **1st phase: open, or exploratory**

- students read or hear the account of the case
- they take notes of anything that could help his/her understanding of the situation;
- they check their notes, or book sources, referring to the problem that the case ensued.

##### **2nd phase: data systematization**

- with or without the use of the study case card, the student will organize, in a logical and methodical way, the topics read and/or heard;
- content systematization can be done in different ways; however, the usual procedure is:

- a) to summarize the case, in the forms of a synopsis and/or a chart;
- b) to highlight both the favorable and the unfavorable aspects elicited by the case;
- c) to suggest possible solutions for the situation;
- d) write down a conclusion.

**3rd phase: study report**

- Presentation and conclusion of the case study in plenary
- Presentation, by the instructor, of a previous solution, assessment and/or analysis, to be carefully examined by the students (1)

**Obs.:** The instructor presents the solution in printed form, being either a poster, a transparency and/or flip-chart. Such solution must, however, be previously prepared. The instructor should avoid improvisation.

- Broad discussion of the topic after previous solution/solutions is/are presented (annex 2) and correlation of the solutions presented by the group and the previous solutions

**Obs.:** The instructor, during the whole process of the study case, should avoid giving his own personal opinions, since this technique aims at developing the students' attitudes and skills facing certain situations, having as tools the theoretical and practical background provided by the study sessions.

\*   \*   \*

---

(1) NERICE, Imídio. Metodologia de Ensino. Uma Introdução. 2. ed. São Paulo: Atlas, 1981, p. 134-135.

## Annex 4

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit Nº 4

#### 4<sup>th</sup> Part: Spiritist Behavior

**Class:** *The free and devoted practice of mediumship as a tool for spiritual progress*

### STUDY CASE TECHNIQUE

**Group:** \_\_\_\_\_ **Date:** \_\_\_\_\_  
**Topic:** \_\_\_\_\_

\_\_\_\_\_

**1. Case Summary:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**2. Favorable aspects and/or conditions:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**3. Unfavorable aspects and/or conditions:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**4. Possible solutions:** \_\_\_\_\_

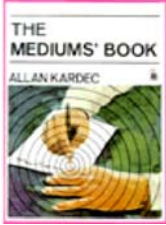
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**5. Conclusion:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



# INTERNATIONAL SPIRITIST COUNCIL



## MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 5

**1st Part:** Spiritist Postulates - Life in the Spiritual World

**Class 1:** Disincarnation

### Specific Objectives

- Explain the phenomenon of death according to Spiritism.
- Clarify which are the main causes of fear of disincarnation.
- Explain how the separation between the body and Spirit happens at disincarnation.

### 1. THE PHENOMENON OF DEATH OR DISINCARNATION

*Death is a simple change of state, the destruction of a fragile form that does not provide to life the necessary conditions to its operation and evolution. Beyond the grave, there opens a new phase of existence. (14)*

*The extinction of organic life provokes the separation of the soul due to the disruption of a fluidic tie that connects it to the body, but such separation is never abrupt.*

*The perispiritual fluid separates itself from the organs little by little, in such a way that the separation is only complete and absolute when there is no atom of the perispirit connected to any molecule of the body. (4)*

*The problem of death originates from the unbalance of the biological and physical-chemical elements essential to maintain life. A phenomenon of transformation, through which the body structures are modified by the chemical, physical and bacterium action peculiar to the abiotic and cadaveric process, death is the vehicle responsible for transferring the mechanics of life from one vibration to another. (15)*

### 2. CAUSES OF FEAR OF DISINCARNATION

Death is a natural and inexorable phenomenon, however, it is feared.

The considerable amount of people that fear death originate from the ignorance they have about life after death.

As man better understands the future life, the fear of death diminishes; once clarified his mission on Earth, he waits the end quietly, serenely, and with resignation. The certainty of a future life gives his ideas another direction, another end to work; before it nothing is attached to the present; after it everything is invested in the future without ignoring the present, because he knows the future depends on the good or bad direction given to this present.



## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 1

*The certainty of meeting his friends after death, of renewing the relationships he had on Earth, of not losing any fruits of his work, of constantly growing in intelligence, perfection, give him patience to wait and courage to support the transitory fatigue of life on Earth. The solidarity between the living and the dead makes him understand to what purpose he exists on Earth, where brotherhood and charity have an purpose and a reason for being, in the present as well as in the future. (1)*

*To free himself from the fear of death it is crucial to face it under the real point of view, that is, to have penetrated the spirit-world through his own thoughts, having as possible an exact idea of such world, which demonstrates a certain development and aptitude to detach himself from matter.*

*For backwarded Spirits material life prevails over the spiritual one. Being attached to appearances, the individual does not distinguish life beyond the body, even though the real life is in the soul; extinguished the body, everything seems to be lost, hopeless.*

*On the contrary, if we concentrate our thoughts, not in the body only, but in the soul, the fountain of life, the real being that survives it all, we will not complain so much the loss of the body, which was before a source of misery and pain. To that end, however, the Spirit needs a force only attainable in mature life.*

*Therefore the fear of death originates from an insufficient notion of the future life, although it also shows the need of living and the fear of total destruction; likewise, it stimulates the secret wish for the survival of the soul, still hidden by uncertainty.*

*This fear decreases as the certainty increases and it disappears when certainty is complete. (2)*

*The certainty of a future life does not exclude the fears regarding the passage from this life to the other one. There are a lot of people who do not fear death itself, but the transitional moment. Do we suffer or not at the passage? For this reason they feel unsettled, and they are right to feel so, for nobody escapes from the fatal laws of transition. We can avoid a trip in this world, but not that one. Rich or poor, everybody must take it and, as painful as the toll may be, neither fortune nor position is able to soften it. (3)*

### 3. THE SEPARATION OF SOUL AND BODY AT DISINCARNATION

*When incarnated, (...) the Spirit is attached to the body through a semi material body, or perispirit. Death is only the destruction of the physical body, not the perispirit, which separates from the body when organic life ends. Observation shows that at the moment of death, the detachment of the perispirit, does not happen suddenly; on the contrary, it happens gradually and it varies according to the individuals. In some individuals it happens fast, we may say that the moment of death is more or less the liberation. In others, those whose lives were material and sensual, the detachment is less fast, sometimes lasting a few days, weeks or even months, which does not mean there is the least vitality in the body, or even the chance of return to life (...). In fact, it is reasonable to say that the more the Spirit is identified with matter, the more painful is to separate from it; whereas the moral and intellectual activities, the elevation of thoughts operates a beginning of detachment, even during the life of the body, in a way that when death arrives, it is almost instantaneous. (8)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 2

Strictly speaking, the detachment of soul and body is not painful. (7)

*In case of natural death, the one that originates from the exhaustion of the organs, due to age, the individual leaves life without realizing it: it is a lamp that is off due to the running out of oil. (7)*

*So, (...) the soul disengages itself gradually, it does not escape at once as a bird whose cage is suddenly open. The two states touch and run into each other; and the Spirit extricates himself, little by little, from his fleshly bonds, which are loosed, but not broken. (8)*

*According to the Spiritist Doctrine, there are sensations that precede and succeed death, as well as the duration of the disruption process of fluidic ties which unite the soul to the physical body. They vary from case to case, depending on the circumstances of the disincarnation and on the moral elevation of the disincarnate.*

*As a rule, in sudden and violent deaths, the detachment of the soul is longer and more painful when the ties are too strong or, in other words, when there is more vitality in the organism, and it must be pointed out that the suicides keep themselves attached to the body for a long time, sometimes until the complete decomposition, feeling horrified with the worms that eat their bodies.*

*After a long illness, or weakened by old age, the detachment, in general, is done easily and softly, just as a deep and pleasant sleep. For those who only took care of themselves, who only enjoyed the pleasures of this world, the ones who dedicated themselves to amass earthly possessions, the malefactors and criminals, the time of separation is agonizing and cruel; they desperately hold on to the life that is fading away, because their own consciousness warns them that nothing good can come from the future. (12)*

*Of all kinds of death, suicide is the worst. It is not a smooth death like when it is not provoked by the individuals. Quite the contrary, the agonies are longer and continue in a succession of horrors, which may extend until the next earthly trial. (16)*

The subject of separation of body and soul leads us to two others, also important: cremation and organ donation.

According to what we have seen before, the soul detaches gradually and the process takes a variable amount of time, due to its level of evolvment. So, the matter of cremation and organ donation deserves to be analyzed carefully.

At cremation, it is important to exercise compassion to the bodies, procrastinating the act of material destruction for more hours, for in a way there are still a lot of sense connections between the disincarnate Spirit and the body (whose vital tonus has been extinguished in the first subsequent hours of detachment), due to organic fluids that still remind the soul the sensations of its material existence. (13)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 3

In the case of organ donation it is important to evaluate whether there would be the possibility of the donor to be attached to the parts in decomposition. Questioned about it, Chico Xavier ponders:

*When a person cultivates the absolute disinterest for everything he gives to others, without questioning the beneficiary about the use of the donation or wanting any remuneration, nor even understanding or any gratitude, that is to say, if the person has arrived to a level of evolvement where the idea of ownership does not worry him anymore, this creature is in conditions of giving, because it will not affect the perispirit in any way. (17)*

*When the donor is a person used to detaching himself from his possessions (...), the previous donation of his organs will not affect the donor's perispirit. (18)*

#### **4. THE TRANSITION FROM THE EARTHLY TO THE SPIRITUAL PLANE**

The transition begins when the last ties that keep the Spirit attached to the body are dissolved. The person enters a state of total unconsciousness.

*The last breath is never painful, once it occurs in a moment of unconsciousness, but the soul suffers before it the disaggregation of the matter, when in agony, and after that the agonies of the period of confusion. We affirm that this stage is not general, because the intensity and duration of suffering are related to the affinity between the body and perispirit. Thus, the greater this affinity, the more painful or longer will be the efforts for the soul to detach. There are people in whom the connection is so weak that the detachment happens naturally, it is like a ripe fruit, which falls from the branch - these are the cases of calm deaths, of peaceful awakening. (6)*

*In the transition from earthly to spiritual life, another important phenomenon happens - the period of confusion. At this moment the soul experiences a torpor, which temporarily ceases his faculties, neutralizing in part its sensations. It is like a cataleptic state, in a way that the soul never consciously witnesses the last sigh. We say never because there are cases that the soul is able to see the detachment consciously (...).*

*Thus, the disturbance can be considered the normal state at the time of death and lasts for an undetermined period, varying from a few hours to some years. Once free, the soul finds itself in a situation comparable to an individual who awakes from a deep sleep; the ideas are mixed, vague and uncertain; the sight only sees as if it were in a fog, but little by little the vision becomes clear, its memory and its self-knowledge are awoken. However, this awakening varies greatly; calm and full of good sensations for some; macabre, horrific and full of anxiety for others - it is like a terrible nightmare. (5)*

Right after the death of the body, it is common for the creature not to have consciousness of his state, for at that moment (...) everything is blurry; he needs a certain time to recognize himself, he is dizzy, such as an individual that awakes from a deep sleep and looks for an understanding of the situation. The clearness of ideas and the remembrance of the past return as the influence of matter he has just detached himself from is destroyed and the fog that blurs his thoughts disappears. (9)

In short: the time and intensity of this state vary according to the level of evolvement of the recently disincarnate.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 4

*For those whose consciousness is not pure and who have loved more the corporeal than the spiritual life, this moment is full of anxiety and agony, which grow as they recognize themselves, because they are afraid and terrified before what they see and, above all, of what they foresee (...).*

*In its new situation, the soul sees and hears other things that escape from the grossness of physical organs. Then, it feels sensations and perceptions that it had not known. (10)*

#### 5. THE MECHANISMS OF DISINCARNATION

The Spirits tell us some characteristics inherent to the disincarnation process, which leads us to suppose there is a certain pattern in the detachment process of perispirit from the body. We will see some of them:

##### *a) The presence of Spirits*

The individual is never alone at disincarnation. The loved ones, who have arrived there earlier, may be there, waiting or helping in the final separation process. The good spirits, acquainted or not, and the specialists in disincarnation procedures help the Spirit at this great transition.

However, it is possible that the disincarnate face malevolent entities, who might be directly or indirectly connected to him, provoking the most variable intense perturbation.

*The effort and abnegation of the Spiritual Mentors, at the disincarnation of a certain individual, are really worth mentioning.*

*Distinguished collaborators join efforts to help the detachment of the immortal Spirit from the earthly physical body without any incidents.*

*Truly magnetic operations are performed in the fundamental organic regions, that is, in the vegetative, emotional and mental centers. (19)*

Just as it happens in the physical plane, where rebirth in the flesh is mediated by professionals of Medicine and Nursing, on the spiritual plane the disincarnation is carried out by specialized Spirits.

##### *b) The disincarnation is performed by disincarnate specialists*

There are some evidences that the disincarnation process, operated by specialized Spirits, follows a certain method. Naturally, there are some variations, according to the disincarnate's needs, circumstances, and maybe the type of death (suicide, natural death, etc.).

In brief, this method or general pattern could be thus expressed:

1st) Breaking of perispiritual ties, at the abdomen level, by means of magnetic operations carried out by the specialist Spirits; the magnetic action in the abdomen aims at reaching the vegetative center of the human body, that is the center of physical properties of the incarnate. (20)

*By doing so, it is observed on the dying person the stretching of his limbs, resulting in the cooling of the body right afterwards. (20)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 5

2nd) Acting on the emotional center, located at the chest - a region where desires and feelings are manifest. The magnetic operation in this center conducts to the irregularity of the pulse and the cardiac functions. Then, some feelings of affliction, agony, and sadness arise, according to the level of evolvment of the disincarnate. The pulse gets weaker and weaker (20).

3rd) The following step is the operation in the brain, where the mental center is located - a very important region - and the center of the reception and transmission of the Spirit's impulses, commands and responses. (21)

The work of dedicated collaborators is done in specific points, and it starts at the rhomboid pit, at the basis of the fourth cerebral ventricle, which is a cavity located behind other nervous, called brain stem and protuberance, (21). Those structures (brain stem and protuberance), are located behind the brain.

The action at the rhomboid pit provokes immediate effects in the breathing and in the vessel system, inducing the person to a coma state. (21)

4th) The last action is the detachment of the main perispiritual-fluidic tie, which maintains the perispirit and the physical body more closely tied. That tie is also located at the Central Nervous System, behind the brain. (21), (24)

The disincarnation process is completed with the untying of that fluidic knot.

In the book "I'm Back," psychographed by Francisco Cândido Xavier, dictated by the Spirit Brother Jacob, and edited by FEB (Brazilian Spiritist Federation), the spiritual author describes his disincarnation, revealing the sequence of all the phases of this process, which lasted more than thirty hours, until the final separation. (23), (24)

His disincarnation began with the loss of physical strength, alterations in the breathing system, and uncontrolled emotions marked by signs of affliction. (23)

Further in the perispiritual separation process, conducted by dedicated Spirits and under the supervision of the respectable Bezerra de Menezes, Jacob realizes clearly the collapse of the physical body, in opposition to the growing harmony in the organs of the perispirit.

The Spirit tells us that in a certain moment of his disincarnation process, he had the impression of possessing two hearts beating in his chest. One, in a disorderly rhythm, closer to being silent forever; the other, vibrating, alive, balanced. (23)

Similar occurrences happened in other organs of his organism, always revealing the duality: disorder of the physical body as opposed to perispiritual harmony. (23)

At the last moment, after two hours of magnetic operations in the head, the last tie that kept him linked to the physical body dissolves. He registers his perception of this moment: (...) *I experienced an indescribable jolt behind the braincase. It was not like a blow. It felt like an electric shock, of great proportions, inside the cerebral substance.* (24)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 6

Naturally, not everybody during the process of disincarnation can register the impressions told by Jacob. Everything depends on the Spirit's level of evolvement: his greater or smaller attachment to matter; his general state of balance, as we have pointed out.

Some Spirits do not realize they are disincarnating; others, having a vague intuition of this process, give in to panic, because they do not want to be away from the people or things of the material world. In situations like that, suffering is a trademark. (22)

However, there are Spirits who, even though they have an imprecise idea of the spiritual life, are benefited by a diligent action of the spiritual benefactors at the moment of disincarnation. That happens because those souls have conquered moral values, which facilitate the action of the friendly Spirits.

In the spiritist literature, there are reports about people that, at the moment of disincarnation, helped the Good Spirits in the work of perispiritual detachment.

About that, André Luiz reports the disincarnation of Adelaide, in the book *Workers of Eternal Life*, psychographed of Francisco Cândido Xavier, edition FEB, chapter XIX.

Adelaide helped in her own disincarnation, facilitating the action of the workers in the preliminary procedures on her vital centers. A specialist, the benefactor Jerônimo, performed the break of the last fluidic tie.

On the other hand, we know that the Spirits that are too attached to matter pose a lot of difficulties to the workers of Goodness.

Finally, we understand that in the cases of suicide, disincarnation may follow this pattern; however, it may be in an extremely violent way, very brusque, without the benefactors' consent, causing great suffering to the suicide.

In any case, it is necessary to consider that suicide is not a natural event, it may be usual among imperfect creatures, but it always represents a transgression of the divine laws.

#### *c) The panoramic view and the retrospective of corporeal existence*

Another general pattern of the mechanisms of disincarnation refers to the retrospective view of everything the Spirit thought or did in the last existence.

It is a panoramic view of all events occurred in the existence. The Spirit, when conscious of his disincarnation, triggers some mental mechanism that allows him to revive, in details, all the phases of his last corporeal experience. (11).

The Spirit sees everything he dreamed of, imagined or accomplished in the life that ends. The insignificant ideas he had, the minimum acts, are shown, revealed so precisely that it's as though there was a camera installed in his self, projecting a movie on the screen of his mind, which is slowly being unraveled. (24)

By means of this panoramic view, the creature has the opportunity to evaluate, judge his own actions. This allows him to evaluate his actions, to regret the opportunities he lost to develop spiritually and to trust in the superior goodness, which will provide new occasions to repair the mistakes.

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

**Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 7**

\* \* \*

### ***NOTES TO THE INSTRUCTOR***

***At the end of the study the participants should be able to:***

- ***Explain the phenomenon of death according to Spiritism.***
- ***Clarify which are the main causes of fear of disincarnation.***
- ***Explain how the separation between the body and Spirit happens at disincarnation.***

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 8

### GLOSSARY

<b>Abiotic (s)</b>	Characterized by an absence of living organisms; without life.
<b>Brain Stem</b>	Located between the brain and the spinal medulla at the level of the back of the neck. It controls breathing, heart rate and blood pressure.
<b>Rhomboid Pit</b>	A diamond-shaped depression at the base of the 4 <sup>th</sup> cerebral ventricle.
<b>Procrastinate</b>	To put off taking an action or doing a task; delay.
<b>Cerebral Ventricle</b>	One of the hollow cavities of the brain (brain has 5 ventricles).



## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 9

### BIBLIOGRAPHY

1. KARDEC, Allan. FEAR OF DEATH. *Heaven and Hell*. Translated by Anna Blackwell ,totally revised by the Spiritist Alliance for Books in 2004: SAB, 2004. First Part, chap. II, item 3.
- 2.\_\_\_\_\_. Item 4.
- 3.\_\_\_\_\_. The Passage. Second Part, chap. I, item 1.
- 4.\_\_\_\_\_. Item 4.
- 5.\_\_\_\_\_. Item 6.
- 6.\_\_\_\_\_. Item 7.
- 7.\_\_\_\_\_. Separation of the soul from the body. *The Spirits' Book*. Translated by Anna Blackwell: FEB. Item 154.
- 8.\_\_\_\_\_. Item 155
- 9.\_\_\_\_\_. Man After Death. *Spiritist Philosophy*. AKES, 2004. Chap. III, question 145.
- 10.\_\_\_\_\_.
11. BOZANNO, Ernesto. Primeiro caso. *A Crise da Morte*. Trad. de Guillon Ribeiro. 8. ed. Rio de Janeiro: FEB, 1996, p. 23-37.
12. CALLIGARIS, Rodolfo. O homem diante da morte. *Páginas de Espiritismo Cristão*. 2. ed. Rio de Janeiro: FEB, 1983, p. 73.
13. CARDOSO, Gilberto Perez. Cremação de cadáveres. *Reformador*. Ano 97, nº 1.802. Rio de Janeiro: maio de 1979, p.32.
14. DENIS, Léon. Death. *Life and Destiny*. SAB, 2004. First Part, chap. X.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 1— Cont. 10

#### BIBLIOGRAPHY

15. FRANCO, Divaldo Pereira. *Morrer. Estudos Espíritas*. Pelo Espírito Joanna de Ângelis. 6. ed. Rio de Janeiro: FEB, 1995. Cap. 7, p. 63.
16. IMBASSAHY, Carlos. *Suicídio. O Que é a Morte?* 2. ed. São Paulo: EDICEL, 1979, p. 22.
17. NOBRE, Marlene S. *Doação de Órgãos. Lições de Sabedoria: Chico Xavier nos 23 anos da Folha Espírita*. São Paulo: Editora Jornalística Fé, 1997, p. 47.
18. \_\_\_\_\_. p. 47-48.
19. PERALVA, Martins. *Desencarnação. Estudando a Mediunidade*. 20. ed. Rio de Janeiro: FEB, 1998. Cap. XXXIV, p. 177.
20. \_\_\_\_\_. p. 178.
21. \_\_\_\_\_. p. 178 -179.
22. XAVIER, Francisco Cândido. *Mediumship at the death bed. In the Domain of Mediumship*. By the Spirit André Luiz – Francisco Xavier – Translated by Jussara Korngold and Marie Levinson: ISC, 2005.
23. \_\_\_\_\_. *À frente da morte. Voltei*. Pelo Espírito Irmão Jacob. 19. ed. Rio de Janeiro: FEB, 1999. Cap. 2, p. 25-33.
24. \_\_\_\_\_. p. 31.
25. \_\_\_\_\_. p. 31.

## All Soul's Day

BEZERRA DE MENEZES

The bells toll softly announcing the All Soul's day on Earth.

People visit the graves of their loved ones, taking along their prayers and memories.

They perceive the sad reality of life and go back home, asking the Heavens above for a different life. (...)

All Soul's Day!

Necessary blessing for those on Earth who still cannot penetrate the infinite horizons of life, for those who still cannot pass over the six feet under to see the beauty and grandeur of life! (...)

Actually, nothing is lost, and many hearts turn to Christ and think about life when they listen to the melancholy tolling of the bells on All Soul's Day...

However, for the Christian-spiritist, the All Soul's Day is the day of the glorious freedom of their loved ones, those who got their liberty and who, once free from captivity, are dazzled by the vision of the great beyond.

For the Christian-spiritist, the grave only contains the dust, the earth, the nothing. The fleshly garment is dissolved, returning the dust to the mercy of the Lord.

Nevertheless, the proud and vigorous spirit hovers over it all, among the heavenly acacias, in smiling Springs, enjoying the blessings of freedom.

Everything pulses with life either on Earth or on the spiritual planes; to allow that our spirits remain weeping in the cemeteries, is just as saying to the Creator that our faith is still too small.

So let us pay homage to those who have left, let us cultivate the respect to those who have gone before us and wait for us, but let us also show the firmness of our convictions, wisely growing in the extraordinary knowledge of life.

Death does not exist, life is a glorious and eternal song echoing through space under the benevolent eyes of the Creator. We are all children of the Lord, on the way to the Great Light. (...)

Our dead are alive; they sing and work, they better themselves and they wait for us. (...)

The Gospel tells us that the Christ came close to the dead to cry out the truths of life and resurrection:

"Lazarus, come out!"

"Girl, rise!"

"Young man, rise, I command!"

Always life, never destruction!

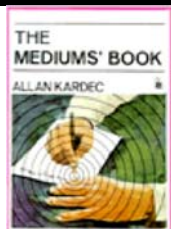
Let us understand life with Jesus by our side and let us pray for our dead in the active labor, in the sincere prayer, in the grand work of charity, and the Lord also one day will put out his arms and tell us:

"Rise and come to Life!"





## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 5

**1st Part:** Spiritist Postulates: Life at the Spiritual World

**Class 2:** Spirit-Life: Errand or Wandering Spirits

#### Specific Objectives

- To learn about the Spirits' life and social organization.
- To clarify what errand Spirits are and why they are so called.

The spirit returns to the spiritual world after the demise of his physical body. Despite the fact that such return may present good and/or bad surprises, it is more like the return of the exile to his/her motherland, to *the spirit-world, pre-existent and surviving everything else*. (1)

It is a period in which the spirit reintegrates to a new kind of life, in another vibrational plane.

The perispirit, free from the physical body, reveals more intensely its plastic and subtle features, which under the command of the spirit's will and thought, provides the spirit with the necessary changes for its adaptation to the Spiritual plane.

*Free from the physical body the perispirit starts a process known as the perispiritual histogenesis, which is a restructuring of its organization due to its necessity of being adapted to the new dimension it has been transported.*(11)

By means of the production of some specific mental substances, the disincarnate does *the histogenetic work, through which it disengages itself little by little from the remainder cells of its former physical vessel, which is now irreversibly destined to decay, acting efficiently and safely as it recalls its innumerable recapitulations*. (13)

#### 1. THE SPIRITUAL LIFE OF THE PRIMITIVE MAN

When primitive Spirits disincarnate, they return to the circle they once belonged, in search of reassurance to allay their homesickness. It is quite probable that the repetition of that process originated the cult to ancestors.

*The savage man (...) awakens, outside the physical body, like a lost boy who, feeling incapable of facing the unknown, remains where he is, shy and close to his kinsman, in whose company he begins to live, in multiple processes of symbiosis, eager to return to the physical life, which his imagination portrays to him as the only one fully comprehensible.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 1

*They do not possess, in that stage, enough spiritual resources that help them think differently from his tribal notions. (...)*

*The disincarnate primitive man (...) has no other thought but to go back - to live again with those who speak his language and share his interests. (14) To reappear in his own hut and to be reborn in the flesh (...) are his sole aspirations. (15)*

## 2. THE SPIRITUAL LIFE OF THE NON-PRIMITIVE MAN

The non-primitive disincarnates consist of a wide range of beings in different evolutionary levels. The lesser the spirit's evolution, the smaller are its perceptions of the dimension it is in. The more evolved, *the greater the range of its conscience with more efficient perceptions. The disincarnates possess, besides the senses they carry from the physical realm, other perispiritual elements which enhance their perceptions. That is due to their newly acquired freedom from the physical vessel, which stifles their perceptions. (11)*

*Beginning its initiation in the spiritual plane, free and with an awoken consciousness, the spirit starts to penetrate the essence of the Law of Cause and Effect, finding in itself either the ennobling or the degrading consequences of its own acts.*

*When torn apart and disheartened, the spirit sends out an afflictive cry to the vast distances of Cosmic Space, gathering with others as guilty as itself, with whom it exchanges disturbing delirious visions, and weaving with its own unremitting and tormented thoughts the hellish images which spring from the consequences of its faults, through the strange and deep fecundations of insanity and suffering which precede the repairing reincarnations (...).(16)*

### 2.1 Action of Thought

*The disincarnate, (...) by adapting itself to the extraphysical realms, starts to move around by manipulating the phenomena of mentalization and reflection, which rest fundamentally on the action of thought. (17)*

*On the spiritual plane, the disincarnate will deal more directly with a multiform, animated, vibrating, and unstoppable fluid, which springs from its own soul and which we can define up to a certain point as a byproduct of the cosmic fluid, absorbed by the human mind in a breathing-like process, through which the creature assimilates the all-around force emanating from the Creator so that it can, under its own responsibility, transmute it in order to influence the Creation.*

*That fluid is its own flowing thought, which generates energetic possibilities it had never dreamed of. (18)*

*Also, it is certain that on this new field of action, to which it was transported by death, it finds the same matter known to this world, only on a new vibratory scale. (19)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 2

#### 3. LIFE IN THE SPIRITUAL WORLD

##### 3.1 The nature of the spiritual world

*On the continuity home where the individual resides after disincarnation, he finds the same laws of gravitation which control Earth, with days and nights pacing the passing of time, although it must be observed that the rigors of the seasons are suppressed by the environmental factors which ensure Nature's harmony by establishing a nearly constant and uniform climate. (...)*

*There, plants and animals which have been domesticated by man's intelligence for thousands of years can be acclimated and improved during a certain period of their existence, to return afterwards to their earthly original class (...). (20)*

*Due to their less complex cellular structure, the plants are used for limited reproduction on the extra-physical plane (...). (20)*

*Spread along those ever so vast regions of subtle matter that involve the Planet, with far-reaching underground zones (...) and stretching from the continental surface to the ocean floor, there can be found from the more or less happy populations down to the infernal mass of disincarnate creatures who, by fear of what their own thoughts can produce, hide themselves in shadows, afraid or even loathing the presence of light. (21)*

##### 3.2 The morphologic and physiologic lines of the perispirit

*The morphologic lines of the disincarnate, within the social setting they join after death, are commonly those they have brought from Earth. However, the more time such group spends in spheres of higher sentiments, the more they get to evolve their perispiritual vessel.*

*The individual form itself obeys to the dominating mental reflex, mainly concerning sex, for the creature still keeps some marked psychosomatic features of either a man or a woman, according to his/her intimate life, through which s/he shows him/herself with distinctive active or passive qualities. (28)*

*Supposing that a Spirit has a predominantly masculine mental reflex but, for karmic reasons, has been born on a feminine body, after the disincarnation it will be able to return to its former figure, that is, to the masculine form.*

*(...) Thus it is easy to observe that the disincarnation frees all Spirits of masculine or feminine tendencies who enter reincarnation in an inverted condition - either to undergo a necessary trial or to fulfill a specific task - for once outside the physical vessel the mind projects itself on the spiritual vehicle with outstanding precision, controlling spontaneously the subtle cells that form the perispirit. (28)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 3

*Still, it is important to point out that if the mental progress isn't very accentuated, the disincarnate personality, on the lower zone, will still keep the aspect of his latest incarnation, for an indefinite period of time. And, on the relatively superior planes, he suffers a metamorphosis, in a more or less swift pace according to his intimate dispositions.*

*If the soul free from the physical garment was transferred to a spiritual dwelling place in his senescent years, it will take him some time to get rid of those corporeal senility signs if he wants to return to a younger aspect. Likewise, if he left Earth at a tender age, he will have to wait for time to help him acquire a more mature aspect, if so he wants.*

*However, one must consider that it only happens with the Spirits who do not possess great moral and intellectual progress, for the higher a Spirit is on the ladder of evolution, the ampler his power to manipulate the cells that form his instrument of manifestation. On a high level, the intelligence operates in minutes certain modifications that entities of average culture spend years sometimes to perform. (29)*

*The perispiritual changes at disincarnation vary from individual to individual. For those that attained a certain evolution, there is no longer the need to renal and intestinal excreta as well as the sexual function; there will be modifications on those structures, with their respective temporary functional discontinuity. (11)*

*A subject of such importance gives us clues that, under evolutionary conditions, the oscillations between reincarnation-disincarnation activate an adaptative process of certain organs that in the future will present modifications. For example, our digestive tube, due to a continually better and more adjusted feeding process, will be able to absorb more efficiently the biochemical substances present in our nourishment, without the need of the ingestion of a large quantity of food, which will eventually reduce the size of its structure. (12)*

*Nevertheless, once it is provided with specific substances - or even without them - and when it can use only the epidermic diffusion to replenish its energetic potential, the spiritual body can count on the assimilation and dissimilation of its particular resources in case it cannot relinquish the elimination of residues through the skin or the normal emunctories ways. One should understand, however, that on feeding operations, according to its level of harmony, the psychosomatic vehicle does not suffer the excesses and the inconvenience of the waste matter of the common excreta. (23)*

*Regarding the disincarnate nourishment we know that (...) since its bodily experience, the individual has been feeding itself much more by the respiration, gathering the bulkier food simply as a complementary resource of plastic and energetic supply, providing the corporeal mass with the necessary calories and distributing the energetic potentials to the many organic departments.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 4

*If the psychosoma is still deeply bound to earthly sensations, once the physical garment is abandoned after disincarnation the Spirit might still feel the unsettling need to continue linked to the biological world it is familiar with and when it cannot overcome it, through its own effort towards self-readjustment. It then provokes the phenomenon of psychic symbiosis, which leads it to live, temporarily, under the vital halo of those incarnate whom it tunes in, even sometimes triggering a process of overpowering obsession.*

*Most times the disincarnate under such critical conditions are taken by the agents of Divine Goodness to re-educational centers on the Spiritual Plane, where they can find food similar to Earth's, but fluidic, receiving it in adequate portions until they are adapted to the sustenance systems of the Superior Sphere, where the more elevated the soul is, the smaller and lighter are the victuals taken (...). (22)*

The issue of the disincarnate nourishment is quite interesting. There is no doubt that they feed themselves, but the process does not occur in the way we do it here, on the physical plane, for it is known that the digestive system of the perispiritual body suffers modifications and the food is fluidic.

Thus, nutrition on the spiritual world happens according to the following process: (...) *through epidermic diffusion, the spiritual body, due to its extreme porosity, feeds on delicate products or chemoelectromagnetic syntheses, gathered from both Nature's reservoirs and the exchanging of those revitalizing and replenishing rays of love with which the beings sustain one another.*

*That spiritual nutrition, which occurs through the magnetic projections exchanged among those who love each other, is much more important than any worldly dietitian can imagine, because from it the personality's organic and mental well-being springs. That is why every creature has the need to love and be loved so that they can keep the general balance of the being. (23)*

The Spirits can take nourishment from (...) *the inhaling of vital principles extracted from the atmosphere, through breathing, and water mixed with solar, electric, and magnetic elements. (33)*

Hunger (or the sensation of hunger) can be equally satiated by the perispiritual absorption of fluidic liquid elements extracted from plants, under the guise of tasteful juices. (35)

*As for the disincarnates sexual function, it does not disappear; however, for those beings more aware of the implications of immortality, it is expressed on more advanced planes by characteristics other than the physical ones (...). (12)*

There are, nevertheless, regions of licentiousness on the circles of inferior spirituality. They are places *closely associated to the brutalizing polygamy (...). (31)*

On the superior spheres *there can be found the marriage of souls, united by pure love, a true union of sanctifying character, which generates admirable works of progress and beauty on the collective edification. (31)*



## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 5

The incarnate Spirits interact through their organs of senses (hearing, taste, smell, touch and sight), which are confined to the physical body. The disincarnate's ability to see (or hear) is not located in a specific organ of the perispirit.

The Spirit's sight is a property inherent to its nature and resides in all of its being, just as the light resides in all parts of a luminous body. It is a kind of universal perception that stretches out to everything, that encompasses time, space, and things simultaneously, perception for which there is neither darkness nor material obstacles. It is understandable that it should be so. In the individual, the sight occurs through an organ that is impressed by light. Hence, when there is no light, the individual is left in the dark. With the Spirit, the sight is independent of light, for it is *its own attribute and does not depend on any exterior agent*. (6)

The same happens with hearing. The disincarnate Spirit (...) perceives *even imperceptible sounds* (...) (7), however, hearing is not located in one specific perispiritual organ.

*All perceptions are attributes of the Spirit and are inherent to the being. When dressed with a material body, they can only be manifest through the organs. They are no longer localized, though, once the Spirit is free.* (7)

### 3.3 Spirits' Locomotion

*(...) after the transformation occurred in death, the individual reappears with natural alterations on the muscular mass and on the digestive system, but without greater innovations on the general constitution, accumulating different acquisitions for the new dimensional field where it has been transported to, with the possibility of movement never dreamed before, since, under those circumstances, the continuous thought and the attraction no longer meet the particular resistances to which the physical garment is subject.* (26)

Except for the entities who live on inferior spiritual planes and who are still strongly bound to the planetary crust, the Spirits move through the *volitation* of its spiritual body. Volitation is the same as wafting. It means moving above the soil, without the aid of any apparatus or vehicles. It is possible because the disincarnate, not having a heavier physical body, can lift themselves in the atmosphere. Evidently, the more materialized Spirits use their legs just the way the incarnate do on Earth. In some cities of the spiritual world their inhabitants utilize vehicles that transport them from one place to another, even though they can volitate. The *airbus* is one of those vehicles. It is a car, which moves through the air and lands similarly to a helicopter, having the capacity of transporting a larger number of Spirits at once. (34)

The fast volitation is characteristic of the evolved Spirits. They can move with incredible velocity and *do it with the speed of a thought*. (2)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 6

#### 3.4 The communication among the disincarnate

The Spirits understand one another by means of the mental communication they share; however, they can also use the articulate language of the incarnate.

*No doubt the language of the Spirit is first and foremost the self-image it projects. (...)*

*There are some spiritual circles of the highest sublimation where the disincarnate, carrying the most elevated inner wealth of cultural and moral greatness, can shape with their own thoughts vivid images that clearly convey their messages or teachings. They can do that either in silence or with the slightest verbal effort, in free circuits of art and beauty, as much as many unhappy intelligences, trained in the science of reflection, can form afflictive obsessive and closed mental circuits over the minds they magnetically drain. (24)*

Spirits of average evolution do not immediately free themselves from the linguistic constraints of the mother tongue of their last incarnation.

*(...) one must observe that within the circles of the nations, the articulate language, still has fundamental importance in the regions where the common individual will be transferred to after disincarnation. (25)*

#### 3.5 How the disincarnate dress

Usually (...) *the Spirits show themselves dressing tunics, wrapped in large pieces of cloth, or even with the clothes they used to wear when incarnate. The wrapping in cloth seems to be a general custom in the spirit-world. (8)*

The garments of less evolved Spirits vary enormously. They are always related to their personal taste and to the memory they have of corporeal life. Spiritual entities are seen dressing clothes from the most simple to the most regal. The colors can be dark and sullen or clear and bright. They can be heavy or vaporous; common, that is, simple costumes that characterize either feminine or masculine attires; exotic or typical, reminding of some regions of the Planet or some religious cults. There are Spirits that show themselves wearing uniforms or specific professional garments. (9)

Accessorizing the clothes, there can be seen jewelry, glasses, canes, fans, etc. As we have seen, all that is a mental creation of the Spirit. (9)

*(...) the Spirits dress and change the way they dress according to their own will, with the exception of some criminal and lower beings, generally obsessors of the lesser sort, whose minds do not possess vibrations elevated enough to perform such admirable "plastic transformation." Therefore, their ghastly appearance is customarily shocking to the seeing medium, either because of their miserable countenance, appearing covered in muddy rags, or dressing long black robes, with cloaks and mantles covering their head and shoulders, and, not rarely, masked with a black bag with only two holes around the eyes. (...) They also wear long hats as well as boots. (...)* (10)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 7

The Superior Spirits, on the contrary, present themselves surrounded by a halo of white or saphirine light. Their attires are bright and vaporous. It is the case of Matilde, who appears in the book *Libertação* (Liberation), by André Luiz, and of Bittencourt Sampaio, who is portrayed in *Voltei* (I am Back), by Brother Jacob. Both are depicted as luminous and radiant beings. (32), (36), (37), (38)

#### 4. ERRAND SPIRITS

The word errant (from the French errant) brings the meanings of such as nomad, wanderer, and wild, that is, someone who travels without a fixed course or direction, either because he hasn't acquired certain abilities, a certain knowledge, or even resources that allow him to settle down. In English, it can also mean deviating from the established or proper course, in error.

We know that the more evolved the Spirit is, the smaller its need to reincarnate, to the point that such need ceases to exist when it becomes a pure spirit. It's no longer an errant Spirit since it has achieved perfection - its definite state. (4)

The interval between one reincarnation and another can range from *some hours to some thousands of years*. (3)

The Spirits who need intellectual and moral improvement return countless times to the reincarnatory experience. In the meantime between one reincarnation and the other they don't fix themselves in one particular location in the spirit-world due to the learning they still must do. When under such situation, they are called *errant Spirits*.

Even when still belonging to the errant category, the Spirits have the opportunity to evolve. The learning, the advice of superior Spirits, the observation, and the former experiences, among others, provide them with the means of spiritual progress. (5)

Therefore, the expression *errant Spirit* refers to those Spirits who do not have a material body and are awaiting a new incarnation to improve themselves. (4)

It occurs differently with evolved Spirits, who according to their level of progress do not need to reincarnate anymore. They remain associated to certain colonies in the most elevated regions in the spirit-world, where they act as mentors of the human progress on Earth.

Outside the physical realm, the spiritual societies (...) *gather in cities and villages, with varied styles, the same way it occurs on Earth, undertaking large enterprises of education and progress, either for their own benefit or the benefit of others*.

*The purgatory and even the infernal regions are helped by them, whenever possible, by means of an extensive charitable work sponsored by them.*

*On the physical realm, the domestic group attends the demands of the blood, but in the extra-physical plane, family ties come from spiritual affinity, which is a spontaneous manifestation.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 8

*That is why we have, on the spheres next to humankind, the space of the nations, with their communities, languages, experiences and inclinations, even typical religious organizations, where the missionaries of mental liberty work, operating with charity and detachment so that the new ideas are spread without dissensions and shock.*

*With two-thirds of creatures still bound one way or another to earthly centers, we do find one-third of relatively noble Spirits who become leaders on the ascensional march of humankind, with the safe guidance of the Superior Spheres. (30)*

\* \* \*

### NOTES TO THE INSTRUCTORS

*At the end of the study, the participants should be able to inform about life in the spirit-world and the nature of errant Spirits.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 9

### GLOSSARY

**Histogenesis**

Series of organized, integrated processes by which cells of the primary germ layers of an embryo differentiate and assume the characteristics of the tissues into which they will develop. Although the final form of the cells that compose a tissue may not be evident until the organ itself is well along in development, distinctive biochemical reactions, which are the signatures of **histogenesis**, can be detected much earlier.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 10

#### BIBLIOGRAPHY

1. KARDEC, Allan. Normal and Primitive World. *The Spirits' Book*. Translated by Anna Blackwell: FEB. Second Part, item 85.
- 2.\_\_\_\_\_. Form and Ubiquity of the Spirits, item 89.
- 3.\_\_\_\_\_. Spirit Life, item 224.
- 4.\_\_\_\_\_. Item 226.
- 5.\_\_\_\_\_. Item 227, p. 155-156.
- 6.\_\_\_\_\_. Item 247.
- 7.\_\_\_\_\_. Item 249.
- 8.\_\_\_\_\_. Do Laboratório Do Mundo Invisível. *The Mediums' Book*. Translated by Anna Blackwell: FEB Chap. VIII, item 126.
- 9.\_\_\_\_\_. Items 126 to 131.
10. PEREIRA, Yvonne. A. Como se trajam os Espíritos. *Devassando o Invisível*. 7. ed. Rio de Janeiro: FEB, 1987, p. 47.
11. SANTOS, Jorge Andréa dos. Desencarnação. *Psiquismo: fonte da vida*. Sobradinho [DF]: EDICEL, 1995, p. 163.
- 12.\_\_\_\_\_. p. 163-164.
13. XAVIER, Francisco Cândido. e VIEIRA, Waldo. Além Da Histogênese. *Evolução em dois Mundos*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999, Cap. XII, p. 89.
- 14.\_\_\_\_\_. O Selvagem Desencarnado, p. 89-90.
15. \_\_\_\_\_. p. 90.
- 16.\_\_\_\_\_. Lei de Causa e Efeito, p. 93.
- 17.\_\_\_\_\_. Fluidos em Geral, p. 95.
- 18.\_\_\_\_\_. Fluido Vivo, p. 95.

## MEDIUMSHIP DEVELOPMENT PROGRAM

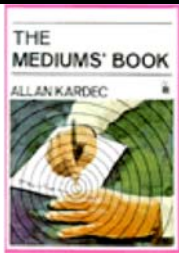
Program I — Unit Nº 5 — 1st Part — Class 2— Cont. 11

### BIBLIOGRAPHY

- 19.\_\_\_\_\_. p. 95-96.
- 20.\_\_\_\_\_. Vida na Espiritualidade, p. 96.
- 21.\_\_\_\_\_. p. 96-97.
- 22.\_\_\_\_\_. Alimentação dos Desencarnados. Segunda Parte, cap. I, p. 162-163.
- 23.\_\_\_\_\_. p. 163.
- 24.\_\_\_\_\_.p. 165.
- 25.\_\_\_\_\_. p. 166.
- 26.\_\_\_\_\_. Corpo Espiritual e Volitação, p. 167.
- 27.\_\_\_\_\_. Linhas Morfológicas dos Desencarnados, p. 176.
- 28.\_\_\_\_\_. p. 171.
- 29.\_\_\_\_\_. p. 172.
30. \_\_\_\_\_. Vida social dos Desencarnados, p. 178.
- 31.\_\_\_\_\_. Disciplina Afetiva, p. 185.
- 32.\_\_\_\_\_. Reencontro. *Libertação*. Pelo Espírito André Luiz. 22. ed. Rio de Janeiro: FEB, 2000, p. 260-261.
- 33.\_\_\_\_\_. Problem of Nourishment. *Nosso Lar – A Spiritual Home*. By the Spirit André Luiz – Francisco Xavier: AKES, 2000. Chap. 10.
- 34.\_\_\_\_\_. Park of Waters.
- 35.\_\_\_\_\_. Reanimado. *Voltei*. Pelo Espírito Irmão Jacob. 19. ed. Rio de Janeiro: FEB, 1999, p. 90.
- 36.\_\_\_\_\_. Momentos Divinos, p. 144.
- 37.\_\_\_\_\_. p. 145-146.
- 38.\_\_\_\_\_. A palavra do companheiro, p. 147-148



# INTERNATIONAL SPIRITIST COUNCIL



## MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

### Unit Nº 1

**1st Part:** Spiritist Fundamentals: Life in the Spirit World

**Class 3:** The regions of suffering in the spirit plane

### Specific Objectives

- To enumerate the main characteristics of the suffering communities, situated in the spiritual plane
- To get information regarding the spiritual condition of the inhabitants of these communities

### 1. THE DESTINATION OF THE HUMAN BEING AFTER THE DEATH OF THE PHYSICAL BODY

*It is certain that we live, think, and act; it is not less certain that we shall die. But, on leaving Earth, whither shall we go? What will become of us? Shall we be better off, or shall we be worse off? Shall we continue to exist, or shall we cease to exist? "To be, or not to be," is the alternative presented to us; it will be for always, or not at all; it will be everything, or nothing; we shall live on eternally, or we shall cease to live, once and forever. The alternative is well worth the consideration.*

*Everyone feels a need to live, to love, and be happy. Announce, to one who believes himself to be at the point of death, that his life is to be prolonged, that the hour of death is delayed—announce to him, moreover, that he is going to be happier than he has ever been—and his heart will beat high with joy and hope. But to what end does the human heart thus instinctively aspire after happiness, if a breath suffices to scatter its aspirations?*

*Can anything be more agonizing than the idea that we are doomed to utter and absolute destruction, that our dearest affections, our intelligence, our knowledge so laboriously acquired, are all to be dissolved, thrown away, and lost forever? Why should we strive to become wiser or better? Why should we apply restraints to our passions? Why should we exhaust ourselves with effort and study, if our exertions are to bear no fruit? If, before long, perhaps tomorrow, all that we have done is to be of no further use to us? Were such really our doom, the lot of mankind would be a thousand times worse than that of the brutes; for the brute lives thoroughly in the present, in the gratification of its bodily appetites, with no torturing anxiety, no tormenting aspiration, to impair its enjoyment of the passing hour. But a secret and invincible intuition tells us that such cannot be our destiny. (1)*

For the materialistic doctrines, particularly those often denominated nihilists, the possibility of life after the death of the physical body does not exist. Even for some spiritualist schools, the idea of the destination of the human being after death is presented in an incomplete and confused way.



## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 1

In spite of the propagation of these concepts, (...) *from ancient times human beings have been concerned about the future beyond the grave. It is a very natural preoccupation. We give a great deal of importance to our present life, but we cannot help considering how short and uncertain it really is, and how it can be cut off at any moment. (11)*

In fact, (...) *instinctively, we reject the idea of complete annihilation. Even if we have had no cares, we will ask ourselves, at the moment of our death, what is going to happen to us; and we involuntarily envision hope.*

*The expectation of a better life lies in the inner consciousness of all of us, and God would not have placed it there unless it had a purpose.*

*It makes no sense to believe in God without also believing in a future life and the preservation of our individuality after death. What good would it do, after all, to survive the body if our spiritual essence were to be lost in the ocean of Infinity. This would be equivalent to total annihilation. (11)*

In spite of the existence of spiritualist schools that teach that the human being does not conserve its individuality after death, the majority admits the opposite.

*The Spiritist Doctrine understands that (...) if we admit the existence of the soul and its individuality after death, we must necessarily also admit:*

*1º - that it is of a nature different from that of the body, since, when separated from the body, it enters upon a phase of existence distinct from the destiny of the body;*

*2º - that the soul retains, after death, its individuality and self-consciousness, and the capacity of feeling happiness and unhappiness, as otherwise it would be an inert being, and its existence would be equivalent to non-existence. These points being admitted, it follows that the soul goes somewhere; but what becomes of it, and where does it go (13)*

The mediumship communications received in the Spiritist Centers, not only certify the survival of the Spirits, but also disclose their state of happiness or misfortune, according to the good or bad use of their free-will when incarnated. These communications also enlightens us about life beyond the grave.

The destination of the human being after the death of the physical body can be understood according to the following spiritist clarifications:

*a) In space, Spirit entities form groups or families bound together by affection, sympathy towards each other, and by similar inclinations. Happy at being together, these Spirits seek each other. (2)*

*b) The spiritual communities of the extra physical plane are formed by (...) Spirits of the same order that are drawn together by a sort of affinity and form groups or families of spirits united by a common aim – the good ones by the desire to do good, the bad by the desire to do wrong. They gather together because of the similarity of their activities and by the wish to be among spirits they resemble.*

*The spirit-world is like a great city where individuals of all categories and conditions see and met each other but do not socialize. As in a city, circles are formed by similarities in tastes, and good and bad spirits share the same space without having to interact. (8)*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 2

c) Among Spirits hierarchy of powers, levels of subordination and authority do exist; as it occurs in an organized society. (7)

The result of the relationship between the Spirits establishes the existence of (...) *different degrees or ranks depending on their level of purification.* (3)

These orders disclose the qualities that the Spirits have already achieved and the imperfections against which they still have to fight to eliminate. (4)

d) The authority of Spirits over one another is based on moral ascendancy (7). Among the Superior Spirits this ascendancy is natural, always beneficial, respecting everyone's free-will (6). Such is not the case in the relationship of inferior Spirits that use intelligence or force (power) to subordinate other Spirits, incarnates or not. (5), (9), (10)

e) the spirit world possesses different levels, or regions, characterized by the shadow and pain; by happiness and joy, in accordance with the degree of evolvment of its inhabitants. There is between the two extremities extensive region that presents sublevels or sub-planes of evolvment, disclosing the degree of progress achieved by the Spirits that reside in them.

Even before the Codification of Spiritism, the Swedish clairvoyant Emmanuel Swedenborg stated that (...) *the other world, to which we all go after death, consisted of a number of different spheres, representing various shades of luminosity and happiness; each of us going to that for which our spiritual condition has fitted us.* (14)

f) in the spirit world there are cities of small, medium and large scale, known as spiritual colonies. The Spirits gather in these colonies and establish regulations for life in society in accordance with their level of morality and their knowledge. Spread throughout vast spiritual regions there are small groups of human beings, usually connected to a spiritual colony. These colonies, like the spiritual cities, represent redoubts of peace, love, work or suffering and crime, according to the nature of their inhabitants.

g) in the spirit world the scenery and conditions of this world are closely reproduced, as well as the general framework of society. There exist houses families live, temples in which they worship, halls in which they assemble for social purposes, palaces in which rulers might dwell (15). Parks, gardens, rivers, sea, extensive planted areas, mountains, plains etc are also seen in the spirit world.

The spiritist literature is very enlightening in this area, revealing details of the spiritual communities and the characteristics of its inhabitants.

The series of books dictated by the Spirit Andre Luiz, through the hands of Francisco Cândido Xavier, are noteworthy mentioning, particularly due to the logical briefings and the coherence they present regarding the Spiritist Codification. In addition, one should read the works of Manoel Philomeno de Miranda, received through the mediumship of Divaldo Pereira Franco, for instance the book *In the Torments of Obsession* (May of 2001). In this book, Mr. Miranda reports the daily episodes lived in a hospice, established and directed by Eurípedes Barsanulfo, that takes care of suffering disincarnates, particularly spiritist who have failed in fulfilling their spiritual tasks while on Earth.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 3

#### 2. CHARACTERISTICS OF THE COMMUNITIES INHABITED BY SUFFERING SPIRITS

These communities can be classified in two main categories, according to their location and to the degree of their suffering: the communities on the abysmal regions, and communities on the threshold or lower zones. The general characteristics that both categories appear to display are:

- ◆ A predominance of passions and negative actions. Evil, the fighting, the disharmony, and generalized disturbances reign in these regions.
- ◆ The idleness of its inhabitants. Many of these control the other inhabitants, subjugating them to slave labor or to the domination of their authoritarian and perturbing will (obsession).
- ◆ The inhabitants communicate by way of articulated words, as used when they were incarnated. The obsessing spirits subject them through mental control over those they subjugate, utilizing hypnosis and emotional blackmail.
- ◆ The volitation is restricted and, when it does occur, it does not achieve significant displacements, but rather, remain close to the ground. Their most common manner of transportation is through walking, using their legs and feet.
- ◆ The displacement to more elevated regions of the spirit world is temporarily interdicted to them.
- ◆ Nature does not offer them any form of beauty. There is an environment of predominantly strong and shadowy colors. A type of mist overshadows the region. The trees and the animals are strange, ugly, without vitality.
- ◆ The cities are represented by bizarre constructions, painted in striking colors. The music is exotic and irritating.
- ◆ The landscape is arid, rough, without vegetation and calm whereabouts. It is of many valleys, surrounded by caves, grottos, abysses and quagmires.
- ◆ These communities exert a direct influence over the incarnates.

In spite of their present desolation and disequilibrium, spirit benefactors who carry out missions of assistance there constantly visit these communities. Many of these benefactors inhabit these abysmal regions, which are places denominated nuclei or houses of assistance. They are there in sacrificial missions.

#### 3. EXAMPLES OF SPIRIT COMMUNITIES CHARACTERIZED BY PAIN AND SUFFERING

##### 3.1 The Suicidal Valley

- . Source: This community is described in the book *Memoirs of a Suicidal*, channeled by the medium Yvonne Pereira, edition FEB.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 4

◆ Types of inhabitants: Suicidal.

◆ Characteristics of the locality:

- there is slight solar light, which is constantly filtered by a dense mist;
- the vegetation is sinister, dry, twisted; the trees contain little foliage; many exotic plants;
- one can hear groaning, supplications, and cries. The desperation, deep pain, the hurt and remorse are the prevailing feelings. The following is the bitter and painful description that a former-suicidal spirit reviews of the place where he inhabited for a lengthy of time.

*(...) I was taken by surprised with my imprisonment in a region of the Invisible World whose desolating panorama was composed of deep valleys, surrounded by shadows: sinuous abyss and sinister caves, within which one could hear the howling of an infuriated group of demons, Spirits who were once human beings, maddened by the intensity and weirdness, truly inconceivable, of the sufferings they were experiencing.*

*In this distress stopping the tortured sight of the convict could not even distinguish the sweet presence of the trees that were testifying their hours of despair (...).*

*The ground was covered with blackish stench substances, similar to soot; it was dirty, viscous, slippery, disgusting! The air was heavy, suffocating, frozen nights enveloped by a menacing thick-fog as if perpetual storms roared within it. Upon breathing the air, the Spirits therein imprisoned, suffocated as if they had been sprayed by harmful substances. Ash and whitewash, invaded their lungs, torturing them with inconceivable punishment to the human brain accustomed to the glorious luminosity of the Sun – a celestial gift that blesses the Earth daily - and the vivifying blasts of the healthy winds that invigorate the physical organization of its inhabitants.*

*There, it would be impossible find peace, or consolation, or hope: everything in its scope was marked by disaster, misery, amazement, desperation and horror (...)*

*The valley of the lepers, a repulsive place of old Jerusalem (...) that in the terrestrial planet evokes the worst of the last degree of debasement and human suffering, would be a comforting rest area when compared with the place I am trying to describe. (16)*

*Here, one finds the inconsolable pain, the disaster that no favor could lighten, the tragedy that no tranquilizing idea could come to raise with hope! There is no sky, no light, no sun, no perfume, and no truces!*

*What is encountered here is the convulsive and inconsolable cry of the convict who never achieves harmony! The dreadful 'gnashing of teeth' of the former wise warning of the Master of Nazareth! The spiteful blasphemy of the outcast accusing himself at each new reflection of the mind afflicted by painful memories! The unalterable madness of consciences beaten by the infamous whip of remorse! What is present is the poisoned anger of those who can no longer cry, because they find themselves exhausted due to the excessive tears!*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 5

*What exists is the disappointment, the terrifying surprise of those who still feel themselves to be alive in spite of having thrown themselves on the path of death! It is the rebellion, the plague, the insults, and screams of the hearts that monstrous injury of the atonement transformed into wild beasts! What exists is the conflagration of the conscience, the hurt of the soul due to the imprudent acts previously committed, the revolutionized mind, the spiritual faculties apparently involved in the darkness of its own self! (...)*

*Those who stay in there, even temporarily, as it was my case, are great representatives of the crime! They are the scumbags of the spirit world - phalanxes of suicidal that periodically flow to its canals (...). (17)*

#### 3.2 A Strange City

- ◆ *Source:* This city is described in the book *Liberation*, channeled by Francisco Cândido Xavier, dictated by the Spirit André Luiz, FEB edition.
- ◆ *Types of inhabitants:* Imperfect Spirits, associated and still attached to evil.
- ◆ *Characteristics of the place:*

The city that André Luiz calls strange, was (or is) situated in vast domain of the shadows and can be thus described:

The solar clarity could not be seen.

A grey smoke covered the sky in all its extent.

The accessibility of volitation became impossible.

The vegetation displayed sinister and an anguish aspect. The trees were not dressed with full foliage and the twigs, almost dry, reminded us of arms raised in painful supplications.

Large ominous birds, a sort of vulture-like species, made a croaking sound, similar to small hidden winged monsters studying their preys. (19)

However, what was more distressful, was not the desolating picture, in a way similar to others (...) but rather, the piercing appeals that came from that swampy place. Typical human moans were heard in all tones. (20)

Observing the characteristic atmosphere of that city, André Luiz makes the following inner inquiries:

Would those dried up, but still alive strange trees, be souls converted into quiet sentries of pain, similar to Lot's wife, transformed into symbolically salt statue? And what about those great different owls, whose eyes shone disagreeably in the shadows, would they be disincarnate human beings suffering tremendous punishment of the form? Who were those crying in the extensive valleys of mud? Would they be the individuals who had lived on Earth that we recalled, or leprechauns unknown to us? (21)

Continuing his poignant story, André Luiz informs us that (...) every now and then, hostile groups of unbalanced spiritual entities appeared on their way, but continued ahead, indifferent and incapable of perceiving our presence. They spoke in a high pitch tone, using degraded vocabulary, but that we could recognize, evidencing through their outbursts of laughter, deplorable conditions of ignorance.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 6

They were dressed with bizarre clothes and were carrying weapons. (21)

At a certain point, the more we were approaching the city, the more the air seemed to be impregnated of viscous fluids, provoking sickness, suffocating oppression and gasping breath. (21)

The city was governed by a former priest Gregorio, (...) a impious tyrant, that gather for himself the pompous title of Great Judge, attended by religious and politics assessors, as cold and perverse as himself. (22).

There we could find the aristocracy of implacable geniuses, controlling thousands of sluggish, delinquent and sick minds. (22)

André Luiz continues transmitting to us, with all the strong shades, the panoramas of this threshold city:

Exotic music could be heard not from too distant (...)

In brief minutes, we penetrated a vast agglomeration of alleys, displaying declining and sordid habitations (...).

At first, horrible faces shiftily glanced at us, however, as we continued to penetrate the city, passers-by started to display aggressive attitudes (...).

Mutilated by the hundreds, cripples of all kinds, entities viscerally unbalanced, offered us a creepy landscape. (23)

*(...) They were dressed with clothes made of dirty material. Lombroso and Freud would find in them extensive material for their researches. Countless types that would raise great interest to the criminologists and psychoanalysts, wandered about as if confused, and without a designated route. Innumerable groups of pygmies, whose nature I am still incapable of comprehending, crossed our paths. Exotic and awkward plants proliferated there, and a large number of animals, some monstrous, moved about without direction (...). Dark alleys and precipices were also abundant there (...).* (24)

*(...) Thousand of creatures, employed in the heavier services of Nature, moved about in these small landscapes in infra-terrestrial position (...). They can be placed between the fragmentary reasoning of the apes and the simple idea of the primitive people of the forest. They became captivated by incarnate personalities or blindly obey the despotic Spirits that dominate the regions similar to this one. They possess the naivety of the savage and the allegiance of a dog.* (25)

Gúbio, the responsible one for the group of assistance in this city, clarifies:

Almost all of the human souls, situated in these grottos, feed on the energies of the incarnates and vampirize them as if they were insatiable catfish in the ocean of a terrestrial oxygen. They long for their return to the physical body, because they have not, as yet, directed their mind to their spiritual ascension, and pursue the emotions of the corporeal plane with the franticness of those who are thirsty in the desert. Similar to advanced embryos absorbing the energies of the maternal breast, they consume high reserves of the forces of the incarnates who shelter them, and do not possess a superior knowledge. Therefore, their desperation with which they defend the power in the world of inertia and the aversion they feel towards any spiritual progress or any advancement of the individual towards the mountain of sanctification.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 7

In fact, the economic bases of all these people still lies in the sphere of common individuals, and because of that they passionately try to preserve the system of psychic thievery, within which they support, themselves close to communities of Earth. (26)

*These words from Gúbio deserve deep reflection on our part, because the death of the physical body does not operate miracles and each one harvests, in the Beyond, that which one have sown. We must, however, to believe in better days, because goodness will reign on Earth when, among the Spirits that will come to inhabit it, the good ones predominate. Then, they will work for love and justice, source of goodness and happiness, may reign on this planet. Through moral progress and the practice of God's laws, the humanity will attract to Earth the good Spirits and will move away from it the bad ones. These, however, will not leave the Earth until we banish from it pride and selfishness. (12)*

The Strange City is situated in a vast region of the so-called lower zones. This region is cited in the book *Nosso Lar, a Spiritual Home*, channeled by the medium Francisco Cândido Xavier, dictated by the Spirit Andre Luiz.

We are going to present, now, the general characteristics of the lower zones and its inhabitants.

The inhabitants of the lower zones can be classified in two main groups:

- Imperfect Spirits – attached to the passions and the sensations of the material life.
- Good Spirits – that live in the so-called houses of assistance, carrying out sacrificial work for the assistance of needy Spirits.

*The Lower Zone is an obscure zone that begins on Earth's crust. a kind of purgatorial region, characterized by great disturbances caused by the presence of hordes of unaware and stubborn spirits in various degrees.*

Let us now study the account that the Spirit Andre Luiz makes about this spiritual zone.

*The Lower Zone is a shadowy region, which harbors those who neglected spiritual realities – many of them indecisive people, or just those who chose to do wrong. (...) After physical death, the spirits that are still caught up in their earthly fixations stay in the spiritual region closest to the planet. (27)*

*The Lower Zone is a purification region where the individual slowly purges the residue of mental illusions he or she has overloaded life with. (28)*

*The Lower Zone ought to interest everyone on Earth because everything that doesn't agree with the purposes of heaven converges right there. In the Lower Zone there are hordes of unaware and stubborn spirits that are not evil enough to be shuttled to colonies where expiation is harder, or noble enough to be taken to a higher spiritual plane. In a real way, they are still close to the incarnate friends; and in fact, if certain vibratory laws weren't in effect, the two wouldn't be separated at all.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 8

*But you can see from this how so many serious disturbances in this region are possible; this shouldn't be any surprise. There's also another cause of disturbance: rebellious spirits of every kind group together. They crowd together based on their common tendencies and desires. (29)*

*The Lower Zone is filled with frustrated, lazy, perverted individuals. It's a zone of tyranny and bondage, of the users and the used. (30)*

*(...) the Lower Zone is like the house where there is never any food, and no one has a clue as to what to do about it: everybody complains, nobody yields to reason. The traveler not paying attention to the schedule will miss the train, the farmer that planted the wrong kind of seed will not get a crop to harvest. (...) Even in the shadows and through all the trials of the Lower Zone, individuals are always under Divine protection, and each one stays there for exactly the time he or she needs to stay, no more, no less. (31)*

*The work of the spirit benefactors in the spiritual colonies spirituals situated above the Lower Zone demands courage and renunciation. (...) The volunteers of the Lower Zone have to withstand, on regular basis, enormous surges of distressing energies sent out by thousands of minds engaged in wrong-doing, or enduring excruciating life experiences. (32)*

It is important to analyze thoroughly all these information transmitted by the Spirit Andre Luiz, so that we may, in a balance way, get advantage of the experiences lived in the physical life in order to enjoy moments of peace in the spiritual plane. What is crucial is to persevere in goodness, because a day will come when the suffering cities, in the spiritual plane and in the material plane, will only be mentioned in the historic archives of the planet. Earth will be a world of regeneration inhabited by more evolved Spirits; and at this time, the promise of the Christ will be fulfilled: blessed are the meek and the peacemakers for they will inherit the Earth. (Mathews, 5:4).

\* \* \*

### NOTES TO THE INSTRUCTOR

***At the end of the study, the participants should be able:***

- To enumerate the main characteristics of the suffering communities, situated in the spiritual plane***
- To get information regarding the spiritual condition of the inhabitants of these communities***



## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 9

### GLOSSARY

<b>Abjection</b>	a low or downcast state: DEGRADATION
<b>Nihilism</b>	a viewpoint that traditional values and beliefs are unfounded and that existence is senseless and useless b: a doctrine that denies any objective ground of truth and especially of moral truths
<b>Pygmies</b>	an unusually small person (2): an insignificant or unimpressive person <an intellectual pygmy> b: something very small of its kind
<b>Reprobate</b>	to condemn strongly as unworthy, unacceptable, or evil
<b>Satrap</b>	the governor of a province in ancient Persia

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 10

#### BIBLIOGRAPHY

1. KARDEC, Allan. Future Life and Annihilation. *Heaven and Hell*. Translated by Anna Blackwell, new edition revised by SAB. 2004. First Part, chap. I, item 1.
2. \_\_\_\_\_. To be born again. *The Gospel According to Spiritism*. Translated by Janet Duncan: ISC, 2004. Chap. IV, item 18.
3. \_\_\_\_\_. Different orders of Spirits. *The Spirits' Book*. Translated by AKES. 1996. Second Part, item 96, p. 35.
4. \_\_\_\_\_. Spiritist Hierarchy, item 100, p. 36.
5. \_\_\_\_\_. Imperfect Spirits, item 101, p. 38.
6. \_\_\_\_\_. Good Spirits, item 107, p. 40.
7. \_\_\_\_\_. Relationships in the Spirit Realm, item 274, p.112.
8. \_\_\_\_\_. Item 278, p. 113.
9. \_\_\_\_\_. Slavery. Third Part, item 829, p. 384.
10. \_\_\_\_\_. Freedom of Conscience, items 836-837, p. 386.
11. \_\_\_\_\_. The After Life. Fourth Part, item 959, p327 and 328.
12. \_\_\_\_\_. Heaven, Hell and Purgatory, item 1019, p. 475-476.
13. \_\_\_\_\_. Are there Spirits? *The Mediums' Book*. Translated by Anna Blackwell. FEB,. Chap. I, item 2, p. 20.
14. DOYLE, Arthur Conan. The Story of Swedenborg. *The History of Spiritualism..* Psychic Press LTD 1989, *Volume One*, p. 9.
15. \_\_\_\_\_. p. 10.
16. PEREIRA, Yvone A . O vale dos Suicidas. *Memórias de um Suicida*. 22. ed. Rio de Janeiro: FEB, 2000, p. 15-16.
17. \_\_\_\_\_. p. 17.
18. \_\_\_\_\_. p. 17.

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 5 — 1st Part — Class 3— Cont. 11

### BIBLIOGRAPHY

19. XAVIER, Francisco Cândido. Numa Cidade estranha. *Libertação*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1996. Cap. IV, p. 52.

20.\_\_\_\_\_. p. 52-53.

21.\_\_\_\_\_. p. 53.

22.\_\_\_\_\_. p. 55.

23.\_\_\_\_\_. p. 57.

24.\_\_\_\_\_. p. 59-60.

25.\_\_\_\_\_. p. 60.

26.\_\_\_\_\_. p. 62.

27.\_\_\_\_\_. O Umbral. *Nosso Lar, A Spiritual Home*. By the Spirit André Luiz. AKES-2000 - Chap. 12, p. 60-61.

28.\_\_\_\_\_. p. 61.

29.\_\_\_\_\_. p. 62.

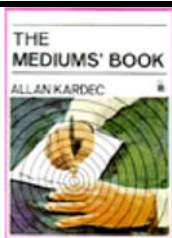
30.\_\_\_\_\_. p. 62.

31.\_\_\_\_\_. p. 62.

32.\_\_\_\_\_. p. 62.



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 5

**1st Part:** Spiritist Postulates - Life in the Spiritual World  
**Class 4:** The spiritual communities devoted to Goodness

#### Specific Objectives

- To give the main characteristics of the spiritual communities devoted to goodness.
- To highlight the benefactors' work in favor of those who suffer.

These guidelines, the last one of Unit 5 of the Mediumship Course, aims at showing the work of the spiritual agents, which is changing little by little the spiritual atmosphere of moral inferiority that still reigns in our planet. Their sacrificial and devoted labor represents the hope of deserving to live in a happier world in the future, where love, justice, and charity will be an integral part of individual's ultimate behavior.

So does the Spirit Saint Louis, on question 1019 of *The Spirits' Book*, say: (...) *the transformation of the human race has been predicted from the most ancient times, and you are now approaching the period when it is destined to take place. All those among you who are laboring to advance the progress of mankind are helping to hasten this transformation, which will be effected through the incarnation, in your earth, of spirits of higher degree, who will constitute a new population.* (1)

*The progress of the human race results from practical application of the law of justice, love, and charity. (...) It is from this law that all other law are derived, for it comprises all the conditions of human happiness; it alone can cure the evils of society.* (2)

#### 1. THE SPIRITUAL SPHERES

*Many reporters of the spiritual life, from many countries, have stated that the most adjacent plane to the human race's residence is subdivided in several spheres. It is so not only from the viewpoint of space, but also under the standpoint of conditions, the same as on the material globe of denser matter, where the humanity proudly walks.* (20)

It is necessary, though, to further explain what the Spirit André Luiz said.

When the Spirits inform us that the spiritual world is formed by spheres, the idea that comes to mind is that *the spirituality is made of vertically disposed layers, that is, from the Earth's surface up to the higher atmosphere, as if the planes piled up upon one another.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 1

*However, explains André Luiz, those spheres do exist but on the same horizontal plane, or, at least, they may be found on the same level, the only thing that varies being the life conditions from one nucleus to another. Thus, we have the idea that those spiritual spheres are organized just like our own cities here on Earth - on a same plane and not upon one another. (3)*

To elucidate his statements, the spiritual author makes a comparison to Earth. (...) *The Earth's crust is mostly constituted by solid elements, but it still has, here and there, vast cavities filled with hot molten liquid, or plastic material.*

*The terrestrial globe has within it a huge core, which is generally considered to be made of a kind of natural nickel and which is covered with a thick layer of basaltic rock measuring around two thousand kilometers. On top of it, here and there, we can see some thin surfaces of granite rock while the rest of the basaltic coat is covered with water. On that surface we usually find the most appropriate indication of the soil limit, which is the ocean floor.*

*Thus, we see the world's continents as thick layers, floating on the basaltic crust just like enormous barges. (20)*

Many are the activities found on the air, on the water, and on the continents.

*Therefore, from the barysphere to the ionosphere, we find on the material constitution of the globe multiple circles of force and activity on the earth, as well as on the water and on the air, just as we find on the continents the spheres of civilizations, and within them the spheres of classes, all of them occupying the same plane of space. (3)*

As said before, the great Swedish clairvoyant Swedenborg informs us that (...) *the other world, that which we go after death, is made of several spheres, each one representing a different level of luminosity and happiness; each one of us will go where our spiritual condition fits best. (4)*

Arthur Conan Doyle believed that, on the other side of life, the Spirits would be placed in three different levels, according to their evolutionary stage. *There are those who are confined to Earth and who have exchanged their physical body for an ethereal form but who are still kept on the surface of this world, or close to it, due to the rudeness of their nature or the intensity of their interest in worldly affairs. So dense is their earthly form that even those who do not have the gift of clairvoyance might recognize them. From that unfortunate class of errant spirits comes the explanation of all those ghosts, specters and apparitions, and of haunted mansions, which have attracted humanity's attention for such a long time. (5)*

Those Spirits can't realize that they are disincarnate, due to their attachment to people, objects, and places situated on the physical realm. Consequently, they actively participate in the lives of the incarnate, disturbing their lives and causing different types of perturbation, according to their characteristics and level of evolution.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 2

Such situation, however, is not permanent. (...) The Spirits *who have not made any effort to elevate themselves will stay there indefinitely, though, while the others who listen to the teachings of the spiritual benefactors (...) struggle to move up to the more radiant spheres.* (5)

The second level, or disincarnate sphere of life, would be named by Doyle as the normal afterlife. (7)

Those are places where the air, the houses, the environment, the occupations, and the sky, would be a sublimed and ethereal representation of Earth and earthly life, in better and more elevated conditions. (...) Actually, in the normal afterlife there is a very complex society, where each one finds work, which best fits their abilities and which gives them more satisfaction. (7)

A Spirit, has described the third level, despite the fact that it is not clearly specified by the author, on a family meeting, as a plane where happiness, beauty and peace are among its main characteristics. Nobody is upset because everyone is very happy. (8)

In his reports, the Spirit André Luiz gives us precious details regarding the spiritual communities and their inhabitants.

He informs us that those communities devoted to goodness are not necessarily situated on more elevated planes, or regions. Many of them are encrusted in regions of shadows and pain, representing true oases for the tired traveler, lost in those territories.

Those communities, generically called Helping Posts, are small groups of Spirits, usually vinculated to a colony situated in more elevated planes, from where they receive instructions, guidance and care, receiving workers who volunteer in tasks of devotion, sacrifice and love of the neighbor.

One of those colonies is called "Nosso Lar – A Spiritual Home." It is of average evolution, once its inhabitants, even though they are devoted to goodness, still carry imperfections. "Nosso Lar" is situated on the superior limits of the Lower Zone, below the evolved regions. It is a colony of transition.

## 2. COLONIES AND SPIRITUAL NUCLEI DEVOTED TO GOODNESS

### 2.1 Main Characteristics

#### a Of their organization:

- people are gathered in groups or families, connected to one another by mutual affinity or common interests;
- there is a hierarchy of power, or levels of authority, established by intellectual and moral ascendancy;
- it is a heterogeneous society in terms of knowledge and morality, where even on the lower levels the studies, the work, and the activities are committed to doing Good.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 3

#### b Of their inhabitants

- Do good in any activity;
- intense labor
- free transit to the lower spheres and to the colony's limits;
- locomotion by levitation or by the use of legs and feet (motor locomotion). There are also other means of transportation such as vehicles, or machines;
- there is mental communication, but the spoken word can be used still.
- subtle influence over the incarnate, with the preoccupation of respecting their free-will.

#### c Of the environment

- nature is rich and beautiful, with colors and luminosities of its own;
- there are rivers, lakes, oceans, waterfall, mountains, fields, plains;
- trees, plants, flowers, and bushes reflect the mental balance of its inhabitants;
- the buildings are utilitarian without neglecting good taste;
- there are schools, hospitals, ministries, centers of study and research, libraries, as well as towers, recovery, or rehabilitation, sectors (mainly on the helping posts), religious temples, leisure and recreation sectors, etc.
- the animals keep company with the humans, being estimated by these, and participate in charitable tasks of, for example, rescue, vigilance, etc.

## 2.2 Examples of spiritual colonies

### Nosso Lar

**Source:** Book “Nosso Lar – A Spiritual Home,” dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, AKES edition. There are direct and indirect references to the activities of that Spiritual Colony in other works of André Luiz.

*Nosso Lar* is an example of a spiritual community, located above the Lower Zone and below the superior regions. It is, therefore, a colony of transition.

Suffering can still be found there, but its inhabitants, being of intermediary evolution, are more enlightened. That spiritual position favors nature, which is characterized by beauties and harmonies nonexistent on the inferior planes.

The colony has large avenues with tall trees, breathing both pure air and spiritual tranquility. There aren't, however, any signs of inaction or idleness, for the streets are always filled with numerous entities in constant activity, passing to and from. (23)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 4

*(...) Before us spread out a woodland scene of superb beauty. The trees were in full bloom, and the fresh air was heavy with the scent of flowers growing on them, and growing everywhere. It was all a miracle of color and light. Immediately beyond us, a magnificent river wound its leisurely way between green banks that were sprinkled with delicate, blue flowers. Shimmering in the sun, the river's slow-moving waters reflected the varied hues of the sky like a well-polished mirror. (27)*

*Essentially devoted to labor and realization, the colony is divided in six Ministries, each one headed by twelve ministers. The Ministries are: Regeneration, Assistance, Communication, Enlightenment, Elevation, and Divine Union. The first four are closer to the terrestrial spheres, and the latter two are linked to the Superior plane, once the spiritual city is a transition zone. The most rudimentary tasks are a responsibility of the Ministry of Regeneration, and the most sublimes of the Ministry of Divine Union. (23)*

The Colony is directed by a Governor and seventy-two assistants, or Ministers (23), who are aided by a staff of three thousand individuals. (24)

Nutrition is rather different from what we are used to ingesting on Earth. It is told that at a certain moment in Nosso Lar's history, (...) *at the Governor's request two hundred instructors came (...) from a very high sphere in order to propagate new theories about respiration and the absorption of life-giving elements from the atmosphere. (25)*

The food satiates hunger, or rather its sensation, but its inhabitants feed themselves, basically, through the inhaling of the vital principles existent in the atmosphere, by means of the respiration and the ingestion of water mixed with solar, electrical, and magnetic elements. (26)

However, there is still the supply of food just like Earth's, destined to the great number of needy individuals who are vinculated to the Ministries of Regeneration and Assistance. (26)

Attached to each Ministry, there are edifices where the workers execute the tasks assigned to them and the residential units where they live in. There live the people who give or receive assistance; there are institutions and shelters, linked to the jurisdiction or the area of influence of each Ministry. (23)

At the Ministry of Assistance there are, for instance, buidings and houses that comprehend the physical infrastructure necessary to the assistance to the sick; to the hearing and sorting out of prayers; to the planning of reincarnations; to the organization of rescue teams on behalf of those who are inhabitants of the lower zones or who are incarnated; to the solution of all problems related to human suffering. (23)

#### **Alvorada Nova (New Dawn)**

**Source:** Book Conversando sobre a mediunidade (Talking about mediumship), dictated by the Spirit Cairbar Schutel, through the medium Abel Glaser.



## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 5

*This spiritual Colony comprehends, from a geographical viewpoint, an area as big as the cities of Santos, São Vicente, Praia Grande, and Cubatão, on the seashore of the state of São Paulo, Brazil, where, according to the angle of inclination it is situated; however big the Colony is, though, it is bound to expand progressively as a direct consequence of the cleanse of the lower zones that surround it. (9)*

It is a Colony devoted to the study of the Spiritist Doctrine, according to Jesus' Gospel, having, to that end, centers of study and culture. The study of mediumship is of relevance, for it assists on the preparation of mediums for future tasks on Earth, on the assistance to the incarnate, and on the formation of workers who will serve on the field of disobsession. (10)

#### **The city of Castrel**

**Source:** Book *Life Beyond the Veil*, dictated by several Spirits, through the mediumship of the English Reverend G. Vale Owen.

This spiritual Colony, whose existence was first heard through the book above (1920), has as its primary task to assist infancy.

It receives Spirits disincarnated during childhood and prepares them for the new reality of life, reintegrating them to the spheres to which they are destined to after they are back to their adult form, or prepares the Spirits for reincarnation, accompanying them during the infancy.

Despite the fact that the book's language is not very modern, it is still a work of pleasant and instructive reading.

The Colony, situated between mountains, has a golden dome on the center, surrounded by a terrace with columns. (12)

A long street crosses the city from one extreme to the other, making a boulevard where the residence of the governors is located.

There are many open areas, as well as spacious buildings dedicated to the children's assistance. (12)

There live many workers dedicated to horticulture, and others whose tasks are to assist the children.

It is an illuminated and beautiful place; there are many water fountains and the ambience is harmonic. The will of doing Good is the keynote. (13)

#### **O Lar da Bênção (Home of the Blessing)**

**Source:** Book *Entre a Terra e o Céu (Between Heaven and Earth)* dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, FEB edition.

It is (...) *an important Colony, a mix of a school for mothers and a domicile for the little ones who have returned from Earth. (18)*

This Colony, located on the spiritual space corresponding to the Brazilian lands, has as objective to prepare mothers for responsible maternity and to attend to disincarnating and reincarnating children. Those children find there the necessary support for their spiritual readjustment.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 6

It is so that, right after being freed from the physical body, they are blessed by the superior and friendly assistance of the Home's spiritual benefactors and by the unforgettable love of those who have been their progenitors who, even while still bound to physical restraints, are taken to the Home to help and accompany the readjustment of their children. (19)

#### **Mansão Paz (Mansion of Peace)**

**Source:** Book *Ação e reação (Action and Reaction)*, dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, FEB edition.

Mansion of Peace is a school for the spiritual readjustment, under the jurisdiction of Nosso Lar. The Spirit André Luiz describes it as:

*The establishment, situated on the inferior zones, was a kind of 'St. Bernard Monastery', on a zone plagued by hostile nature, with the difference that the snow, almost constant around the famous monastery located on the hills between Switzerland and Italy, was there replaced by a thick shadow, which (...) got even thicker, agitated and terrible, around the institution, as if castigated by unrelenting gales. (17)*

It is a place destined (...) *to receive unhappy or sick Spirits, [but] who are willing to work on their own regeneration, creatures who elevate themselves to colonies of self-improvement on the Superior Life, or who return to the sphere of humanity for the rectifying reincarnation. (17)*

### **3. HELPING POSTS**

The Helping Posts or Nuclei, are located on the inferior zones of the spiritual region. They represent a kind of *advanced campus* of a spiritual colony.

According to Conan Doyle, the enlightened Spirits devoted to Goodness carry out, on those places, missionary works that are marked by great difficulties and dangers, just like the ones that surround the individual who tries *to preach the Gospel to the most savage races on Earth. (6)*

The missionary Spirits struggle with the inhabitants of the dark regions, mainly with their leaders, true princes of evil, who are admired in their own realms. (...)

Those spheres are the waiting room - hospitals for the sick souls - where the punitive experience is applied to bring the sufferer back to health and happiness. (6)

The helping posts are the great expression of love of the neighbor. Some of those organizations are permanent; other are mobile, moving from a place to another, when necessary.

Some examples will illustrate, imperfectly though, the range of the work realized by the *workers of the eternal life.*

#### **Helping Post of the Colony *Field of Peace***

**Source:** Book *Os Mensageiros (The Messengers)*, dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, AKES edition.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 7

*Field of Peace*, located right in the middle of the Lower Zones, has as mission to receive Spirits who are sick, more unbalanced than evil, due to the shock of the physical death, to the relative attachment they still have to people and things left back on Earth. (21), (22)

*On that Post, the disincarnate are received, treated, readjusted, and then sent to other planes. Many of those Spirits arrive to the Helping Nucleus completely demented, disconnected from the reality that surrounds them. (21) Many remain in a state of deep slumber. (22)*

#### **The Transitory House of Fabiano**

**Source:** Book *Obreiros da Vida Eterna (Workers of Eternal Life)*, dictated by the Spirit André Luiz, through the medium Francisco Cândido Xavier, FEB edition.

The Transitory House of Fabiano is a mobile Helping Post, which is dislocated whenever necessary, along the lower regions.

*It is an important devout institution, acting on behalf of the most tormented newly-disincarnate souls, close to the Earth's crust, which (...) was founded by Fabiano of Christ, a devoted servant of charity who lived in Rio de Janeiro, disincarnate many years ago. Organized by him, the House was periodically managed by other benefactors of elevated condition, on tasks of evangelical assistance to the newly-disincarnate Spirits from the physical realm. (29)*

The ultimate aim of the Transitory House is to provide emergency aid and, because of its location, right in the middle of the dark regions, it suffers (...) *permanent siege of desperate and suffering Spirits, condemned by their own conscience to revolt and pain. (30)*

It is a mobile shelter that, in order to guarantee its magnetic defenses, demands that a great number of workers and pious friends remain in their posts night and day, alongside suffering.

*(...) However, the work of that House is one of the most dignifying and elevating character. To that place of Christian benefaction converge numerous expeditions of brothers loyal to goodness, who visit the planetary crust or the dark spheres, where ignorant and tormented beings struggle with pain, in a prolonged transit in the darkest regions. (31)*

#### **Correctional Colony of the Legion of the Servants of Mary**

**Source:** Book *Memórias de um suicida (Memories of a Suicide)*, dictated by the Spirit Camilo Cândido Botelho, through the medium Yvonne A. Pereira.

The *Correctional Colony of the Legion of the Servants of Mary* is a location of evangelical assistance that attends the suicide. Its leaders and auxiliaries act on behalf of Our Holy Mary, its mentor and guide.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 8

The Colony is represented by a fortress, surrounded by a set of fortified walls, located on (...) *a very sad and desolate area clouded by mist, as if the whole landscape were covered by a veil of continuous snowstorms but which still let the eye see in a distance.* (14)

That fortress reminds the mediaeval castles, with their moats, towers, and drawbridges (15). Inside, there is a busy city in the very region of darkness, with its many buildings and their respective service departments, each one working incessantly to offer the wrongdoers the necessary support for their moral elevation. (15)

#### 4. THE WORKING POSTS

Finally, it is important to note that the workers of the spiritual world count on the help of other helping posts to assist both the disincarnate and the incarnate. Those nuclei are the Spiritist Centers, located on the material plane and which can be linked directly to those Posts of Spiritual Help, or to a Colony. It is also important to add that all groups devoted to goodness are work posts of the Higher Spirituality here on Earth.

The Spirit Cairbar Schutel reports that the *Colony New Dawn*, directed by himself, has more or less *1060 units spread around the globe, on the Earth's crust, being two hundred of them in Brazil alone.* (11) A lot of other spiritual colonies must also have numerous units on Earth.

Thus, bearing in mind the importance of the Spiritist Center to the education of the souls, we remind that (...) *Spiritism started the valuable work of asserting the continuation of life after death, a natural phenomenon towards ascension. Multiple spheres of spiritual activity interpenetrate on the many sectors of existence. Death does not end the friendly cooperation, the mutual support, the comforting assistance, the evolving service. The Universe's vibratory dimensions are infinite, just as infinite are the worlds that fill the Immensity.*

*No one dies. Evolvement continues on everywhere.*

*Life renews itself; it purifies and elevates the groups of its workers, leading them, beautifully and victoriously, to the Supreme Union with Divinity.* (28)



#### NOTES TO THE INSTRUCTOR

***At the end of the study, the students must be able to describe the work performed by the spiritual benefactors on behalf of those who suffer, having a clear idea of some of their activities on the Spiritual Plane.***

## MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 9

### GLOSSARY

**Barysphere**

(Geology) The Earth's core, formed by rocks.

**Ionosphere**

Layers of the earth's atmosphere located above the stratosphere from about thirty to two hundred and fifty miles above the earth's surface, and composed of rarefied gases that have been ionized by radiation of the sun. Ionized air: saturated with ions, or atoms that have gained or lost one or more electrons. Earth is surrounded by a mass of gases, which is called the atmosphere. Below the atmosphere, right above the so-called breathable layer is the stratosphere (a layer of the upper atmosphere that extends from about six to about thirty miles above the earth's surface and has a relatively constant temperature). The troposphere is the innermost layer of the atmosphere, up to six to twelve miles above the earth's surface, in which clouds and other weather conditions occur.

**Basaltic Rock**

(Geology) A dense, dark-colored igneous rock created by lava flow. Its decomposition forms fertile soils, such as found on the South of Brazil. A silversmith uses it to detect the purity of gold and silver nuggets.

**Magma Rock**

(Geology) Igneous rock created by the earth's magma. Magma: the hot, liquefied matter beneath the earth's surface that erupts from volcanoes and cools to produce igneous rock.

**Granite Rock**

(Geology) a grainy, hard stone of volcanic origin, commonly used for building, sculpture, and the like

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 10

#### BIBLIOGRAPHY

1. KARDEC, Allan. Future Joys and Sorrows. The Spirits' Book. Translation by Anna Blackwell. 6th ed. Rio de Janeiro: FEB, 1996. Part IV, question 1019, p 407.
- 2.\_\_\_\_\_. Conclusion IV, p. 412.
3. BEARZOTI, Paulo. Evolução em dois Mundos. Ciclo de Estudos Sobre a Obra Evolução em Dois Mundos. 3. ed. São Paulo: Associação Médico Espírita de São Paulo, 1997. Chap. XIII, p. 141.
4. DOYLE, Arthur Conan. A História de Swedenborg. *História do Espiritismo*. Trad. de Júlio Abreu Filho. São Paulo: Pensamento, 1960, p. 38.
- 5.\_\_\_\_\_. O depois da morte visto pelos Espíritos, p. 474-475.
- 6.\_\_\_\_\_. p. 476.
- 7.\_\_\_\_\_. p.476-477.
- 8.\_\_\_\_\_. p. 479.
9. GLASER, Abel. Retratos de Alvorada Nova. *Conversando Sobre Mediunidade*. Pelo Espírito Cairbar Schutel. Matão, SP: O Clarim, 1993, p.28.
- 10.\_\_\_\_\_. p. 28-43.
- 11.\_\_\_\_\_. Os postos de trabalho, p. 73.
12. OWEN, Vale G. A . cidade e os domínios de Castrel. *A Vida Além do Véu*. Trad. de Carlos Imbassahy. 6. ed. Rio de Janeiro: FEB, 1998. Cap. IV, p. 127.
- 13.\_\_\_\_\_. p. 127 - 142.
14. PEREIRA, Yvone A . No Hospital "Maria de Nazaré". *Memórias de um Suicida*. 22. ed. Rio de Janeiro: FEB, 2000. Cap. III, p. 54.
- 15.\_\_\_\_\_. p. 55.
- 16.\_\_\_\_\_. p. 54-82.
17. XAVIER, Francisco Cândido. Luz nas sombras. *Ação e Reação*. Pelo Espírito André Luiz. 21. ed. Rio de Janeiro: FEB, 2001, p. 14.

## MEDIUMSHIP DEVELOPMENT PROGRAM

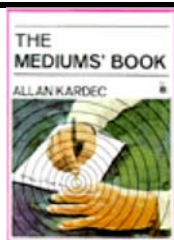
### Program I — Unit Nº 5 — 1st Part — Class 4— Cont. 11

#### BIBLIOGRAPHY

- 18.\_\_\_\_\_. No Lar da Benção. *Entre a Terra e o Céu* . Pelo Espírito André Luiz. 17. ed. Rio de Janeiro: FEB, 1997. Cap. IX, p. 56.
- 19.\_\_\_\_\_. Cap. IX-XI, p. 56 - 74.
20. XAVIER, Francisco Cândido & VIEIRA, Waldo. Esferas Espirituais. *Evolução em dois Mundos*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999. Cap. XIII, p. 97.
- 21.\_\_\_\_\_. Espíritos dementados. *The Messengers*, By the Spirit André Luiz. 51. AKES Chap. 21.
- 22.\_\_\_\_\_. Os que dormem, chap. 22, p. 119.
- 23.\_\_\_\_\_. Organização de serviços. *Nosso Lar*. By the Spirit André Luiz. 51. AKES 2000. Chap.8.
- 24.\_\_\_\_\_. p. 53.
- 25.\_\_\_\_\_. The Problem of Nourishment, chap. 9.
- 26.\_\_\_\_\_. p. 57.
- 27.\_\_\_\_\_. The Water Park, chap. 10.
- 28.\_\_\_\_\_. Rasgando Véus. *Obreiros da Vida Eterna*. Pelo Espírito André Luiz. 26. ed. Rio de Janeiro: FEB, 2001, p. 9.
- 29.\_\_\_\_\_. A Casa transitória, cap. IV, p. 52.
- 30.\_\_\_\_\_. p. 53.
31. \_\_\_\_\_. 53-54.



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I Unit Nº 5

#### 2nd Part: Practice

**Content:** The propitious conditions for the manifestation of Spirits

#### Specific Objectives

- To identify favorable conditions to the manifestation of Spirits.
- To intensify the accomplishment of the exercises of prayer, mental irradiation, psychic harmonization and perception.

The practical part of this last Unit intends to stimulate its participants to carry out, in a systematic and continuous way, the exercises of prayer, mental irradiation, psychic harmonization and perception. With this incentive we aim to evidence the importance of these practices in the achievement of favorable conditions to the manifestation of Spirits, or to perceive their presence, in view of the necessity to maintain a relation of balance with the inhabitants of the spiritual plane.

In this manner, we present some suggestions for the development of this practical part.



## ANNEX

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit No 5

#### 2<sup>nd</sup> Part: Practice

#### Material for group or individual studies

**Class:** The propitious conditions for the manifestation of Spirits

#### ANNEX 1 – Suggestions of Prayer Exercises

1. To present either in a poster, overhead projector, or multimedia presentation the evangelical citation, contained in Matthews, 6:5-8 that refers to the inner posture that we should have when we pray.
2. The exercise of prayer must follow the orientation contained in the evangelical text.
3. To distribute among the participants evangelical texts that highlight the importance of prayer. See: Mark, 11:24 (*So I tell you, when you pray for something, believe that you have already received it*). Mathews, 7:7,11 (*Ask, and it will be given to you. Search, and you will find*).
4. The exercise must highlight the importance of faith.
5. To ask a participant to read the prayer of the publican and of the Pharisee, contained in Lucas, 18:9-14. This prayer highlights the value of humbleness in our relationship with the Supreme Creator.
6. To distribute to the participants known prayers (such as the one from Francis of Assisi), and others contained in the Spiritist literature, to serve as example and reflection. To ask the students to carry out a research in the Spiritist literature, and to bring examples of prayers whose content will be later on analyzed.

#### ANNEX 2 – Exercises of Mental Irradiation

The exercises of mental irradiation represent a simple, objective and efficient form of mental education that leads us to the creation of positive ideas and images, necessary to our mental health.

The person who has the habit to project positive ideas and images, learned to educate the will and the thought, adopting a worthy way of living. It is someone who knows how to perceive in people and in the events what is good and useful, not withholding oneself in the negative impressions of life.

The participants should in this manner practice mental irradiation through prayer, and through the projection of a positive, balanced and edifying image, in benefit of someone, an institution, or an event.

The medium Divaldo Pereira Franco contributes to us in this regard with a CD entitled *Therapeutic Visualizations*.

**ANNEX 3 – Psychic Harmonization**

The second part of the Unit of Study Nº 3 of this booklet contains clarifications on psychic harmonization.

We add that the best and definitive form to reach a state of inner peace, in spite of the tests and atonements that we must undergo, is - without a doubt - to think about the good, to talk about the good and, particularly, to practice good.

There are some exercises that have the power of calming down our Spirit. These exercises conduces us to an inner reflection that tranquilizes us, even if only for brief moments.

These exercises have the advantage of making us create the habit of thinking or meditating about peace, about the way we did or did not do something. They also favor us to thoroughly think about facts occurred or about foreseen events, seeking to learn from them.

In fact, the exercises of harmonization can be also called meditation, or inner introspection.

As a rule, they can be accompanied of a prayer, an edifying reading, the hearing of evolved and harmonic music, and the visualization of images of elevated contents.

It is important to highlight that during psychic harmonization, the person does not enter in a state of trance properly said. There is, of course, a certain conscious emancipation, in the form of a brief detachment of the ordinary activities of the daily life.

**ANNEX 4 – Psychic Perceptions**

The psychic perceptions are varied and can occur at any time, in accordance to the degree of sensitivity (perception) of the individual.

There are people that said they are endowed with low perception, others have a very refined psychic perception.

As any psychic faculty, its development is related to the practice.

People with trouble to concentrate, or that perceive the occurrences of life in a superficial way, present some difficulty regarding extra-sensorial perception.

The harmonization and irradiation exercises are especially useful to those who have difficulty to perceive something beyond their five senses. However, it is not always a work that will show immediate results, because the discipline of the will, of the thought, and of the emotions requires time.

Psychic perception is closely related to the capacity of concentration, because those who know how to concentrate, already presents a certain mental control.

There is not, until this moment, a rational explanation regarding the types and degrees of perception. There are people who develop perceptions for aromas, or for sounds, or sensations, or images.

Perception is, truly, a subjective phenomenon, and it can be confused with intuition or inspiration, with mediumistic or psychic (animic) effect.

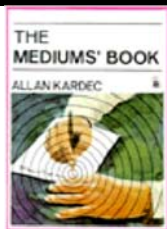
During the meetings of this Mediumship Course, it is always opportune to delicately investigate the perceptions that the participants have during prayer, irradiation or psychic harmonization.

We suggest the reading of the complementary part of the Unit of Study Nº 4, for a better understanding on the subject.

\* \* \*



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

Unit Nº 5

**3<sup>rd</sup> Part:** Supplementary Activity: Informative Summary

#### Specific Objectives

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

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

#### INFORMATIVE SUMMARY OF:

- *Heaven and Hell*, by Allan Kardec. SAB, 2004
  - ◇ First Part:
    - ◇ Chapter I: *Future Life and Annihilation*
    - Chapter II: *Fear of Death*.
  - ◇ Second Part:
    - Chapter I: *The Passage*.
- *Voltei, (I am back)* by Francisco Cândido Xavier, by the Spirit Brother Jacob. FEB.

# *The Mistake*

CASIMIRO CUNHA

Sometimes the Science says  
That belief is a deep mistake,  
Waiting for another life  
In Other planes, in other world...

And the arrogant says to Faith

"Are you crazy! Death is only  
The calm and eternal sleep  
After the earthly fights."

Then the humble Faith answers:

"Later, my friend Science,  
You will be like Faith,  
You will walk next to me.  
If it is a sleep, we will sleep,  
But if it is not, because it is not,  
Whose will the mistake be ?  
Mine or yours?"



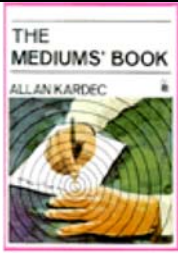
CASIMIRO CUNHA

Poet from Vassouras, he was born in April 14, 1880 and died in 1914. Poor (...) he didn't have bigger projection in the literary scenario of his time, despite the softness of his poetry and his talent. In his earthly life, there is some particular sad happening, he lost the sight of one of his eyes, when he was 14 years, by an accident, then he got blind of the other by the age of 16. Fatherless by the age of 7, he only attended elementary school. He was young and strong in the misfortune, he knew how to take advantage of life's hardships through dignifying faith. If he had had more education, he would have reached the highest ranks of literary canons.

XAVIER, Francisco Cândido. *Parnaso do Além-Túmulo*. By various Spirits. 16. ed. Rio de Janeiro: FEB, 1983, p. 233. (Translated by Fabiana dos Anjos)



## INTERNATIONAL SPIRITIST COUNCIL



### MEDIUMSHIP DEVELOPMENT PROGRAM PROGRAM I

#### Unit Nº 5

**4ª Part:** Spiritist Behavior: Life in the Spiritual World

**Class:** The medium and his/her moral reform.

#### Specific Objectives

- To recognize the importance of inner reform for a balanced medianimic practice.
- To elaborate a plan for moral improvement, targeting to overcome the vices and to develop the virtues.

This class is the culminating point of the Mediumship Course, Program 1. As a result, it proposes a reflection with respect to the teachings transmitted so far and on the pressing necessity of preparing ourselves to overcome existential crisis, independent of the life plan that we are in, so that we can harvest some spiritual peace.

The proposals of overcoming the difficulties of life and to conquer a little happiness necessarily pass by our willingness to transform ourselves morally, developing objective actions in this direction.

In this manner, we insert three texts (attachment #2) so that, starting with this reflective lecture, the student can elaborate a plan of fighting imperfections working on their own spiritual betterment (attachment #3 – Elaboration of a Moral Betterment Plan form). The attachment #1 contains a schedule of general orientations to the students.

Now, we present suggestions for applying this schedule:

- Ask students to read the instructions made for them. (Attachment #1).
- Solicit the realization of the proposed exercises after reading these instructions.
- Permit that the student decides if s/he wants to do the work in group or individually, remembering that the work in group is always more enriching.
- Encourage the presentation of one or another plan of moral reforming action, elaborated by the students, respecting their liberty of desiring to present it or not.
- In the end, the instructor should present a suggestion of moral betterment plan, having the subjects transmitted in the classroom and in the texts present in this schedule to assist.

Attention: This plan should be prepared previously and can be presented in a board, photocopies, or using an overhead projector (attachment #3).

## ANNEX

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit Nº 5

#### 4th Part: Spiritist Behavior

### Orientations to Students

Dear student:

We present to you three texts for reflective reading, followed by a proposal for the elaboration of a Plan for Moral Betterment, guided towards fighting the voices and developing virtues.

You can do this exercise in group or individually, remembering that the work in group is always more enriching.

We present the following suggestions for elaborating the Plan for Moral Betterment:

a) Reflective lecture of the ideas contained in the texts for an adequate understanding of them.

b) Indicating what is considered a vice or a virtue. This indication can be done on the text itself or in a separate piece of paper.

c) Elaboration of the Plan for Moral Betterment having the following as references:

The topics contained in the texts and those that were transmitted in previous classes that contain information on life in the spiritual plane;

The form at hand in attachment #3.

## ANNEX

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program I — Unit Nº 5

#### 4th Part: Spiritist Behavior

#### Material for group or individual studies

#### TEXT Nº 1

### Practice for Death

Preoccupied with the survival beyond the grave, you ask astounded, how a human can be taken to an effective training for the surprises of death.

The inquiry is curious and really makes one think.

For now, however, I believe that it is not easy to technically prepare a friend in relation to the infallible peregrination.

The tourists that come from Asia or Europe prepare future travelers with efficiency, since they do not lack the necessary analogical terms. But we, the disincarnated, run into insurmountable obstacles.

Usually, religion should orient the realizations of the Spirit in the same manner that Science directs all the topics pertinent to material life. However, religion remains attached to the priestly superficiality, up to a certain point, without touching the depths of the soul.

It is important to also consider that your consultation, instead of being taken to the great theologians on Earth, now living in the Spirituality, was addressed simply to me, simple newpeople with merits to deal with similar inquisitions.

You can believe that despite finding myself here once again, after nearly twenty years of contact, I still feel in the scare of a native, repeatedly being brought from the jungle of Mato Grosso to some of our Universities, with the obligation of affiliating myself, unexpectedly, to the most elevated studies and to the most complicated disciplines.

Because of this, I cannot present any other than my own point of view, with the deficiencies of the savage surprised when encountering the essence of Civilization.

Firstly, I admit the need to refer to our old bad habits. Here, the crystallization of these habits is a tyrannizing plague.

Begin the renovation of your customs by the meal of every day. Gradually diminish the voluptuousness of eating the meat from animals. The cemetery in the stomach is a torment after the big transition. The pork loin or the veal beef, seasoned with salt and pepper, do not situate us very far from our forefathers, the Indian tribes, who would devour one another.

The stimulants largely consumed constitute another dangerous obsession. I have seen many souls of an apparently distinct origin, willing to exchange one's own Heaven for the aristocratic whiskey or for our Brazilian cachaça.



As long as it is possible, avoid the abuses of smoke. The apprehension of the disincarnates who love nicotine is pitiful.

Do not render yourself to the temptation of narcotics. No matter how afflictive the different stages of the crisis in your body, strongly withhold the blows of the fight. The victims of cocaine, of morphine, and or the sedatives take a long time in the dark cell of thirst and inertia.

And sex? Take much care in the preservation of your emotional balance. Here, there are many people carrying with them a hell which is disguised as “love.”

If you have some money or some terrestrial possession, do not postpone donations if you are really inclined to make them. Significant humans, who we admired in the world for their ability and power used to perform important deals, very often, when close to us, seem like desperate children since they can no longer use checkbooks.

In the family, be careful with your living will. Culminating sicknesses happen suddenly, and if your paperwork is not ready, you will sustain many humiliations through the courts and notaries.

Above all, do not exaggeratedly attach yourself to your blood ties. Love your wife, your kids, and your family with moderation, sure that one day you will be absent from them and that because of this, they will nearly always act in disaccord with your will although they respect your memory. Do not forget that in the present state of terrestrial education, if some loved ones register your presence beyond the Earth, after the funeral, they will surely sway you into descending to hell, alerting the inopportune return.

If you already possess the treasure of a religious faith, live according to the precepts that you embrace. The moral responsibility of someone who already knows the way but does not balance oneself within it is terrible.

Do the most good possible, without the preoccupation of satisfying everyone. Convince yourself that if you do not experience sympathy towards certain individuals, there are many people who could not stand you without much effort.

For this reason, in any circumstance, maintain your noble smile.

Always work, work incessantly.

The service is the best dissolvent of our anguishes.

Help yourself through the loyal fulfillment of your duties.

About other questions you may have, do not be excessively concerned, since sooner or later death will offer you your visitation card, imposing on you everything that for now I cannot not tell you.

\* \* \*

Text nº 2

**Why not?**

Generous Spiritists visited the large colony of the mental alienated in a work of assistance.

It was a very cold morning.

Here, someone would distribute blankets.

Over there, ladies would distribute coats.

Avelino Penedo, an old preacher of Kardecian principles, very attached to drinks, enters a small pharmacy of the institute, gets a certain quantity of cognac of tar and, as he rubs his fingers, he returns to the intimacy of his companions.

- My friends! – he says – the house looks like ice cream! Who wants a sip?

All present give thanks and refuse it.

Realizing that he was alone, next to the glass that had been served, Avelino shyly approaches one of the patients and asks:

- Do you want, my brother?

- Why not? – the sick responds.

And extending the bony hand in the direction of the glass, he smilingly accentuated in a strange manner:

- Every madman drinks.

\* \* \*

Text nº 3

**Brief Message**

You are entirely right when you affirm that the world seems modified and that we need an immense courage to live within it.

The past fifty years operated a gigantic turnaround in the customs of the Earth. The patriarchic home that we had inherited from the XIX century was transformed into an apartment that hangs from the skyscrapers; the smoky trains is nearly a rare jewel belonging to a museum when compared to the airplane that eliminates distances; the provincial newspaper was substituted by the newspapers made by the large presses; and the homely gatherings disappeared when facing the invasion of the radio, whose programs dominate the world.

The car, the transatlantic, the cinema and the television constitute many other factors for rapid information, altering the people's minds in all climates.

And what about the guarantee for citizens? In nearly all countries, there are laws for the security of the employed and employers, men and women, teenagers and children.

There are rights to strike, to question and remunerated rest.

There are tycoons of the industry and commerce, who accumulate magical riches from one day to the next, as long as they do not fraud the taxes in relation to the monopolies that they direct against economic harmony.

We have workers enjoying an inexplicable impunity, of the destruction of the houses where they work, with the indiscipline protected by legal fundamentals.

There are youngsters supporting the diffusion of levity and lies, without any constraint from the forces that administer the public life.

We are not being pessimistic.

We know that the world remains under the mystical government of the divine rein and we do not ignore the fact that any perturbation is a passing phenomenon, functioning for the readjustment of the very region where the unbalance happens.

With our observations, we simply propose that we recognize that the human creature of our times is freer, and because of this, more distinguished within.

In the large periods of transition, such as the one in which we find ourselves, we are called by the Divine Wisdom to prove our interior maturity and our capacity for auto-guidance.

Hence, the apparent disorder results, where we are compelled to the revelation of individuality itself.

In the collective organization, in the social group, in the work team, or in the domestic sphere, we can see that today's human is obligated to prove oneself for what he or she is, being classified by the means of their own conduct.

The dissensions, the conflicts, the fights and the debates of all kinds give us an impression of chaos, provoking the screaming of the prophets of decadence, and for this reason, the souls that have not armored themselves with faith and that do not sustain their faithfulness to the simple roots of life suffer scary psychic disasters, which situate them in the dark domains of mental alienation.

Craziness grows in all directions.

The hospices are the last frontier for the spiritually sick, in a way that they are found in all the sectors of our time, since the consciences that are lead to auto-examination, attempt to evade themselves, becoming humiliated and frightened.

Because of this, it is believed that the best way not to fall in the hands of psychiatrists is the real adjustment of our personality to the Christian principles that we embrace, since our problem comes from the soul and not the body.

We will not need to discuss.

The current hour on Earth is evidently hurtful, but the tempest of today will cease, just like the ones from yesterday.

Let us take refuge in Christ.

The Lord is our fortress.

If we have enough courage to live Christianity in its purest form, in the condition of solitary carriers of our own crosses, we will be able to valiantly face the crisis and say in a confident smile: - "let's see who can do more."

\* \* \*

XAVIER, Francisco Cândido. *Cartas e Crônicas*. Through the Spirit Brother X. 9. ed. Rio de Janeiro: FEB, 1996, p. 167-169.

**ANEXO 3****Plan for the Elaboration  
of Moral Betterment**

<b>MORAL BETTERMENT PLAN</b>						
<b>VICES/IMPERFECTIONS TO OVERCOME</b>	<b>VIRTUES/QUALITIES TO ACHIEVE</b>	<b>DAILY PLAN OF ACTION</b>		<b>EXECUTION OF THE PLAN</b>		<b>EVALUATION OF THE RESULTS</b>
(order of priority)	(order of priority)	In the fight against vices/imperfections	In the acquisition of virtues / qualities	obstacles	favorable factors	

# ✧ GOSPEL AT HOME ✧

## ORIENTATION FOR THE REALIZATION OF THE GOSPEL AT HOME



**"For where two  
or three come  
together in my  
name, there am  
I with them."**

**Matthew 18:20**

✧The practice of the Gospel at home creates the beneficial habit of evangelical study within the home itself, the ultimate purpose of these gatherings being to awaken and strengthen sentiments of fellowship in the family and among our friends.

✧Through these moments of peace, which unite us more closely, we are offered a more tranquil existence.

✧By generating superior thoughts and sentiments among the family members, it offers the possibility of spiritually cleansing the home, thus permitting easy access for the influence of God's messengers throughout the week.

\*\*\*\*\*

✧After careful thoughts choose a day and time during the week when as many members of the family as possible can be present. This day and time is then kept **RIGOROUSLY** every week, so assuring constant spiritual assistance.

✧Begin with a short spontaneous prayer. Remember that sentiment and sincerity are essentials. Ask for protection for your study, for the presence of the Spiritual Benefactors and help to assimilate the study.

✧It is useful to place a jug water on the table during the study and then distributed this water amongst the participants after the closing prayer

✧Follow the opening prayer with a sequential or random reading from *The Gospel According To Spiritism*, by Allan Kardec. Participants should make brief commentaries about the reading, always seeking the essence of the teachings and applying them to daily life.

✧The meeting will close with a prayer, during which thanks should be offered for the teachings received. Our prayers should include thoughts for our planet, for the varying countries, for hospitals, for particular areas of need that week, any person in need of special help at the moment, world peace, fraternity amongst all men, etc.

✧The meeting should not be suspended because of unexpected visitors, for invitations which may be put off till some other time, or for any futile reason.

✧The meeting should not be less than fifteen minutes and not more than one hour.