

# MEDIUMSHIP COURSE

SAFE GUIDELINES FOR THE DEVELOPMENT AND PRACTICE OF MEDIUMSHIP

Translated by  
Spiritist Alliance  
for Books

THE MEDIUMSHIP COURSE FROM FEB  
INTERNATIONAL SPIRITIST COUNCIL

## PROGRAM 2 - FIRST PART



# Mediumship Course

Safe Guidelines for the Development of Mediumship

## Program 2 - First Part

Translated by:

**Spiritist Alliance for Books**



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Adapted from the original in Portuguese: Curso de Estudo e Educação da Mediunidade (2003) FEB -Federação Espírita Brasileira

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Library of Congress Control Number

Main entry under title:

Mediumship Course – Safe Guidelines for the Development and Practice of Mediumship

1. Religious Philosophy 2. Spiritist Doctrine 3. Christianity

Cover Design: J. Korngold

The **Spiritist Group of New York (SGNY)** is a not-for-profit organization, which has the sole aim to promote and disseminate the Spiritist Doctrine in English, as codified by Allan Kardec. The group was officially established on April 12th, 2001. However, some of its participants have been earnestly fostering the dissemination of the Spiritist Doctrine in the United States and in the United Kingdom for about ten years. As a result, a number of its founders and participating members have founded the **Spiritist Alliance for Books (SAB)**, which is an organization that aims to unite people from all over the world who are willing to volunteer in the effort of translating spiritist books (which were originally written in other languages) into English.

# Presentation

It is with heartfelt happiness that we present to the English speaking public an translation 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 extend our compliments to the team of workers from the Brazilian Spiritist Federation who put this course together.

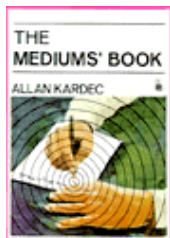
Finally, we would like to express our sincere gratitude to the dedicated and tireless workers who have worked with us in the completion of this translation: Monica Santos, Fabiana dos Anjos, Danny Claudio, Maria Jose Frasier and Daniel Rocha dos Santos. Our heartfelt gratitude to Jesus and the Spirit 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 opportunities 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.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit I

#### In-depth Study and Education of Mediumship

#### 1st Part: Spiritist Postulates: The Mediumship Meetings

#### Class 1: Serious mediumship meetings

#### Specific Objectives

- To understand the mediumship meeting.
- To demonstrate the main characteristics of a serious mediumship meeting.

#### 1. The concept of mediumship meeting

"A meeting is only truly serious when it deals with useful things, while excluding all other things. If those holding the meeting aspire to obtain extraordinary phenomena, for the sake of their curiosity or pastime, there are probably Spirits who produce them, but the others (the serious ones) would distance themselves.

In short, whichever may be the character of a meeting, there will always be Spirits ready to second the tendencies of those who are holding it. In this manner, any serious meeting is distanced from this aim when the instruction is substituted by the fun." (10)

The fact that someone possesses mediumship does not guarantee that instructive messages from the Spirits will be transmitted. "The mediumistic faculty itself is not influenced towards that: it is nothing more than a means of communication." (8)

Even further, "it is not sufficient that an assembly be serious to receive communications of an elevated order. There are people who never laugh and this does not mean that their hearts are pure. The heart is, above all, what attracts the good Spirits. No moral condition excludes spiritual communications; however, those who are in bad conditions communicate with those who are similar to them (...)." (9)

Hence we need to give an explanation: the rescue mediumship meetings (designated to assist suffering Spirits, some having serious perturbations: suicides, homicides, obsessors, etc.) happen in a harmonic ambient despite the evident perturbation of those communicating since the individuals of the mediumistic group are synchronized with goodness, with the spirit of solidarity and fraternity. The medium transmits the pain and the suffering of the Spirit, keeping one's balance while expressing oneself, helping the necessitating discarnate Spirits with good will and confidence.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 1 — Cont. 1

#### 2. Characteristic of a serious mediumship meeting

The main characteristics are:

- a) It seeks useful things, directed towards good; (10), (3)
- b) The participants make an effort to produce an elevated moral influence through a bond with the good Spirits; (9), (5)
- c) Favorable ambient conditions for the manifestation of good Spirits and to the assistance to the suffering; (9), (7)
- d) The entire team must be conscious of the necessity of studying - to better understand the relations between the two planes of life – as well as to tame bad tendencies for the acquisition of moral values; (2), (4)
- e) The mediums possessing ostensible mediumship should educate themselves, avoiding expression in a too loud or low voice, excessive gestures or the use of improper language during manifestations, given the importance of the work at hand; (6)
- f) They are private, never public, especially if they are destined to attend suffering Spirits; (12)
- g) The mediums and all other participants know the objectives of the meeting, and should be prepared for the execution of the mediumistic practice; (1)
- h) It functions in an integrated manner. "A meeting is a collective being, whose qualities and properties are the result of the totality of those of its members, and that may be compared to a bundle of rods or a faggot, the strength of which is in proportion to its homogeneity. If a spirit be struck, so to say, by a thought as we are by a voice, the united thoughts of many persons must necessarily strike him with greater force than the isolated thought of a single individual; but, for all these thoughts to concur to the same end, they must vibrate in unison, their action blending into one; and this cannot occur without serious concentration of thought and purpose on the part of all who are present.
- i) The number of participants should not be excessive since it renders more difficult to achieve the desired homogeneity. There is no absolute limit to this number; however, as the number increases the achievement of mental and fluidic harmony becomes harder. Smaller groups are rather advised; (11), (12)
- j) The assiduity and timeliness are basic conditions of serious meetings. Through them, moral and fluidic connections and harmony with the spiritual plane are established, which are necessary for the realization and continuity of the work. The timeliness and regularity are fundamental since the spiritual benefactors, having their occupations, can guarantee their presence and help in the established days and hours; (13), (17)
- k) Have the knowledge of the Spiritist Doctrine as a base.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 1 — Cont. 2

There are those who allege that for a meeting to be serious, it is not necessary to have the knowledge of Jesus' teachings. This is an erroneous idea, since only through a moral basis, having the Gospel as its fundament, we can have the conditions for developing our psychic potentials with balance and in the benefit of others.

The medium who is moralized through the gospel directives transforms oneself into a good person, apt to employ one's psychic abilities with honor and solemnity, to benefit oneself and others.

In this manner, "mediumship and the Gospel should walk together. It is indispensable that it happens in this way, since the world is subverted by materialism, agitated by selfishness, and poisoned by anti-Christian theories. Humanity continues to suffer and its sufferings will lead to despair if they do not turn back to Christ." (14)

Let us march forward, accomplishing our duties under the blessings of our Master, without giving reason to those who restrict the practice of mediumship simply to the manifestation of the phenomena.

"Those who today satirize mediumship in the name of Christ naturally forget that Jesus was who honored it the most in this world, raising himself to the highest level of aptness and revelation in order to consolidate his eternal doctrine among humans." (18)

On the other hand, the medium needs to know the Spiritist Doctrine through individual and group studies, accomplished alone and in the Spiritist Center, thus manner avoiding becoming a prey to the attacks of Spirits in disharmony with goodness.

"Spiritism offers normative rules for the good exercise of mediumship, becoming a fountain of light and clarification." (16)

The knowledge of the doctrine will permit an analysis of one's own communications, define aim for the development of the faculty, give information on the relationships between the incarnate and discarnate Spirits, help in the prevention of obsessions and indicate how to avoid the tricks put forth by the persecuting and unbalanced Spirits.

"With the Lights of Spiritism, the medium will educate oneself to watch one's own communications and apply his/her faculty for the good of everyone.

The mediumistic tasks require assiduity, promptness, fidelity to Jesus and to Kardec.

The knowledge and the practice of the Gospel and of the Doctrine of the Spirits make the medium understand the mission of love offered by the opportunity of the interchange with the Spiritual Plane." (17)

The responsibility of being a spiritist has never been more important than it is today. The duties of mediums have never been so important.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 1 — Cont. 3

As a result, to support, instruct and guide them is to fulfill the imminent Christian task. The work that they have to fulfill is extremely important, from the most humble to those who can already favor the realization of larger works, since any mediumship work based on the Gospel is valuable." (15)

We therefore understand that while Spiritism enlightens, the Gospel has the mission of illuminating the hearts and minds thirsty for progress.

"The Spirit friends say that: mediumship without the Gospel is a phenomena without love.

Mediumship without the Doctrine is a phenomena without an explanation.

Mediumship with Spiritism, but without the Gospel is an incomplete realization.

Mediumship with the Gospel but without Spiritism is an incomplete realization, as well.

Mediumship with the Gospel and Spiritism is a guaranteed spiritual victory, giving worth to divine talents."

Therefore, the trilogy of "Gospel-Spiritism-Mediumship" is indispensable. (17)

\* \* \*

### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if the answers given to the questions show that there was an understanding of the topic.*

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 1 — Cont. 4

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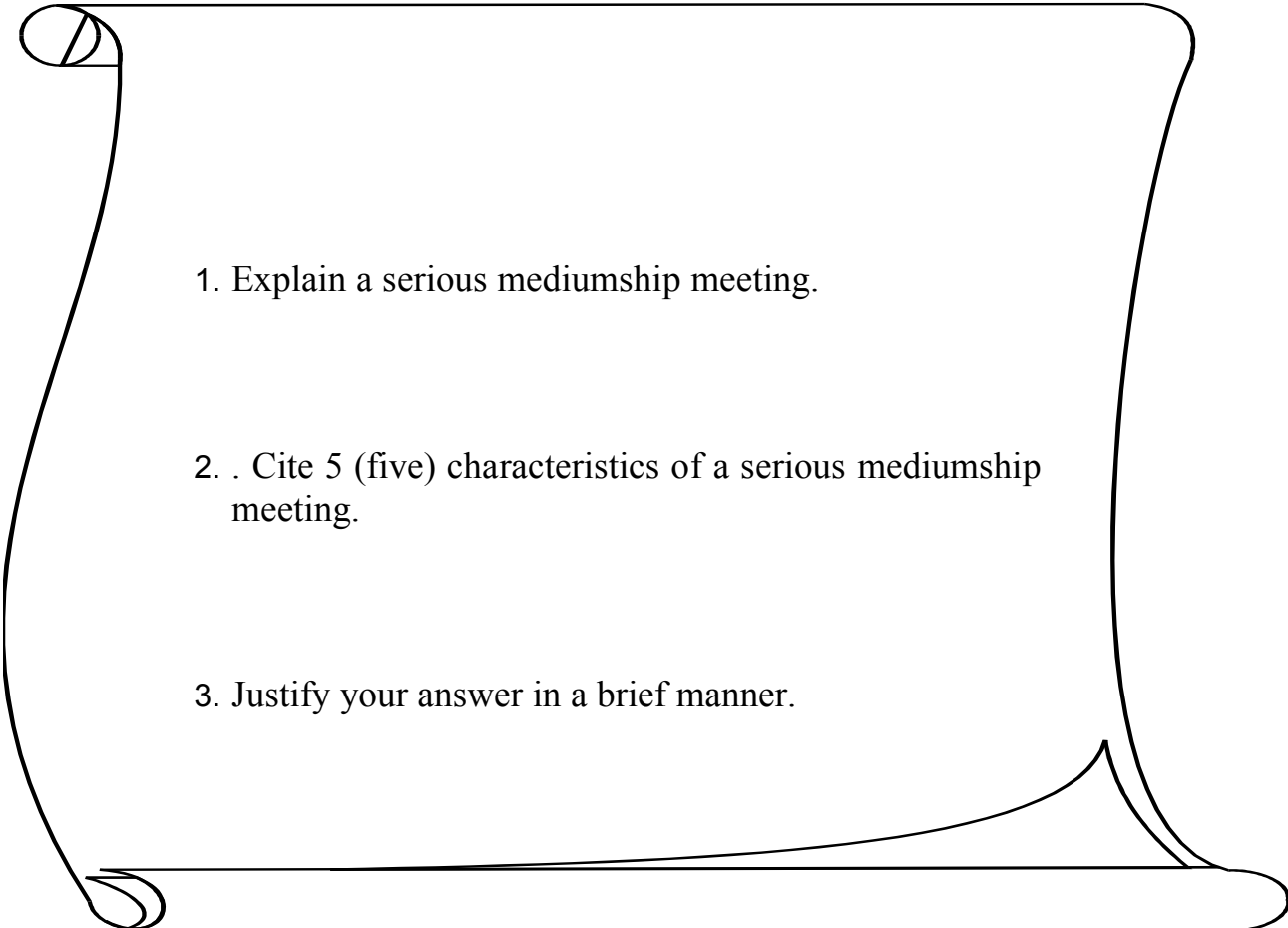
# **STUDY AND EDUCATION OF MEDIUMSHIP**

**Program II — Unit nº 1 — 1st Part — Class 1 — Cont. 6**

## **ANNEX 1**

### **EXERCISES**

Answer the following questions:

- 
1. Explain a serious mediumship meeting.
  2. . Cite 5 (five) characteristics of a serious mediumship meeting.
  3. Justify your answer in a brief manner.

## LET US RAISE OURSELVES

*"Raise yourselves, let us leave this place."*

— Jesus. (John, 14:31.)

*Before leaving for the supreme prayers in the Garden of Olives, Jesus talked to his disciples for a long time, explaining the profound meaning of his exemplification.*

*In accordance with his sublime thoughts, he stated the beautiful invitation included in John's Gospel:*

*"Raise yourselves, let us leave this place."*

*This appeal is highly significant.*

*When raising oneself, the human in the world usually seeks the movement towards easy victories, entering the fight eagerly of supremacy or changing homes, in the expectation of an ephemeral betterment.*

*With Jesus, however, the opposite happened.*

*He raised himself to be dilacerated, soon thereafter, by the act of Judas. He distanced himself from the place that he sought to reach, soon thereafter, flagellation and death.*

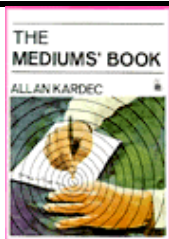
*Naturally, he went to his glorious destiny of reencounter with the Father, but we should distinguish the stages of the voyage...*

*He raised himself and left in search of supreme glory. The stages of the march are imminently educative: - the Gethsemane, the Prison, the Pretory, the Hurtful Path, the Calvary, the Cross constitute very interesting observation points, while today, which presents innumerable Christians expecting the possibility of the voyage over the luxurious cushions of the minimum effort.*





# INTERNATIONAL SPIRITIST COUNCIL



## PROGRAM II

## Unit I

### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: The Mediumship Meetings

**Class 2:** Objectives and nature of the mediumship meetings

### Specific Objectives

- To cite the aims of the mediumship meetings
- To explain what is the nature of the mediumship meetings

### 1. Objective of the mediumship meetings

The main objective of the mediumship meetings is without a doubt to attest to the survival and the individuality of the Spirit after the death of the physical body. The state of happiness or sadness experienced by the discarnate Spirits is equally revealed, depending on the acts committed during the terrestrial existence.

The mediumship meetings represent the opportunity of spiritual interchange between the discarnate and the incarnate Spirits. It is a moment of observation and of practicing mediumship.

In addition to the certitude of the continuation of life, the mediumship meeting also permits us:

- To strengthen our faith in God's compassion and in His justice;
- To obtain clarification as to life in the spiritual plane;
- To collaborate in the helping of suffering Spirits, offering efficient resources in the anti-obsessive and disobsession treatment;
- To receive the help of good and tutoring Spirits: enlightenment, orientation, consolation and cures;
- To communicate with discarnate beings who are dear to us;
- To educate the mediumistic faculties through the interchange with the spiritual plane, through the study and the relationship with incarnate friends; (8)
- The construction of precious affections in the spiritual plane, in this manner, consolidating the bases of cooperation and superior friendship;
- The spiritual progress through the practice of charity and love for one another;
- The preparation for reincarnation or for discarnation, according to the life plane in which the Spirit finds oneself;
- The help to incarnated and discarnate Spirits in the effort to free them from the webs of ignorance and suffering;
- The transmission of edifying clarifications to the reincarnates, proceeding from the instructors that work with Jesus in the redemption of Humanity.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 2 — Cont. 1

#### 2. The nature or genre of the mediumship meetings

The mediumship meetings are classified according to their nature or genre as: frivolous experimental, and instructive. (1)

a) “The *frivolous meetings* are composed of people who only see the fun side of manifestations, who amuse themselves with the frivolities of the inconsiderate Spirits, to whom these meetings please very much since they can enjoy all the freedom to show off in such assemblies. It is in these meetings that banalities of all types are asked, that the prediction of the future is asked to Spirits, that the perspicacity of guessing the ages or what each person has in his/her pocket, of revealing trivial secrets, among thousands of other things of equal importance is put forward to them.” (2)

“Simple common-sense can tell us that the elevated Spirits do not participate in meetings of this type, where the spectators are not any more serious than the actors.” (2)

Another inconvenient of such meetings is to give a beginner in Spiritism a false idea of the Spiritist Doctrine. (7)

b) In the *experimental meetings*, the production of physical manifestations happens (transport, movement of objects, noises, cures and even materializations).

For some people, these meetings offer a spectacle, where curiosity is the dominating sentiment.

“The experimental meetings have particularly the production of physical manifestations as a goal. For many, it is rather a curious than an instructive spectacle. The incredulous leave these meetings rather admired than convinced.” (3)

“(…) Nevertheless, the experiences of this order have a utility that no one can deny, since they are the ones that brought about the discovery of the laws that govern the invisible world and, to many people, constitute of a powerful means of conviction. We still sustain that, by itself, it cannot benefit those initiating in the spiritist science, in the same manner that a simple inspection of a talented mechanism does not render known the mechanics to those who are not familiar with the principles. (...)” (3)

It is appropriate to remember that the experimental meetings were very common in the time of Kardec and following his death. These meetings, when under the orientation of serious and knowledgeable people, would produce excellent results. Just to use as an example, the experiments conducted by William Crookes are unforgettable (see the book: Spiritist Facts).

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 2 — Cont. 2

These days, due to a larger knowledge of the spiritist phenomenology, the predominant mediumship meetings in the Spiritist Centers are more focused on the phenomena of intellectual effects, with a small number of physical effect meetings; even this latter genre, are destitute of that typically experimental character of the past and are rather focused on the assistance to the incarnates and discarnate Spirits.

c) “The instructive meetings show a very diverse character and, because they can deliver true teachings, we will insist more on the conditions that they must satisfy.

First and foremost, they should be serious, upholding the word’s most integral signification.” (4)

The spiritual benefactors come to these meetings to provide orientations and explanations to the incarnate Spirits, as well as to accompany and assist the suffering discarnate Spirits.

“(…) However, it is not enough to evoke good Spirits; as an explicit condition, it is necessary that the helpers are in favorable conditions so that they agree to come. Superior Spirits will not come to assemblies of superficial and inconsiderate humans, just as they would not come when alive.

A meeting is only truly serious when it cogitates useful things, with the exclusion of everything else. If those who form the meeting aspire to obtain extraordinary phenomena as a pastime or for their curiosities, Spirits producing such acts may come, but all other will distance themselves from such gatherings. In simple words, whatever may be the character of the meeting, there will always be Spirits ready to second the tendencies of those who formulate it. In this manner, distance from your objective any serious meeting in which the instruction is substituted by the entertainment. (...)” (4)

The instructive meetings can be focused exclusively to the helping of discarnate Spirits in a certain degree of more or less serious suffering. These meetings happen regularly in Spiritist Centers, representing the opportunity to educate the mediumship faculties, to exercise charity, done in a disinterested and anonymous way.

Other instructive meetings are characterized by the study and education of mediumship. They proportionate a good spiritist basis to those who want to know and enhance their mediumistic faculties.

The spiritist instruction does not only include the moral teachings brought by the Spirits, but is also a study of the facts. It includes the theory of all phenomena, the research on the causes, the verification of what is or isn’t possible. In short, the observation of everything that can contribute to the advance of science. It would be a mistake to believe that the facts are limited to the extraordinary phenomena; that only the things that more strongly

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 2 — Cont. 3

impress the senses are worthy of attention. At each step, they demonstrate to be the result of intelligent communications and in this way people who gather in order to study should not disregard them. These facts, which would be impossible to specify, surge from a number of fortuitous circumstances.

(...)” (5) The instructive meetings show us that “(...) in mediumship, it is indispensable to disregard the look for a false key to inadequate arrangements on Earth, and instead to look for the correct path to our adjustment to superior life.” (9)

We therefore understand that “(...) it is necessary to renew out our concept of a medium so that we do not transform friends of ideals and struggle into oracles and soothsayers, thereby forgetting out duties in our own elevation.” (10)

We should never forget that the mediumship work should be filled with earnestness, humbleness and dedication, since not all mediumship meetings “that deal with spiritual manifestations as its main objective are in good conditions, whether it is to obtain good results or to generate conviction.” (6)

\* \* \*

### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if the responses to the formulated questions reveal that there was an understanding of the subject.*

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 2 — Cont. 4

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# STUDY AND EDUCATION OF MEDIUMSHIP

## Program II — Unit nº 1 — 1st Part — Class 2 — Cont. 5

### ANNEX 1

#### Exercises

1. The main objective of the mediumship meeting is to: \_\_\_\_\_

\_\_\_\_\_

2. Describe three more objectives of a mediumship meeting.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. Complete the citations mentioned below consulting the course's text if necessary.

— “ The \_\_\_\_\_ meetings are composed of people who only see the fun side of manifestations, who amuse themselves with the trivialities of the inconsiderate Spirits.” (Allan Kardec. *The Mediums' Book*. It. 324.)

— “Simple common-sense can tell us that the \_\_\_\_\_ Spirits do not participate in \_\_\_\_\_ meetings (op. cit.).

— “The \_\_\_\_\_ meetings have particularly the production of physical manifestations as a goal.” (Allan Kardec, *The Mediums' Book*. It. 327.)

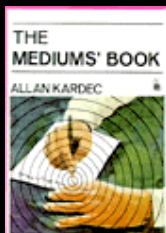
— “The \_\_\_\_\_ meetings are the one that can deliver true teachings” (Allan Kardec, *The Mediums' Book*. It. 327.)

— “A meeting is only truly serious when it cogitates \_\_\_\_\_ things, with the exclusion of everything else. (...) In this manner, distance from your objective any \_\_\_\_\_ meeting in which the instruction is substituted by the \_\_\_\_\_.” (Allan Kardec. *The Mediums' Book*. It. 327.)





# INTERNATIONAL SPIRITIST COUNCIL



## PROGRAM II

## Unit I

### In-depth Study and Education of Mediumship

#### 1st Part: Spiritist Postulates: The Mediumship Meetings

#### Class 3: Classification and Objectives

### Specific Objectives

- To list the main types of mediumship meetings that exists at the Spiritist Center and their objectives.
- To list the basic organization conditions of each meetings.

The Spiritist that wishes to participate in the mediumship meetings at the Spiritist Center needs to have knowledge about the Doctrine through specific courses about mediumistic education.

Such courses must provide conditions to the student of mediumship to:

- acquire theoretical knowledge of mediumship;
- practice the mediumistic faculty in a well-balanced way.

The courses to prepare the candidate to the mediumship practice need to be naturally based on the concepts of Spiritist Doctrine and the Gospel of Jesus. Find below the main characteristics of mediumistic meetings, including the ones that take part of the preparation courses of the participants in the mediumship groups.

### 1. Courses and Mediumship Education

The preparation courses of Spiritists that will work in the mediumship groups must be based on two basic principles:

- doctrinal knowledge, based on spiritist books, codified by Allan Kardec, and on the complementary books written by authors that are faithful to the orientation included in the codification of Spiritism;
- Spiritist behavior, according to Jesus's orientation, included in the Gospel.

Their instructions rely on Kardec and Jesus, understanding that the mediumship practice without doctrinal orientation does not reach the objectives of this kind of courses. (2)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1st Part — Class 3 — Cont. 1

During such courses, it is very important to transmit the idea that the mediumship is one of the resources of spiritual progress provided by God to the human being. Thus, "the main objective of the medium, as well as of Spiritists in general, is perfection, spiritual plenitude, which explains the relevance of the efforts for moral reform, to become an instrument of peace and equilibrium of the Lord's Spirits. (2)

In operational terms, the courses and the mediumship education must be divided into at least two study programs, according to different levels of learning: introductory and advanced.

#### 1.1. Beginning or Basic Program

The priority of this course is to transmit spiritist knowledge about mediumship. The course program is more theoretical in order to build the doctrinal concepts. However, the mediumship practice cannot be forgotten, but that does not mean we are encouraging the mediumistic manifestation of the Spirits.

The practice of this basic course aims to provide conditions to develop mediumship in a balanced and disciplined way.

The practice represents moments where the participant learns how to tune in with the spiritual benefactors by means of prayers, mental irradiation, psychic harmonization and mediumistic perception.

Those exercises accomplished in elevated levels of vibration, supported by music and images (videos) compatible to their nature, conduct the participants to a state of general comfort/well-being, without favoring the mediumistic manifestation of the Spirits.

#### 1.2. Advanced Program

This course proposes a deep study of mediumship and the need for a moral and ethical formation of the spiritist medium, which is extremely important.

Its program needs to foresee a theoretical study of the mediumship and a practice, characterized by the mediumistic manifestation of the Spirits.

The practice will occupy most part of the time so that the beginner medium has the opportunity to be guided with safety, in terms of education of his/her mediumistic faculty.

The courses of mediumship, especially the basic one, must be more dynamic, favoring the participation of all. It is important that the study meetings do not turn into lectures about mediumship, even if, every now and then, it may become necessary a longer explanation.

# STUDY AND EDUCATION OF MEDIUMSHIP

## Program II—Unit 1 —1st Part —Class 3 — Cont. 2

The criteria to establish the number of participants per course or meetings are related to the availability of the Spiritist Center. However, it is important to consider that groups with too many participants hinder the participation of the students and turn the learning difficult.

### 2. Mediumship Meeting

We can list the following:

Of mediumistic practice | designed to beginner mediums, who have already attended spiritist study and mediumship education;

Of disobsession | designed to mediums and more experienced collaborators in the interchange with Spirits;

Of spiritual assistance | designed to general audience:

a) public doctrinal dissertation;

b) pass;

c) fraternal assistance;

d) mental irradiation;

Of physical effects | special meeting, of great complexity, that demands great responsibility from its participants.

#### 2.1. Mediumship practice meeting

**Objectives:** It is a private meeting, designed to develop the mediumistic faculty. It is also called mediumistic development meeting.

The meeting will have a leader and its respective auxiliaries. It must count on, likewise, with the participation of mediums with more experience, besides those ones in process of development of mediumship practice.

It occurs in these meetings the manifestation of needy Spirits and, eventually, of enlightened Spirits.

The more indicated people to talk with the Spirits are the leader and the participants s/he chooses to do so.

The other participants assist with the passes, and sustain the harmony of the meeting, through prayers and concentration of thought.

The time designated to the meetings should not exceed an hour and a half, split into:

— introductory study for about 15 to 30 minutes;

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1st Part — Class 3 — Cont. 3

— Mediumship practice and meeting evaluation - 60 minutes.

#### 2.2. Disobsession Meeting

**Objectives:** It is a private meeting to help and to clarify the incarnate and discarnate Spirits that are involved in an obsessive process.

The Spirit André Luiz explains:

"No Spiritist Institution can, in short, ignore such indispensable work for the hygiene, harmony, assistance or restoration of the human mind, providing adequate enlightenment, be it to the suffering discarnate or the incarnate Spirits lacking inner education, and who suffer the depressing action, although sometimes involuntary, of the discarnate.

Each Spiritist Center must possess and maintain a team of workers of disobsession, at least for its own defense and preservation, in order to assist the victims of spiritual disorientation that roam the doors of the center." (4)

The team must be formed by experts: leader, mediums and the other auxiliaries.

It is not recommended the presence in this mediumship meeting of people under treatment.

Some spiritist institutions divide the work of disobsession into three stages. In the first one, it is allowed the presence of the obsessed or needy person to listen to a brief doctrinal explanation (about 10 to 15 minutes), generally about moral content. In the second stage, the pass is applied and magnetized water is offered to the assisted persons. In the last stage, after the removal of the needy incarnate Spirit, it occurs the disobsession meeting strictly speaking and the taking care of the obsessed persons or of the suffering discarnate Spirit connected with the obsessed ones. This stage can be concluded with the mental irradiation designated to all people involved in the obsessive process.

The speaking and/or seeing mediums and the pass-givers are predominant in these meetings. The pass-givers support the mediums during and after the communication.

The number of participants is smaller than the usual in the mediumship practice meeting: around 14 people, each one occupying a specific function.

#### 2.3. Spiritual Assistance Meeting

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1st Part — Class 3 — Cont. 4

**Objectives:** It is a public meeting designated to the explanation of Spiritism in the light of Gospel, to the application of passes, to fraternal assistance and to mental irradiation.

It is a specific mediumship meeting, in which their workers are under superior spiritual influence.

It may be considered that, when the incarnate person puts himself/herself as an instrument of help to the spiritual benefactors, be it by the enlightening lecture, by fluidic donation, or by the fraternal assistance through the dialogue or mental irradiation to needy people, s/he is acting as a medium.

#### **a) Public Doctrinal Lecture**

It is a lecture about doctrinal themes, in the light of the Gospel, planned and performed according to a program and schedule previously established.

The public lecture will have a leader to coordinate the work and the guest speaker. It will count on the presence of an auxiliary person to say the prayer (opening and closing) or a preparatory reading. Some spiritist institutions replace the introductory reading with projections of sound images that favor the inner harmonization.

#### **b) Passes**

Many Spiritist Centers apply the passes after the lecture. Other institutions prefer to apply them in specific days and time such as after the fraternal assistance. Of course, this decision concerns to the Spiritist Center.

#### **c) Fraternal assistance**

It refers to the welcoming of people that arrive at the Spiritist Center, offering enlightenment and a fraternal conversation.

Enlightenment is strictly about spiritist and moral themes.

#### **d) Mental Irradiation**

Some Spiritist Centers develop the work of mental irradiation to needy people in specific days and times. It may happen at the same time of the public lecture or the fraternal assistance, in a room specially designated to this objective. Other Spiritist Centers prefer that the meeting of irradiation happen in a different day from the lecture or fraternal assistance, to allow the presence of the needy incarnate in the room where the mental irradiation takes place.

### **2.4. Physical Manifestation Meeting**

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1st Part — Class 3 — Cont. 5

"(...) It is a work of high responsibility; therefore, besides demanding all possibilities from the medium, it needs to mobilize all the elements of cooperation from the incarnate fellows, present at the meetings. (...)

However, it is unusual to find incarnate fellows that wish to develop the spiritual conditions that this kind of work requires. For that very reason, because of the uncertainty of an efficient collaboration, the meeting sessions of materialization are held with great risk to the mediumistic organization and require a large number of workers from our plane." (3)

At the meetings of physical manifestations there is a big fluidic movement (energy), especially of ectoplasm.

"We give the term physical manifestations to those phenomena which impress our senses, such as the production of sounds, and the movement and displacement of solid bodies. "(1)

The meetings of physical manifestations are rare nowadays.



### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if, at the end of the class, the participants answer the following questions correctly.*

*Note: If necessary, develop the subject in two meetings.*

## STUDY AND EDUCATION OF MEDIUMSHIP

Program II — Unit 1 — 1<sup>st</sup> Part — Class 3 — Cont. 6

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# STUDY AND EDUCATION OF MEDIUMSHIP

## Program II — Unit-1 — 1st Part — Class 3 — Cont. 7

### APPENDIX 1

#### Exercises

Write the objectives of the following types of mediumship meeting:

1. Spiritist Study and Mediumship Education

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2. Mediumship Practice Meeting.

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3. Disobsession Meeting.

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4. Spiritual Assistance Meeting.

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5. Physical Manifestation Meeting.

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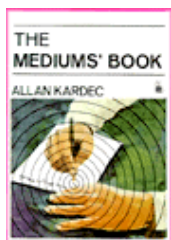
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# INTERNATIONAL SPIRITIST COUNCIL



## PROGRAM II

## Unit I

### In-depth Study and Education of Mediumship

#### 1st Part: Spiritist Postulates: The Mediumship Meetings

#### Class 4: The role of the incarnate participants

### Specific Objectives

- To explain the role of the incarnate participants in a mediumship meeting.
- To explain how the mediums should behave in a mediumship meeting

### 1. The role of the incarnate participants in a mediumship meeting.

The team of incarnate participants that composes the mediumship group is usually formed by the following people:

- ⇒ director of the meeting and his/her substitutes;
- ⇒ counselors (conversation)
- ⇒ trance medium, psychography, seeing, hearing mediums, etc;
- ⇒ supporting team (pass-givers and the responsible for the irradiations and for maintaining the mental concentration)

The selection of people that will be part of a mediumship group must be done carefully, always considering the objectives of the meeting.

#### 1.1 Director or coordinator of the mediumistic meeting.

The director of the mediumship meeting must be someone who already exerts a certain leadership over the group.

"It is necessary to never forget that such condition does not give to anyone dictatorial or arbitrary powers over the group. On the other hand, the leader or director will have to exert a certain portion of authority, agreed by general consensus, in order to discipline and harmonize the group. To lead is to coordinate efforts, not to impose conditions. (...) In a spiritist group, everybody has the same importance." (3)

The director of the meeting also occupies the position of a counselor. "The counselor is the person in charge of talking with the discarnate Spirits that need help and enlightenment. "(5) The Spirit André Luiz designates the counselor by the name of instructive medium. (15

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1<sup>st</sup> Part — Class 4 — Cont. 1

Besides the leadership capacity, is it necessary that the meeting coordinator has or makes effort to have the following qualities?

#### **a) Moral and spiritist doctrinal knowledge**

"His/her doctrinal education is extremely important. S/He will never be able to do a good job, without deep knowledge of the postulates of Spiritism. Among the Spirits that are brought to enlightenment there are very intelligent argumentators, well prepared and with experience in different techniques of arguing, talented with excellent dialectics. It doesn't mean that every counselor needs to be a genius, with a great intellectual capacity and impeccable philosophical education. The conversation with the maladjusted Spirits cannot be a cold academic debate. (...) Here the confrontation is not of intelligences, not even of cultures: it is of hearts, of feelings. The doctrinaire knowledge becomes important as support basis (...)" (6)

#### **b) Morality**

By the constant effort of fighting against vices or bad tendencies, it is possible to develop a plan to achieve the inner reform that will give to him/her the necessary moral authority to be successful in the work.

The moral authority is really important, but who among us, the incarnate Spirits, still in Homeric fighting against millennial imperfections, is able to arrogate an attitude of moral superiority over the more disorientated fellows of the darkness?" (7)

Therefore, the director must do his/her best "to be thoughtful, calm and comprehensive when dealing with the incarnate and discarnate patients, joining humbleness and energy, as well as respect and discipline in the accomplishment of his/her own tasks. Only the "forge" of good example molds the moral authority." (9)

#### **c) To tune in with the Spiritual World**

The director of the mediumship meeting must not forget that the Superior Spiritual World expects him/her to provide the fundamental support to work so that the mediumistic interchange happens in a calm atmosphere. Then it is necessary:

- "Direction and discernment.
- Goodness and energy." (13)

#### **d) Emotional and affective equilibrium when leading the meeting**

- "Understand that his/her function before mediums and visitors to the group are like those of the head of the family, in the institution of the home.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1<sup>st</sup> Part — Class 4 — Cont. 2

- Authority based on example.
- Habit of study and prayer.
- Dignity and respect to all.
- Display of affection without extending privileges.
- Mildness yet also firmness.
- Sincerity and understanding.
- Constructive conversation." (14)

#### **e) To know how to handle conflicts and to understand the individual characteristics of the group members**

"Cultivate a tactful psychological approach in order to avoid violent actions or harsh words, avoiding systematic kindness though, which may anesthetize the mind without renewing it. They must be firmly convinced that it is essential to couple reason and genuine sentiment, compassion and logic, so that the verbal assistance may obtain or achieve its optimal, ultimate result." (15)

"Carefully study the cases of obsession that are presented to the team of trance mediums, aiming at identifying those which may need to be treated in the field of psychiatry, so that the adequate and proper medical assistance may be sought out." (14)

The director must pay close attention to the intuitions s/he may receive, so as to be able to register accurately the suggestions received from the Spiritual Benefactors who are directing the meeting. (15)

One or two assistants may substitute the director in case of any impediment and, likewise, assume the work of counseling the ill Spirits.

#### **1.2 Instructive mediums or counselors**

"In the work team the counselor mediums remain under the direction and inspiration of the Spiritual Benefactors who are the ones who coordinate the rescue or assistance of the suffering discarnate Spirits." (15)

Without a doubt these fellow workers have one of the most important tasks of the meeting. (15)

Like the meeting director, they must have a good spiritist and moral education, make efforts to promote the moral reform, allowing oneself to achieve the proper respect to the entities one talk with.

#### **1.3 Mediums**

Apart from the type or level of mediumship, the medium must:

- a) Before being part of a mediumship group "initially attend, for a certain period, the meeting of Doctrinal Study and those of Spiritual Assistance. If s/he is in an obsessive process, attend firstly, besides the meetings above, the meetings of disobsession, planned by the Spiritist Center;"(2)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1<sup>st</sup> Part — Class 4 — Cont. 3

b) To be oriented to "control the mediumistic manifestations s/he transmits by repressing, as much as possible, the anxious breath, the moaning, yelling, twisting, beating feet and hands or any other violent gestures. The medium will always be directly responsible for the message s/he transmits." (11)

c) "To avoid the assumption that s/he has responsibilities or missions of large transcendence, by recognizing her/himself as a humble bearer of common tasks, although serious and important ones, like those of any other person."

The worker of Christ is always a servant, and a servant of love." (10)

d) "To silence at any desire of personal evidence when producing this or that phenomenon" (10)

e) "Even indirectly, do not take material advantage of the production s/he obtains.

There is no sanctifying service in the mediumship linked to inferior interests." (12)

f) "To extinguish obstacles, concerns and negative impressions which relate to the mediumistic interchange, that are, a matter of vigilant consciousness or of sonambule unconsciousness during the trance, the useless fears and sick susceptibility, guiding her/himself by rational faith and by the dedication to his/her fellows.

S/He who sets out to progress in goodness must forget every cause of perturbation." (12)

"Even if it comes from well-meaning groups, s/he must refuse the toxic of flattery. In the track of pride, ruin follows." (12)

"To escape from the risks that threaten mediumship, like ambition, absence of self criticism, lack of perseverance in good and vanity, to which one finds oneself invulnerable."

The medium carries with her/himself his/her biggest enemies." (12)

To be advised about the impropriety of communicating with the spirit of a relative or a friend, during the meetings. They may not be ready to communicate, be it by lack of permission, be it by inherent difficulties to the proper communication process. (1)

To be oriented to not practice mediumistic activity outside the Spiritist Center which s/he is connected with, especially during the initial stages of development.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1st Part — Class 4 — Cont. 4

#### 1.4. Supporting Team

It is generally formed by collaborators that do not have ostensive mediumship. They contribute in an essential way to the good progress of the meeting, through the maintenance of a mental and fluidic current. In that way, they send out good thoughts and irradiate elevated feelings that are favorable to the creation of an adequate fluidic atmosphere to mediumistic communication.

It is also designated supporting team because, besides the fluidic-mental donation it provides, it favors the mediumistic manifestations of suffering spirits, helping them in the spiritual recovery.

Such participants deserve attention and care, like any others that join the group. They must obey the same discipline and participate in the same doctrinal learning and pay the same careful observation that each one of the group is submitted to, because, even if it is not manifestly shown, they also bring to the group their contribution."(8)

The pass-givers integrate the supporting team, which during the meeting must remain alert to an eventual request for helping the trance mediums and the suffering Spirits through the fluidic donation or pass, with directness and dedication, vigilance and spontaneity. (16)

"The pass-givers will plan for themselves the advisable subjects in terms of food and training, in order to fully attend the organized work for the group in its welfare edification. It should also be understood that the counselor mediums, if necessary, will also accumulate the functions of pass-givers, but not the trance mediums, in order to avoid being influenced by ill Spirits." (16)

The incarnate Spirits of a group are only its visible part. Certainly, their roles are important, but nothing compares to the complexity of the work which is in progress in the other side of life, among the discarnate Spirits. It is there that the most critical and delicate part of the distributed responsibilities to any mediumistic group is done, from the careful planning of tasks to their realization in the physical plane, in the right time. (...)" (4)



### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if, at the end of the course, the participants, when presenting a summary about the roles of the participants of a mediumistic group, reveal a good understanding about the subjects*

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 1 — 1st Part — Class 4 — Cont. 5

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# STUDY AND EDUCATION OF MEDIUMSHIP

## Program II — Unit 1 — 1st Part — Class 4 — Cont. 6

### ANNEX 1

#### Summary

Suggestion for writing the summary:

- a) Ask the participants to get into groups;
- b) Give each group the task of making a summary of the role of one of the categories of the participants of the mediumistic groups. For example: Group 1 will make a summary of the role of the director; Group 2 will summarize the role of the mediums; and Group 3, the role of the supporting team.

1. The director or coordinator of a mediumistic group must make efforts to acquire the following qualities:

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2. The role of the medium in the mediumistic meeting is:

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3. The supporting team of a mediumistic meeting is formed by collaborators that develop the following tasks:

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## WORK

“But Jesus answered them, My Father works hitherto, and so do I” – (John, 5:17.)

*We observe unsatisfied and complaining people everywhere. Almost all of them ask for help. However, very few assimilate the trials that were given to them. The majority rebel against their kind of work. Those who work cleaning the streets wish to work with business, and those who work in the countryside would like to work in the city.*

*However, the problem is not a matter of this or that kind of job, but the understanding of the given opportunity. In general terms, complaints in this sense are linked to an unconscious laziness. It is the innate wish to preserve what is useless and bad from the failures of an obscure past. But Jesus came to free ourselves from “dying in error”. He brought us the blessing of work that is the incessant movement of life.*

*In order to honor our efforts, Jesus mentioned His Father, who does not stop serving in His eternal work of love and wisdom, and also His own task, which is fulfilled by the imperishable dedication to mankind.*

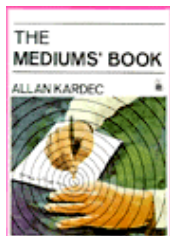
*Therefore, when feeling tired, remember that Jesus is working. We started our humble work yesterday but the Master, for how long has He been making an effort for us?*

\* \* \*

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# INTERNATIONAL SPIRITIST COUNCIL



## PROGRAM II

## Unit I

### In-depth Study and Education of Mediumship

#### 1st Part: Spiritist Postulates: The Mediumship Meetings

#### Class 5: The Discarnate Participants

### Specific Objectives

- To present the characteristics that identify if the communicant Spirit is a suffering or an enlightened Spirit.

“Every time that a group of people congregates for a meeting of mediumistic nature, a corresponding group of spirits approaches. We all have, in the spiritual world, companions, friends and guides, as well as disaffections/enemies and potential or in activity obsessors. We have to learn how to work with both groups.” (3)

In this manner, it is important to acknowledge who are the Spirits that attend a mediumship meeting.

### 1. Spirits that attend the mediumship meeting

We can classify them in two groups: the suffering spirits and the spiritual benefactors.

In every mediumship meeting, “there are always present Spirits that we could refer to as *habitual participants*, without the intention of referring to those who are everywhere and that interfere in every affair. The habitual participants are, either protecting Spirits, or those who are more frequently questioned.” (1)

Let us study a little more about each of these two groups.

#### 1.1 Suffering Spirits

They represent a vast category of Spirits that have access to the mediumship groups. There are those who attend the meeting of their own volition and those that are taken to the meeting by the spiritual benefactors.

Among those who attend the meeting spontaneously there are:

- a) Those thirsty for enlightenment and assistance;
- b) The usual companions of the incarnate Spirits (enlightened or not);
- c) Those that temporarily attune with some group participant. They can be good or bad Spirits;
- d) Those that try “to disturb or to make it difficult for the mediumistic task of assistance and spiritual enlightenment to happen, because they are adversaries of the good, in a general way, or of the participants or patients, in particular.” (6)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 5 — Cont. 1

In the serious mediumistic meeting, there is a spiritual team responsible for the order, the development of the activities and the protection to the incarnate Spirits. Whatever “the degree of evolvment or motive that brought the Spirit is, the Spirit will be accepted in our mediumship meeting, for, if its presence was permitted, it is because there is a spiritual connection between us and the Spirit, there is a fraternal service to be accomplished.” (7)

It is important to emphasize that the mediumistic interchange accomplished in a serious meeting is not ad-lib fact: there exist a total planning of the activities and guidance for the suffering Spirits that will be assisted. The spiritual benefactors are always the ones responsible for this work.

#### 1.2 Enlightened Spirits

It is thus classified the spiritual director and all the participants of its team, as well as the guides that in general assist, direct or indirectly, the discarnate and the incarnate Spirits.

The Spirits tell us that in the organization of a mediumistic group, all the incarnate participants are known by the leading spiritual team (see: *Memórias de um Suicida*, psychography of Yvonne A. Pereira, in External Relationships). For instance, the mediums have their spiritual records examined. (4)

“From that, one realizes that our groups and our mediums are meticulously examined and filed in the organizations of the Spiritual world. It is noteworthy to add that similar registers — obviously to attend other objectives — also exist in the inferior planes. (4)

As to the spiritual benefactors, “the responsibilities of these invisible friends and their required qualifications are immense, regarding the tasks they accomplish next to us. We could say that each group has the guides and protectors it deserves. If the group is pledged in serving without any particular interest, according to the Gospel of the Christ, supported by the Spiritist Doctrine, and willing to love unconditionally, it will have a corresponding team of discarnate companions of the most evolved spiritual degree, true technicians of the science of the soul.” (5)

“The work of these friends is quiet and calm. Competence usually goes unnoticed because it seems quite easy to accomplish something that we know how to do well. When we see a highly qualified laborer in its specialty, or a well-trained sportsman, we experience the pleasure of contemplating the gestures well performed.

However, let us not overlook, the long periods of training, the study, the renouncement, and the tiring and prolonged hours of monotonous work, of repetition and correction, they have to dedicate.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 5 — Cont. 2

The companions that assist us are like this. Quite often, they present themselves utilizing unknown names, they speak with simplicity, are calm, avoid to dictate orders, and do not impose conditions. They prefer to teach by the example, talking about the nature of the work, in face of the work itself. They are modest and humble, but they are enveloped by authority. They are tender, but firm, loyal and frank. They advise, they suggest, they recommend and they set aside, to observe. They correct, they rectify and they stimulate. Their presence is constant, throughout years and years of devotion. Emotionally connected to us, sometimes from previous reincarnations, they bring the anonymous assistance that we need in order to move one step forward. They return to give us a helping hand, so that we, in our turn, can also help those who have fallen throughout the way. They inspire us through intuition, and follow us even in our material tasks. They are, however, extremely careful, in order to not intervene in the mechanisms of our free-will. (5).

Some of our spiritual guides are true specialists, due to the work they accomplish in the mediumistic group. Let us mention two excerpts from the books of André Luiz.

The first one refers to the spiritual preparation of the place where the mediumship meeting will be carried through. André Luiz informs us:

“The organization of an experimental meeting with lofty spiritual purposes is not an easy thing. When we encounter incarnate individuals who are devoted and serious about the job at hand and whose minds are not occupied with petty worries, we are able to mobilize enormous amounts of resources in order for the outcome to be fruitful.” (11)

During the meetings of assistance to suffering spirits, the discarnate workers realize services aiming to the preservation and vigilance of the ambiance. They partition the room with magnetic energies, putting up protection barriers to limit the access of the suffering spirits, so that they cannot reach the incarnates with their unhealthy vibrations. The air is also magnetized or ionized. (12)

“The ionization is, so to say, a process of electrification of the ambiance. Its objective is to make it possible the combination of resources for the electric and magnetic effects.” (8) The ionization makes the asepsis of the air, ridding it from impurities.

The place of the meeting is also isolated by the magnetic action of the workers, (8) and by the presence of dedicated spiritual vigilantes that are spread throughout the physical building. (13)

The second one refers to the spiritual workers that apply passes on the suffering spirits and on the participants of the mediumship meeting. André Luiz calls them *the technicians of the magnetic assistance*. (9)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 5 — Cont. 3

They are workers who possess especial aptitudes to the accomplishment of the task. “In the accomplishment of the task they are in charge of, good will is not the only requirement they need (...). It is also required that they possess certain qualities of a superior order as well as specialized knowledge. The worker of goodness, even when discarnate, cannot dedicate himself/herself to such a task if s/he has not been able to maintain a continuously superior mental attitude, which is indispensable to the exteriorization of radiant faculties.” (10)

In this manner, “Mediumship dedicated to the service of goodness, (...) becomes a docile instrument to the natural communications, enriched with wisdom, and under the guidance of the spiritual benefactors that will select those that must and can communicate. This will lead to the moral progress of the communicant spirit as well as that of the medium and those present in the meeting. This is the elevated aim of the mediumship work and not to attend the frivolities, passions, or even serious but inopportune questions.” (2)



### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if the participants, upon presenting the summary of the position assumed by the communicating Spirits, show that there was an understanding of the topic.*

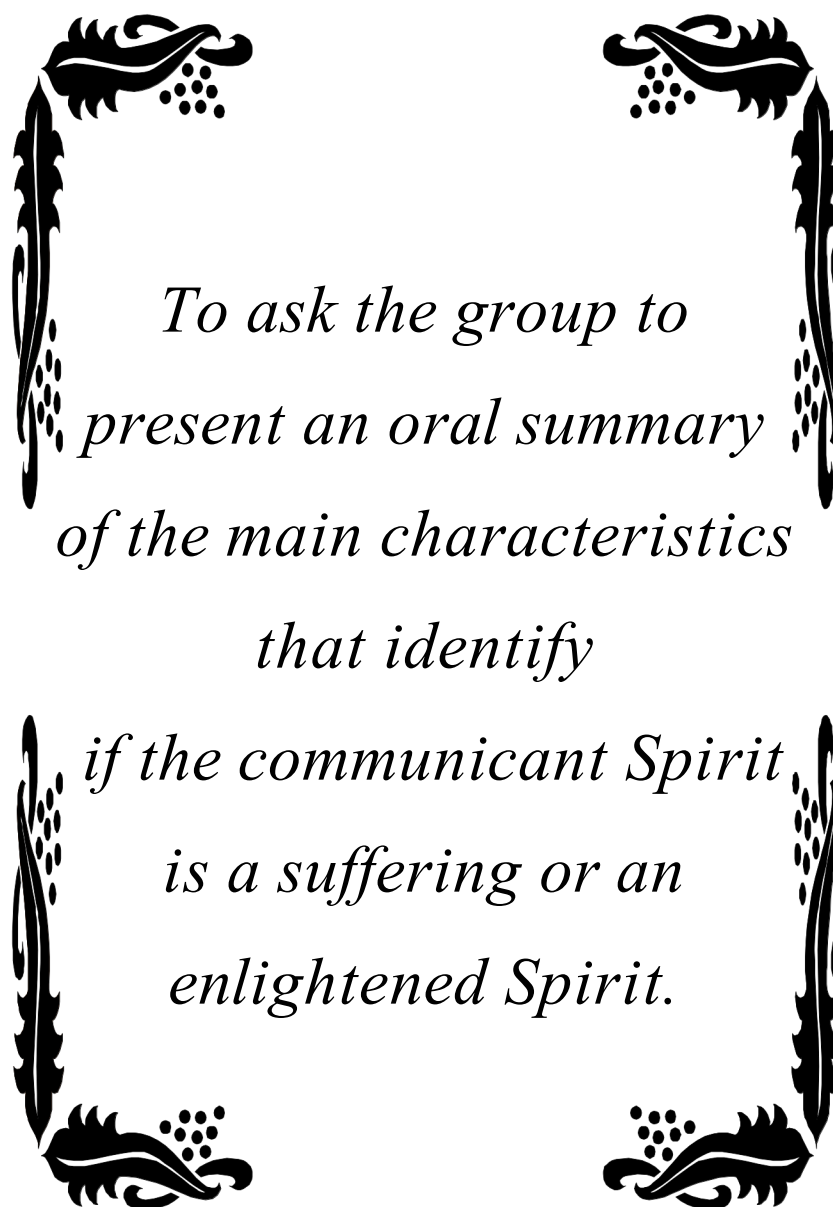
## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 5 — Cont. 4

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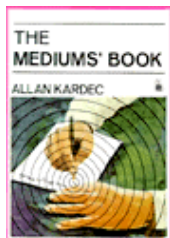
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ANNEX 1





## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit I

#### In-depth Study and Education of Mediumship

#### 1st Part: Spiritist Postulates: The Mediumship Meetings

#### Class 6: Conditions to the functioning of the meeting

#### Specific Objectives

- To analyze and to correlate the necessary conditions to the functioning of the mediumship group.

The conditions of functioning of a mediumship meeting deserve to be analyzed in at least three basic aspects:

- ⇒ The general conditions of functioning.
- ⇒ The physical structure (local, furniture, equipment).
- ⇒ The stages of accomplishment of the mediumship session.

#### 1. General conditions of functioning of a mediumship meeting

- a) It is important that the **privacy** of the meeting be maintained. The team of workers should be composed of people who possess sufficient theoretical, evangelical, moral, and specific knowledge about mediumship;
- b) It is necessary to establish **time**, **duration** and **frequency** of the meetings. Once determined, the established schedule should be rigorously followed. (4), (5)

It is not justifiable to delay the start of the meeting to wait the arrival of one of the members, because the spiritual team is already present and they do not come late. Moreover, the performance of the incarnate team needs to be accomplished as a group. The latecomers should not be accepted, because besides having missed the initial preparation, they could also interfere with the concentration of the other members, due to the noise and movement in the room.

It is advisable that all the participants of the team arrive early, before the beginning of the meeting. (5)

The total duration of the meeting should be of approximately 2 hours: from the opening prayer, study, irradiations, messages of the mentor, communication of the suffering spirits, closing prayer, to the assessment of the meeting. (4) It is not recommended more than 1 hour for the mediumship practice. (4)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 6 — Cont. 1

The frequency or number of meetings is usually once a week. If the team is the same, they can meet up to twice a week. It is important to remember that the trance represents an alteration of the conscience; therefore, it should not be provoked with much frequency, in order not to cause consuming physical and psychical energy of the mediums.

- c) **The number of participants** of the mediumistic team should not exceed 25, with a minimum of 6 participants. (6)

This question of number, however, is relative. The more important requirement is that the group be composed of people who have sympathy for one another, that are pursuing the same superior objectives, that desire to instruct themselves and that are willing to the continuous task of service. However, it is important to notice that the excessive number of participants in a mediumship meeting may affect the achievement of the necessary homogeneity to the success of the work. (1), (2), (3)

d) **Assiduity and Renovation** of the team. These two aspects should be carefully observed. The frequent work of assimilation of fluids developed by the incarnate individuals, under spiritual orientation, may have its results compromised if a frequent renewal of the members of the team occurs. Even counting with the goodwill of the Spirits, that will try to suppress the difficulties, it can become a problem of difficult solution. (3), (5)

It is necessary that at least a nucleus of older members remains compact and constitutes the invariable majority (3)

This question of people in the group needs to be examined with care and common sense: neither opening excessively the doors of the group, allowing "a come and go of people," nor blocking or making it difficult the entrance of new workers. (9)

The ideal is to favor, from time to time, the entrance of new participants. In any case, it must always be analyzed case by case, remembering that for every rule there is always an exception. The mediumship work is a resource of spiritual improvement, therefore we should not hinder the mediumistic exercise making difficult the entrance of new members in the group.

If the participants do not remain much time in the group, it is pivotal to analyze the reasons why this is happening. Something may be out of control and need to be readjusted. Perhaps there are rivalries in the group, authoritarianism, accented indiscipline, etc. "That which guarantees the stability of a good mediumistic group (...) is the physical, psychical and emotional balance of those who are part of it." (10)

## 2. The place of the mediumship meeting

In order for the mediumship meeting to be successful, it is important that some aspects related to its physical structure be observed, such as the ones related below.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 6 — Cont. 2

- a) **The place** of the meeting should be preserved of constant movement, or noises, in order to favor *calm*, meditation, *concentration*, *trance*, and the *mediumistic interchange*.

The ideal is that the mediumship meeting be carried through in the Spiritist Center. Whenever possible, meetings in private homes should be avoided, because not always the family environment is the most favorable for the manifestations of the Spirits.

“The Spiritist Center is the ideal place because in there the spiritual benefactors place their instruments of assistance, and of emergency. In there we find zealous Entities that position themselves to defend the place; we find diligent specialized workers that come to the meeting fully prepared. If on Earth (...) preventive measures are taken to safeguard the accomplishment of the meeting, it is understandable that in the Spiritual World the preparations deserve a much more specialized treatment.” (7)

- b) The **room** destined to the meetings must be carefully chosen. It is advisable that it be “(...) sufficiently ample and aired in order to accommodate well all the participants. It should be isolated, as much as possible, from the other dependences of the building. (...)” (10). The room should not have telephones that could ring suddenly, provoking shocks and disturbances to those who are in state of concentration. It should be, whenever possible preserved of noises from the traffic or shouts from the street, TV sounds or radios from the neighborhood. (11)
- c) The **furniture** — table and chairs are sufficient. Avoid the use of any chair that may be conducive to sleep, as well as those that lack a back support as in the case of uncomfortable stools. Mats, jars, pictures, or other ornaments should be avoided. We must not forget that the place is consecrated, to the comfort of the suffering or truly demented spirits, and who need a clean and simple atmosphere (12)

The use of electrical equipment should be restricted to a searchlight, to be used in an emergency, and whenever possible to a tape recorder, to play some soft music and to record the messages of the manifesting entities. (12)

The disposal of the furniture must favor the displacement of the support team, in a quiet manner and without the risk of bumping into any of the furniture.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 6 — Cont. 3

It is advisable to have a dimmer to lower the light in the room during the mediumistic communications. Total darkness should be avoided.

The water jug for magnetized water should not be placed on the table of the mediumship work in order to avoid any incident during the manifestation of the Spirits. (12)

**Paper, pencils, presence sheet, and study books** will be placed on the table or any other appropriate place.

### 3. Stages of a mediumship meeting

As a rule, the activities of a mediumship meeting are comprised of three basic stages: *opening*, *development* and *closing*.

#### 3.1 – Opening

a) *Initial prayer*: simple, clear, objective, and concise. (2 min.)

b) *Preparatory Study of the Doctrine* “should not exceed 15 minutes. It should preferably be one of the items of *The Gospel According to Spiritism*, followed by a question of *The Spirits’ Book*.” (13)

Other complementary works may be used, always attempting to their doctrinal content.

#### 3.2 – Development

a) *The mediumistic practice may or may not be followed by the manifestation of the mentor of the group, (or any other spiritual benefactor)*, at the beginning or the ending of the meeting, or both. In some mediumship meetings, such as those of disobsession, healing, or materialization, it is common to receive the message of a spiritual benefactor, particularly when there is the need to give guidance about the work at hand. (4)

After the initial message received from the mentor or spiritual benefactor, a time will be reserved for the manifestation of the suffering Spirits, in case the meeting is of this nature. The duration for the manifestations should not exceed 1 hour.

The mediumistic practice allows the communication of Spirits, therefore it is the most important moment of the meeting. All the efforts of the spiritual and material team converge to its success.

b) *Irradiations or mental vibrations*: it is the union of emotions through prayer to those who are sick and in need. It should have a general character, but it could also ask for world peace, fraternity among humankind, understanding between all religions and between the workers of the Group, Center, or Spiritist Society, or directed to someone or for a group of people (incarnate or discarnate Spirits).

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 6 — Cont. 4

There are those who prefer to carry out the irradiations at the beginning of the mediumistic practice, before the manifestation of the Spirits. The group can decide when it is most convenient time to do it, before or after the manifestations. However, it is important to consider that in the meeting of assistance to the suffering Spirits, it is preferable to do the mental vibrations at the end of the meeting. The irradiations at the end of the meeting, besides replenishing the mediumistic team also fulfill its aim favoring the spiritual ambiance of the meeting.

#### 3.3 – Closing

- a) The final prayer should be simple and concise, expressing gratitude for the opportunity to learn and for fraternal coexistence. (2min.)
- b) Assessment: This is the opportunity that each participant will have of reporting what s/he felt or saw during the meeting. This information is important to guide the meeting's director as to how s/he can provide orientation to each of the mediums.

It is recommended that independently of this assessment, it is important for the mediumship group to schedule a calendar of general assessment of the performance of the team.

This latter assessment allows perceiving problems and difficulties at its initial phase, thus propitiating corrective measures to be taken.

\* \* \*

#### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if the participants finish the requested exercises with clarity and precision.*

*Observation: This topic can be developed in two classes.*

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 6 — Cont. 5

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## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 1 — 1st Part — Class 6 — Cont. 6

#### ANNEX 1

#### EXERCISE

Write **F** (false) or **T** (true) at the end of each phrase.

1. The privacy of the serious mediumship meetings should be maintained.  
( )
2. It is justifiable to delay the start of the meeting to wait the arrival of one of the members who are late. ( )
3. The latecomers could interfere with the concentration of the other members of the group. ( )
4. It is recommended up to 2 hours for the mediumistic practice. ( )
5. The number of participants of the mediumistic team can exceed 25, if there is a continuous effort to maintain the greatest homogeneity possible. ( )
6. That which guarantees the stability of a good mediumistic group (...) is the physical, psychical and emotional balance of those who are part of it.  
( )
7. The important is not the place of the meeting but the people who participate in it. ( )
8. The closing prayer should be concise but the opening prayer can be more prolonged, because this is the moment of receiving the first perceptions.  
(...)
9. The communication of the spiritual guide at the beginning of the disobsession meeting is always useful in order to have beforehand an idea of the work that will be accomplished. ( )
10. The mental irradiations should be necessarily made, and included in the mediumship meetings of whatever nature. ( )

## WRITERS

“Watch out for the teachers of the law. They like to walk around in flowing robes.” – Jesus. (Mark 12:38.)

*Writings of the world were always full of “teachers of the law, who like to walk around in flowing robes.”*

*Jesus referred not only to ambitious intellectuals but also to eccentric writers, who, under the pretence of novelty, poison the spirit with their sick concepts, which originate from their excessive concern about originality. It is necessary to be away from those who denigrate a simple way of living. Intellectuality, when wrongly used, usually destroys many existences. There are books whose useful function is to keep alive, in the souls of a serious character, the flame of vigilance on life’s most noble ideals. Even now, when mankind has endured disturbing and difficult times, the market of ideas presents itself full of dirty articles, asking for a “spiritual hygiene.”*

*Can you feed your body with rotten substances? Likewise, your soul will not feed itself with inferior ideas, on bases of irreligion, lack of respect, disorder, and indiscipline.*

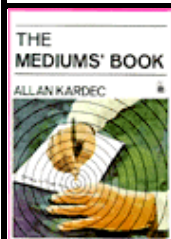
*Therefore, observe the examples of intellectual decadence and reflect, sincerely, on the peace that you wish secretly. This will constitute a strong support to eliminate the deviations of intelligence.*



XAVIER, Francisco Cândido. *Path, Truth and Life*. By the Spirit of Emmanuel: ISC, 2005. Chap.28. Translated by Publio Lentulus Coelho



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit II

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: Allan Kardec and the Spiritist Codification

**Class 1:** The method of mediumistic proof used by Allan Kardec

#### Specific Objectives

- To quote the relevant aspects of Allan Kardec's biography.
- To explain the method of mediumistic proof that Kardec used to codify the Spiritism.

*We will give some information about Allan Kardec and the works he published in order to fully understand the task he undertook.*

#### 1. Brief biographical information about Allan Kardec

"Hippolyte Léon Denizard Rivail, known all over the world by his nom de plume **ALLAN KARDEC**, was born in Lion (France), on October 3<sup>rd</sup>, 1804, at 7pm". (13)

His death occurred in Paris, on March 31, 1869.

"Descendent from an old Catholic Lioness family, of noble and dignifying tradition, his parents were Jean-Baptiste Antoine Rivail, judge, and Jeanne Louise Duhamel." (13)

"Rivail started his studies in Lion. (...)

At 10, his parents sent him to Yverdon, a Swiss city in the Canton of Vaud, (...) in order to finish and enrich his education at the famous Institute of Education, which was opened by the philanthropist-educator Johann Heinrich Pestalozzi in 1805." (14)

"After finishing his studies, he went back to France. Having a deep knowledge of the German language, he used to translate into German many works on ethics and education and specially the works of Fénelon, which had particularly attracted him.

He was a member of many wise societies, among them the Royal Academy of Arras, which granted him, in 1831, a prize on a paper he wrote about the question: **What is the system of studies more harmonious with the needs of the age?**

From 1835 to 1840, he founded in his own house, at Sèvres Street, free courses on Chemistry, Physics, Compared anatomy, Astronomy, etc." (2)

He published many books on education, besides having founded a Middle School in 1825. (15) "Not exactly a teacher, Rivail was more like a second father to his young students, continuing the affectionate educational task of their homes. Along with the school lessons, he also prepared them to the realities of life in society." (16)

# STUDY AND EDUCATION OF MEDIUMSHIP

## Program II — Unit 2 — 1st Part — Class 1 — Cont. 1

In 1832, professor Rivail gets married to teacher Amélie-Gabrielle Boudet (16), a person with "(...) excellent qualities and sweet demeanor, calm manners and tender conduct towards the children, who helped her husband anyway she could, especially when it concerned the physical and moral needs of those students who required special attention. (...)" (17)

The pseudonym **Allan Kardec** was adopted by professor Rivail for the publishing of *The Spirits Book*. "(...) Being his name well-known in the scientific world due to his former publications, and also to avoid confusion and to ensure the success of his new endeavor, he freely adopted the name Allan Kardec, a name which, according to what his Guiding Spirit revealed, he had had during the age of the Druids." (20)

"(...) H.L.D. Rivail had had a humanistic and humanitarian education which prepared him to the demands of the tasks given to him by the Higher Spheres. It is also known that in the High Spiritual Realms and in previous lives he had achieved as many intellectual and moral qualities as his Spirit displayed. He was so evolved in wisdom and love that the Invisible Ones used to call him Apostle of Faith, Pontiff of Light, Luminous Apostle of Light.

However, while working on the Codification of Spiritism, Allan Kardec suffered from the precarious state that the human condition, bound to inviolable laws, imposes on those who are dressed in the bodily vessel."(18)

Kardec received the first news of mediumistic manifestation in 1854, through Mr. Fortier, who told him about the phenomenon of "table-turning" (5) and, later, through an old friend, Mr. Carlotti. (6)

In 1855, Kardec visited the residence of a somnambulist called Ms. Roger, accompanying Mr. Fortier. There he met Mr. Pâtier and Ms. Plainemaison, who spoke to him about the turning and talking tables.(5)

It was at Ms. Plainemaison's house that the Codifier witnesses for the first time the phenomenon of the tables that turned, jumped, and ran, in such a way that there was no doubt left. (6)

Despite the frivolous atmosphere that characterized such mediumistic communications, Kardec had the perception and discernment to realize that something monumental was behind those manifestations. Because of those meetings, Kardec started the serious studies of Spiritism.(7)

## 2. The Works of the Spiritist Codification

### 2.1 - *The Spirits Book*

Kardec used to take to each séance at Mr. Boudin's "(...) a series of questions previously prepared and methodically organized. They were always answered with precision, depth and logic."(8)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 1 — Cont. 2

In the beginning, the Codifier had only devoted himself to his own instruction; later, after noticing that the answers made a coherent whole and were gaining the dimensions of a doctrine, he had the idea of publishing the teachings received from the Spirits, for the instruction of all.(8)

The questions prepared and "(...) successively developed and completed laid the foundation for *The Spirit's Book*."(9) It is a book that enlightens us concerning the spiritist philosophy.

The questions and answers found in the book were submitted to the scrutiny of other Spirits, with the help of different mediums, especially of Miss Japhet. (9)

The *Spirits Book* was published on April 18, 1857.(10) "(...) More than ten mediums assisted in that task."(9)

The other books of the Spiritist Codification are:

— *The Mediums Book*, which treats about the scientific and experimental part (January of 1861);

— *The Gospel According to Spiritism*, which addresses moral issues (April of 1864);

— *Heaven and Hell, or Divine Justice According to Spiritism* (August of 1865);

— *Genesis, the Miracles and the Predictions According to Spiritism* (January of 1868). (3)

Besides the fundamental corpus, there is also the Spiritist Review - Journal of psychological studies - a monthly publication founded by Kardec on January 1, 1858. Kardec also founded, on April 1, 1858, the first spiritist society regularly constituted, the Parisian Society for the Spiritist Studies.

### 3. The Method of mediumistic verification used by Allan Kardec

Allan Kardec used the rational-intuitive method in the investigation and the verification of the mediumistic facts, as well as in the Codification of the Spiritist Doctrine.

Let us pay attention to his own words:

"(...) I applied to this new science, as I had always done, the experimental method; I never elaborated preconceived theories; I had made careful observations, I had compared them and deduced their consequences; from the effects I tried to go back to the causes, via deduction and the logical chain of facts, never admitting an explanation as valid unless it solved all difficulties posed by the question (...) I understood, first and foremost, the seriousness of the exploration that I was about to embark because I had noticed in those phenomena the key to the ever so obscure and controversial problem of the past and the future of Humanity, a solution I had pursued all my life. It was, in short, an entire revolution of ideas and beliefs; it was necessary, then, to move with the utmost circumspection and not mindlessly; to be a positivist and not an idealist so that I would not deceive myself." (7)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 1 — Cont. 3

Let us highlight some of those words or expressions in order to fully grasp Kardec's statement: *experimental method; not preconceived theories; careful observation; comparison; deduction of consequences; from the effects to the causes; deduction; logical chain of facts; verification after the analysis of all difficulties; circumspection; positivist.*

Therefore, it is possible to extract some conclusions about the issue:

*1st) Kardec used the tools of the Experimental Method (7), formal-logic, solidified in the positive sciences.(7)*

"As a means of elaboration, Spiritism proceeds in exactly the same course as the exact sciences; that is to say, by applying the experimental method. Some facts of a new order present themselves, which cannot be explained by the known laws. He teaches us to observe, compare, analyze them, and from effects, arrive at causes; he reveals the laws which govern them; he then deduces the consequences, and seeks for useful applications; it establishes no preconceived theory. Thus he has not presented as a hypothesis either the existence or intervention of spirits, neither the existence of the perispirit, or reincarnation, or any one principle of the doctrine. He has proved the existence of spirits in the beyond, and with it the other principles connected with the spiritual life. These are not facts which are revealed after a theory has been formed to confirm them; but the theory has subsequently arisen to explain the facts, and make a summary of them. It is rigorously exact to declare that Spiritism is a science of observation, and not the product of imagination.(..)"(1)

*2ª) The Codifier didn't limit himself to the ideas of Positivism, but he transcended them.*

The positivist philosophy, as elaborated by Auguste Comte (1798-1857), established that "(...) every scientific and philosophical knowledge must have as its end the moral and political improvement of humanity.' (21) To that end, only the knowledge of facts is fertile and any certainty can only be determined by the exact sciences, through their laws. (See the annex for complementary ideas on the topic).

Naturally not every social fact, not even some of the scientific ones, can be reduced to laws. There lies positivism's greatest flaw. In fact, the humanistic sciences have demonstrated how complex, difficult even, it is to establish patterns (or laws, for that matter) either in the behavioral or in the emotional areas.

In that sense Kardec transcended; he was perceptive enough not to discard the importance of intuition. Let us recall his own words:

"I understood, first and foremost, the seriousness of the exploration that I was about to embark; I had noticed in those phenomena the key to the ever so obscure and controversial problem of the past and the future of Humanity (...)."(7)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 1 — Cont. 4

The expressions *I understood, first and foremost*, and *I had noticed* reveal a process of learning through intuition, something that contradicts the ideas of Positivism, which deal mostly with quantitative measuring, with the experimenting and the subsequent definition of the laws that preside over the phenomenon (or fact). (Please refer to the attached text about complementary ideas).

It is important to highlight that intuition only started to deserve more credit from the sciences only a little time ago, with the contributions of Henri Bergson (1859-1941) and Edmund Husserl (1859-1938), although it had already been discussed by Plato (427 or 428-348 or 347 BC) as "vision (*noesis*) of ideas."

By using the rational-intuitive method in the investigation of the mediumistic phenomenon, Allan Kardec was able to elaborate, systematize and propagate the Spiritist Doctrine, through phases and continuous processes, as specified:

- a) *Elaboration and systematization of the Doctrine Postulates from the conclusion or the application of facts* — Here is what Kardec says: "These are not facts which are revealed after a theory has been formed to confirm them; but the theory has subsequently arisen to explain the facts, and make a summary of them. It is rigorously exact to declare that Spiritism is a science of observation, and not the product of imagination.(...)"(1) "(...) Either from the part of the Spirits or the individuals, Kardec didn't accept any teachings as authentic, unquestionable, or definite principles to be incorporated in the Doctrine without having first analyzed them rationally."(19)
- b) *Propagation of the Spiritist Doctrine* — The creation of *The Spiritist Review* shows that Kardec used to follow closely the impact of new ideas on the population.

The Spiritist Doctrine as codified by Allan Kardec is thus sustained by three basic pillars: scientific, philosophical, and religious, as explained by Professor Canuto Abreu on the *fac-simile* text of *The Spirits Book*, p. 26: "Spiritism, on its scientific phase (1848-1857) consisted of a *Divine Revelation* resulting from *the initiative of the Spirits*, independently of human will. Its philosophical phase (1857-1864) was a consequence of the instructions of the Spirits, as deduced by Men. The religious phase (after 1864) is the application, by the individuals, of the principles established in 1857 to the fundamentals of the Natural Religion."(11)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 1 — Cont. 5

“Therefore, Spiritism is complete in its Doctrine because as a science it proves that life is eternal and happens in different planes, being the spiritual plane our true home; as a philosophy it explains the mechanisms of Evolution and the laws that regulate the relations among souls, during their eternal march towards God, subject to periodical reincarnations (...); as a natural religion it illuminates our behavior on the world of the physical forms, enhancing our discernment of what is good and evil and showing our responsibility on the choosing of the paths to trail in order to fulfill the objectives of Creation and to reach happiness, with our moral perfection.”  
(12)

]     ]     ]

#### NOTE TO THE INSTRUCTOR

*The study will be considered satisfactory if participants fill out the Identification Form correctly.*

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 1 — Cont. 6

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## ANNEX 1

**Study and Education of Mediumship**  
**Program II — Unit 2**  
**1st Part: Spiritist Postulates**  
**Class 1**

### **IDENTIFICATION FORM AND ALLAN KARDEC'S INTELLECTUAL PRODUCTION FORM**

**1. Name:** \_\_\_\_\_  
\_\_\_\_\_

**2. Date and place of birth:** \_\_\_\_\_

**3. Parents:** \_\_\_\_\_  
\_\_\_\_\_

**4. Main school he studied:** \_\_\_\_\_  
\_\_\_\_\_

**5. Reason why he chose the pseudonym of Allan Kardec:** \_\_\_\_\_  
\_\_\_\_\_

**6. Wife's name:** \_\_\_\_\_

**7. Basic content of the main non-spiritist works he published:** \_\_\_\_\_  
\_\_\_\_\_

**8. Spiritist books he wrote:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**9. Mission:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**10. Name of the method used in the verification of the mediumistic phenomena  
and in the Codification of Spiritism:** \_\_\_\_\_

**11. Main principles of the method:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## ANNEX 2

### Study and Education of Mediumship Program II — Unit 2 1st Part: Spiritist Postulates Class 1

#### The Rational-Intuitive Method

Through time Science has furnished the individual with a sum of knowledge that has been fundamental to the progress of Humanity.

Science should be understood as the appropriate application of reason through common sense. It represents an attitude, a subtle and peculiar form of mental activity and practice, both mobilized towards the investigation of phenomena, trying to establish relations between cause and effect.

Mental activity has developed with the help of scientific thought; the investigation of phenomena is done through the scientific method.

In order to understand the scientific thought, it is necessary to know about the concept of knowledge and how it is manifest. The adequate understanding of the scientific method and its applicability to the investigation of phenomena call for a theoretical background about its fundamentals and presuppositions.

Those two topics – knowledge and scientific method – will be studied, aiming at providing information that will help to understand the rational-intuitive method used by Allan Kardec in the investigation of mediumistic phenomena, especially in what concerns the codification of the Spiritist Doctrine in general.

#### 1. KNOWLEDGE: CONCEPT AND FORMS OF EXPRESSION

**1.1. Concept** – the theory of knowledge, known as Epistemology, Gnosiology or criticism of knowledge, deals with the study of nature or the essence of human knowledge, as well as its value and possibilities.

For Nicolai Hartmann<sup>1</sup> the general theory of knowledge has its own characteristics, among them:

- a in every act of knowledge there is a knower (subject) and a known (object)
- b the achievement of knowledge happens in three moments: first, the subject goes out of itself; second, it undresses itself from prejudice towards the object; third, the subject comes back to itself changed, after the understanding of the object.

Hartmann elaborated a general theory of knowledge only in the 20<sup>th</sup> Century; however, we will see that Kardec practically followed the same steps to investigate the mediumistic phenomena.

Firstly Kardec (subject) faced the mediumistic phenomena (object); then he observed and studied them methodologically, without any preconceived idea; finally, by facing the phenomena, he transcended them and returned to himself enriched by knowledge.

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<sup>1</sup> **Nicolai Hartman** (1882-1950) German philosopher whose early writings, including *Grundzüge einer Metaphysik der Erkenntnis* (Metaphysics of Knowledge) (1921) and *Ethik* (Ethics) (1926) used the philosophy of Kant as the starting point for idealistic accounts of reality and human freedom. In such later works as *Möglichkeit und Wirklichkeit* (Possibility and Actuality) (1938), *Der Aufbau der realen Welt* (Construction of the Real World) (1940), and *Neue Wege der Ontologie* (New Ways of Ontology) (1949), however, Hartmann employed phenomenological methods in defence of a vigorous realism. <http://www.philosophypages.com/dy/h.htm>

When he set out to study the mediumistic phenomenon, which is equal to the second moment as explained by Hartmann, the Codifier says: "I never elaborated preconceived theories; I had made careful observations; I had compared them and deduced their consequences."(3)

It is important to point out that the person who faced the mediumistic phenomenon was called Hippolyte Léon Denizard Rivail, but after the knowledge acquired he transcended himself and emerged as Allan Kardec, so changed had he been by the experience, and became the responsible for the construction of the Spiritist Doctrine.

Let's analyze now the forms of expression of knowledge, in order to understand what scientific knowledge is.

### **1.2. Forms of Expression of Knowledge**

Knowledge presents itself in the following forms, or types:

a) *sensible knowledge*— it is the knowledge common to the individual and animals. It consists of the apprehension of particularized objects through the senses (sight, hearing, taste, smell, and touch). Therefore it demands a proximity to the object in time and space in relation to the subject that apprehends and assimilates it.

Two different moments are at play in the processing of sensible knowledge: the sensorial and the perceptive. The sensation is related to the action of the senses and does not convey the total awareness of the object *per se*, that is, of a being or something extra-mental. The perception establishes such awareness by structuring the object's image. It is thus a more complex process, which involves the joint action of the cerebral implements of the incarnate individuals as well as the repository of all experiences assimilated by them on their innumerable reincarnations and on the spiritual plane.

Perception has then an extra-sensorial nature (beyond the senses), commonly obtained by *intuition*.

But what is intuition?

"Intuition is knowing something without being aware of it. It is a knowledge that seems to come to us without revealing where it comes from; a sudden perception, an insight without logical evidence."(10)

"The intuitive system works as a perception network, which collects and processes non-verbal information and, consequently, is not part of any conscious knowledge. When some aspect of that 'knowledge' becomes conscious, there you have the phenomenon of intuition.

For many people that "non-responsibility" or lack of hard evidence for such type of knowledge leads them to mistrust intuitive knowledge. They are afraid to trust their intuition." (10)

"That is a big mistake for the intuitive system and is part of the individual's basic survival kit. It goes way back to a time before the human being acquired language."(10)

"The word intuition has three meanings. First, it means the immediate knowledge of something, be it sensible or intellectual. Second, it refers to the beforehand knowledge, to the *pre-sentiment* or *pre-science* that we can have of happenings. Third, it mentions the apprehension not of appearances, but the essence of things. In the first sense, intuition fosters a problem of epistemological nature, which is the question of the possibility of having the immediate knowledge of things. In the second definition, the term escapes the control of both Science and Philosophy, whose methods do not include either premonition or prophetism. In the third meaning, the terms pose a metaphysical question, which is knowing if it is possible to apprehend not only the appearance of things, but reality itself, through intuition."(6)

We know, however, that if there ever was a time when Science gave more credit to intuition, that time is now. Some quotes from the most notable contemporary scientists testify that affirmation. Einstein said:

*"There is no logical path to the discovery of the elementary laws of the Universe — the only path is intuition's."*

*"I think ninety-nine times and find nothing; I stop thinking and dive into profound silence — and truth reveals itself to me."*

*"The mechanism of discovery is not logical or intellectual — it is almost an ecstasy. Following it, surely, the intelligence analyzes it and the experiment confirms intuition. Besides, there is a connection with imagination."(4)*

In *The Medium's Book*, Kardec defines intuitive mediums by saying that "a spirit can also transmit its thought the intermediacy of the soul of the medium.(...)" (01)

*"(...) Intuitive mediums act as interpreters. In order to transmit thought, they need to understand it so they can translate it more easily; however, that thought is not theirs, it only passes through them. That's precisely the role of the intuitive medium."(2)*

c) *empirical knowledge*— it is another form of expression of knowledge, characterized in the experience, in the daily life. Empiricism represents the whole empire of knowledge acquired through the senses; it denies innate ideas and intuition. (5)

"Empiricism claims that every single new idea that we have comes from our sensorial perceptions (sight, hearing, touch, smell, and taste). In John Locke's words: *nothing comes to mind without having passed through the senses.*" (5)The thinker quoted above, who is considered the creator of empiricism, used to say: *when we are born our mind is a "tabula rasa", a blank sheet in which we will write our knowledge by means of the experiences captured by our senses.*

Empiricism is also based on some ideas of Descartes<sup>2</sup> and on the teachings of Francis Bacon<sup>3</sup>. It rejects the innatist doctrine, or of innate ideas, defended by

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<sup>2</sup> *Renée Descartes*: French philosopher and mathematician (1596-1650) – it was his understanding that in the intellect we could find two basic faculties: *intuition*, through which we can receive in the Spirit ideas and concepts, and *deduction*, through which it is possible to find out sets of truths rationally cataloged. In order to well utilize intuition and deduction it is necessary to apply the method.

<sup>3</sup> *Francis Bacon*: English philosopher (1561-1626) – proposed a new method to study Science, to substitute the one from Aristotle utilized at that time. His proposition can be thus summarized: description of facts, elaboration of laws, application of laws to explain the facts (phenomena)

Plato and St. Augustine, who saw, in the human brain, the presence of knowledge not learned during its existence, therefore pre-existent or innate.

Despite the fact that empirical knowledge results from experience, according to some it is not capable of explain or justify itself. The most that empiricism can state is that "things happen in a certain way but it is unknown why they happen as they do. Most people who boil water to cook their food ignore the law of the dilation of bodies."(6)

Another characteristic of empiricism is that it is always of a factual nature. It has difficulties to explain the reason why things happen, which is the basis of scientific thought.

When Kardec considers as true a piece of information received from different mediums, who live in equidistant regions, he is applying the statistical method so used in empiricism. However, Kardec accepted innate ideas and intuitive knowledge, thoughts radically opposed to empiricism. Besides, Kardec didn't limit himself to the information obtained statistically: he observed it in diverse situations; he dissected it until he could fully understand it; he experimented, reflected, deduced. He aimed, as he used to say, at the method of the exact sciences (experimental).

Well, the positive or formal sciences don't need the validation of logical or mathematical assertions. Therefore, there is no reason to prove that 2 and 2 equals 4. It is obvious, it is logical.

That is the reason why the Codifier used to say that nothing could be done against the evidence of the facts, that is, the mediumistic facts were there, patent and visible. It made no sense to deny them, even under the argumentation that they could be hallucinations. Reason, or the exact science, indicated that the best to be done was to study them and explain why those phenomena took place.

c) *scientific knowledge*— "it is characterized by having as object not the particular and the contingent, but the universal and the necessary (any heat, anywhere and anytime, dilates any body) and, besides that, because it is systematic it is consequently methodical. A group of knowledge, simply juxtaposed, without any logical articulation with one another, cannot be considered science."(6)

Any scientific knowledge is only accepted as such when it consists of a logical system, unity or whole, in which the judgments (any scientific enunciate is a judgment) are linked to one another by coherence or by the rationality of the method. "It is verified, then, that the 'scientificity' of science relies less on the structure of its knowledges, which must be universal and necessary, than in the methodological unification of those knowledges in a coherent whole."(5)

"In terms of science, the method fulfills two functions, equally indispensable: the first consists of making possible the acquisition of those knowledges which, in the absence of method, would be obtained at random; the second is to allow the articulation or ordering of such knowledges in a logical and systematical entirety, which deserves the title of science only because it is logical and systematical."(8)

Contrary to empiricists, scientists know what they are looking for in their investigation, how to do it (method), and how to arrange the results obtained by them.

It is necessary to add that the scientific knowledge has as basis the *intelligible* or *intellectual* knowledge.

In sum, we can say that:

The scientific thought implies mental, rational, and ordered processes, which direct the individual's attitude towards the intelligent search of the solution to our problems (theoretical or practical).

## 2. METHOD

### 2.1. Concept of Method

In a broad sense, method is the process, or array of processes, that allows us to know a determined reality, to produce a certain object, or to produce one or another type of behavior. Either by referring to the knowledge of what is real, to the production of beautiful or useful objects, or to the discipline of the conduct, the method is always the means or the technique used to reach a goal previously established.

The knowledge of an object or a phenomenon (fact) is related to the method utilized to observe and study it.

Therefore, method should be understood as the process in which human beings (subject) look for in order to know about things and themselves, for the knowledge of something springs from presuppositions or hypotheses.

The form or means used in the validation of hypotheses determines if the method is scientific or not, once Science does not seek the assessment of knowledge stemmed in beliefs, personal or group opinions, or cultural traditions. The methodological focus of Science is of another nature. It aims at the validation of the results obtained so that they can be considered valid from the scientific point of view, which implies that if someone affirms something he/she is accepting the obligation to justify it.

The scientific method can be understood as a systematized group of phases arisen from the mental activities and practical actions which must be capable of explaining a phenomenon, determining its causes and effects.

We must also consider that over the years the scientific methodology has suffered fundamental transformations according to the influences it has received.

From Galileo Galilee<sup>4</sup>, scientific facts have been studied both theoretically and experimentally. Descartes systematized the scientific research with the publication of *Discourse of Method* (*Discours de la méthode pour bien conduire la raison et chercher la vérité dans les sciences* – 1637). Later, Science receives the contributions of Francis Bacon and John Locke to finally let itself be exaggeratedly influenced by the positivist doctrine of Auguste Comte<sup>5</sup>, as seen below:

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<sup>4</sup> *Galileo Galilee* (1564-1642): Italian astronomer and physicist, developed theoretical researches in the field of Geometry and Physics, he was totally against the traditional way of teaching based in Aristotle that did not require practical proof. He started the era of scientific experimentation and refuted the theory of geocentrism.

<sup>5</sup> *Auguste Comte*: (Isidore Auguste Marie François Xavier Comte – 1798-1857): French philosopher, creator of the Positivism, which is a doctrine that try to establish the balance between the spiritual and material powers.

a) knowledge can only be acquired through facts, through experience; b) in experience facts represent what is solid, real and fundamental; c) positive means opposition to negative, according what should be understood from the teachings of moral sciences, logic and mathematics; d) [Positivist's] statements are always precise and decisive, hence their utilitarian character; e) it deals with everything that is generally denominated "positive science" as established by the individual's action or divine intervention.(9)

"A true science, for Comte, should analyze all phenomena, even human's, as facts. It needed to be a positive science. In sciences of nature as well as in human sciences, one should keep any prejudice or ideological presupposition at bay. Science needed to be neutral. (...) Positivism represented the doctrine that would consolidate public order, developing in people a "wise resignation" to their *status quo*. There was no place for doctrines that were critical, destructive, subversive, revolutionary, such as those of Enlightenment of the French Revolution or those of socialism. In a few words: only one positive doctrine would do to be the basis of Society's scientific formation."(12)

"The positivist thinking influenced pedagogy as a pragmatic view that only considered valid the formation obtained in the practical aspects of the present, immediate life.(...)"(13)

Another influence of Positivism on the scientific method is related to the exaggerated use of rational reasoning, which led to rationalism. Rationalism has as philosophical presupposition the concept of the precedence or superiority of reason; of the thinking capacity or reasoning prevailing over feelings and human will.

The Kardecian method, however, is founded on both the scientific rationality and intuition. Rationality, as presented in the Cartesian ideas and those of Positivism, leads to the systematized experimentation, via rational thinking or intelligible knowledge. Intuition enhances, justifies, and explains the conclusions resulting from sensorial observation and experimentation.

That is why the method used by Allan Kardec in the study and verification of mediumistic phenomenology was called rational-intuitive.

Kardec, being a cultured person and active participant of the society he was a member of, could skillfully make the connection between the methods rational and intuitive – a task rather complex. He worked with the rational and logical in the processes of analysis, in the correlations, reflections, and conclusions. He never lost sight though of a broader view: he knew how to deduce and interpret beyond the limits of the senses when the scientific methods reduced the notion of things.

Kardec also applied the rigorousness of the scientific method (rational) to validate the occurrence of mediumistic phenomena obtained in the sensible form (mediumship).

Indubitably, two conditions stand out to demonstrate how valuable Kardec's work was, not only in the aspects related to mediumistic phenomenology but also in what refers to the Doctrine's Codification. They are:

- a the excellence of the method chosen, that is, the rational-intuitive method, by joining what apparently were incompatible knowledges;

b the Codifier's brilliant mind.

Through the rational-intuitive method, Allan Kardec demonstrated that the sciences of the spirit shouldn't place the individual only in the context of a single physical existence. He explains who we are, where we come from, and what our destination is.

So, we conclude that:

*Scientific Method*— is the organized (systematized) theoretical-practical foundations that the individual has in relation to an object, a fact, or a situation obtained through a method.

*Scientific Knowledge*— are the procedures that delimit and organize any scientific work, joining ideas and facts so that they determine causes and effects.

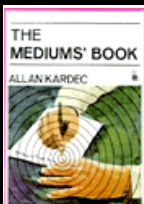
*Rational-Intuitive Method* – procedures based on methodology and scientific knowledges as well in intuition and other extra-sensorial faculties, aiming at the explanation of phenomena of spiritual nature.

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## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit II

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: Allan Kardec and the Spiritist Codification

**Class 2:** The scientific methodology applied to the study of Mediumship

#### Specific Objectives

- To highlight the scientific research carried out by experts in the field of mediumship.
- To quote the most notable mediums who contributed to the scientific investigation of the mediumistic phenomena.

During the 19th Century, at the coming of the Consoler promised by Jesus, a number of great mediums were born in many parts of the world. The mediumistic phenomena mediated by them caused at the beginning the popular curiosity, many of them being published in the press and, later, they called the attention of authorities, scientists, and wise individuals.

One of the researchers of the time, Paul Gibier, a person renowned in academic circles, has thus expressed himself about Spiritism, spiritist facts, and the application of the scientific method to mediumistic phenomena:

"The time has come to set our sights on the current stage of Spiritism and to investigate the documents and phenomena on which it is based on (...) We are forced to confess that facts are produced which can be verified by any person and that those facts, supernatural in their appearance, cannot be explained only with the help of our current knowledge. Any honest experimenter, seriously wishing to see, will be fast convinced that a vast field of Physiology and Physics is yet to be studied and that we are far from knowing all of the powers of Nature.(...)" (14)

"All the knowledge we have in Physics, Chemistry, Biology, in all classes of sciences, finally, can inform us nothing about the destiny of human intelligence after death." (15)

"Spiritism has become truly experimental since the day that its scientific workers started to occupy themselves of those issues.(...)" (13)

Another scholar, **Maurice La Châtre**, left us his point of view about Spiritism (Gibier, 1990, p. 99-100).

"Spiritism brings the elements of a transformation of ideas, and because of that it deserves the attention of all individuals of progress. Its influence, already being extended to all civilized countries, gives to its founder a considerable importance and everything leads to the conclusion that, maybe in the near future, Allan Kardec will be seen as one of the reformers of 19th century." (16)

The writer **Charles Lemon**, author of *Jean Dacier*, wrote, according to the words of Gibier (1990, p. 99-100): "we must recognize that the spiritist hypothesis has already convinced the great majority of intelligent and good-faith f individuals." (16)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 2— Cont. 1

Gibier continues:

"Other writers, among the most illustrious ones, have poetized in their works the spiritist ideas, imaginary narrations of ethereal dialogues between the living and the souls of the departed ones. **Teophile Gautier** wrote an admirable book: "Sprite" [Spirit], whose texture is evidently taken from the spiritist doctrine [teachings]. The great historian **Michelet** is another example of what we have just reported; anyone who reads his book "L'Amour" [Love] is convinced of that.

Lastly, the great poet Victor Hugo gave his opinion about Spiritism: "The table that spins and talks," said he, "was ridiculed; let us be candid: such mockery has no vision. It is science's duty to probe every phenomenon. To avoid the spiritist phenomenon, to deny attention to it, is the same as denying attention to the truth." (17)

"It was **William Crookes** who started the truly scientific period of psychic investigations, resorting to machines, registry devices, and different utensils that assured him the authenticity of those supranormal facts." (21)

He was an outstanding scientist of the 19th Century, having been the president of the Royal Society, in England. It is owed to him a series of respected papers on the polarized light and the spectrum microscope. He made the polarization photometer and the spectrum microscope. He developed research in Astronomy and Celestial Photography. He conducted studies about the bovine pest; he discovered the elements: thallium, cesium, rubidium and indium. He also discovered the existence of radiant matter (energetic), also known as the fourth state of matter (the other three are: solid, liquid, and gaseous). (4)

William Crookes set out to study the mediumistic phenomena, doing so for 5 consecutive years, from 1870 to 1874, watching closely the materialization of the Spirit **Katie King**, through the physical effect mediumship of **Florence Cook**. (5), (6), (12), (29)

Florence Cook (1856-1904) was the most famous medium of materialization of the 19<sup>th</sup> Century. From an early age she could see and hear Spirits. She could psychograph spirits' messages in a spectacular form: backwards, only read with the aid of a mirror. (29)

The experiments carried out with that medium took place in the scientist's own house, for a period of three years, having the researcher taken all possible precautions to avoid any kind of imposture. (11)

In those experiments, Crookes observed, controlled, measured, weighed, etc. the medium. He studied around 14 phenomena, observing everything from noises and lights to Kate King's full materialization. (4), (12), (29)

Katie King showed a beautiful physical aspect. She became intimate of the group and used to walk around the room leaning on Crookes' arm. She talked to everyone, having been photographed 44 times. She could be perceived even in an illuminated room. She would vanish from sight right in front of the expectators and at the end of the experiment she used to be seen side by side with the medium to demonstrate that they were two distinct beings: the medium and the Spirit.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 2— Cont. 2

Crookes, a man of undeniable resources, and a wise man, could also count on the help of **Varley**, whose inventions for the precaution against mediumistic frauds helped those experiments to be seen as solid and trustworthy. (21)

Indeed, he was one of the first scholars to occupy themselves with the possibility of mediumistic fraud, having used electrical devices. Cromwell Varley, one of the most celebrated English physicists and a member of the Royal Society of London, was the discoverer of the electrical condenser and became famous for having launched the submarine cables between the Old and the New Continents. (21)

"(...) The medium was treated like a telegraphic cable, establishing an electrical current from her right fist, along the arms until her left fist.

All along, in order to collect precise information about the phenomenon studied, Mr. Varley used a reflective galvanometer and several other instruments. That way the medium could not interrupt the current, even for a centisecond, without being immediately noticed." (11)

The conclusions that Sir William Crookes was able to draw about the materialization of Katie King are many:

"I am absolutely sure that Miss Cook and Katie are two distinct individualities (...) Many small signs, which we can see on Miss Cook's face, don't appear on Katie's. Miss Cook's hair is of such dark brown that it almost seems black; one lock of Katie's hair (...) is of a rich golden brown.

One night I counted Katie's pulse; her pulse beat regularly at 75, while Miss Cook's, a little while later, reached 90, her usual rate.(...)"

"Katie's lungs showed themselves healthier than the medium's, for when I performed the experiment, Miss Cook was undergoing medical treatment because of a severe bronchitis." (7)

"Crookes equally carried out experiments with Kate Fox (29) and Daniel Home."

The *Spiritist Review* of 1900 reports more cases of materialization produced by Florence Cook, in Paris, now under the marriage name of Mrs. Corner.

When we talk about the materialization of Spirits, one always recalls the word **ectoplasm**, a substance that gives form, or molds the materialization. It is important to know something more.

"The word 'ectoplasm' results from the combination of two Greek words: *ektós*=out, external; *plasma*=molding substance (...). the term 'ectoplasm' was first suggested by **Charles Richet**, who referring to the phenomena of physical effects produced by the medium **Eusapia Paladino** mentioned the ectoplasmic protuberances with which Eusapia used to act on some heavy objects, moving them: 'those diffuse formations are what I call ectoplasm, because they seem to be coming out of the medium's own body.'"(3)

Through experiences with infrared rays, the Frenchman **Eugène Osty** detected the existence of ectoplasm, which had been little known by the experimenters. He informs that the medium used to create "within some distance from himself, an invisible and non-photographable substance, located in space, which stopped or strongly deflected the infrared bundle, of known wavelength." (24)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1<sup>st</sup> Part — Class 2— Cont. 3

The engineer **Fritz Grunewald** was a studious of spiritist facts, researching the mediumship of his friend **Dr. Johannsen**. In order to do that he developed some studies and made machines and devices, such as a sort of **scale**, used to measure the medium's loss of weight during the materialization of the Spirits, the **Deprez-D'Arsonval galvanometer**, and the **solenoid**, all of them invented to analyze the mediumistic phenomenon of physical effect (materialization). (22)

The results of his observations and studies with those devices were taken to the Congress of Science in Warsaw so that they could be shared with the other European scientists of the time. (22)

Another great name of the past was the notable psychiatrist and criminalist Cesar Lombroso, who himself became a Spiritist after studying the prodigious mediumship of Eusapia Paladino.

When he heard of the spiritist phenomena, Lombroso's first attitude was to ridicule them, as we see on his paper "Studi Sull'Ipnatismo" (Studies about Hypnotism), published in Turin, in 1882. (25)

In 1891, after meeting Eusapia through professor **Chiaia**, he could verify the veracity of the mediumistic phenomena. He had, then, the courageous attitude of acknowledging his mistake in a letter published in the newspaper "Tribuna Giudiziaria" (Judicial Tribune) in July 15, 1891. In one extract of the letter he says: "I'm extremely ashamed and sorry for having so persistently fought against the possibility of the facts called Spiritists (...)." (26)

The Russian scientist Alexander Aksakof, professor at the Leipzig Academy, along with other prominent European scientists, also seriously analyzed the mediumistic phenomena. Among them we find:

**Giovanni Schiaparelli** — director of the Astronomic Observatory of Milan; **Karl Duc Prel** — PhD, from Munich; **Ângelo Brofferio** — Professor of Philosophy, from Italy; **Giuseppe Cerosa** — Professor of Physics at the Superior School of Agriculture of Portici; **G. B. Ermacora**, **Giorgio Finsi** and **Escole Chiaia** — Professors of Physics; **Charles Richet** — Professor at the Medical School of Paris, not to mention other people of importance in the field of science and literature, such as **Oliver Lodge**, **Arthur Conan Doyle**, **Camille Flammarion** and **Gustavo Geley**. (20)

**J. K. Friedrich Zölner**, Professor of Physics at the University of Leipzig and a renowned scientist carried out a rigorous and successful scientific investigation of the psychic phenomena, using the mediumship of Henry Slade, and reported in the book *Scientific Proof of Survival*. Zölner witnessed a series of physical effects, such as the dematerialization of parts of the medium, the interpenetration of matter; also, he could locate the perispirit, in which process he noticed the medium felt pain when its fluidic body was touched by pointy instruments.

**Aksakof** also witnessed the dematerialization of parts of body of the medium **Madame d'Espérance**. It is very interesting the reading of his book *A Case of Dematerialization*.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 2— Cont. 4

If, on the one hand, we had scientists, wise men, and scholars who set the foundations of the spiritist scientific knowledge, we can't forget, on the other hand, the priceless contribution of the mediums.

They were the instruments used by the Higher Spheres to bring to the incarnate individuals the spiritist message. It was them that made possible the mediumistic phenomena.

In their great majority they were ordinary people, many of them lacking a higher degree of education, but who, even persecuted, ridiculed, and tested in every imaginable aspect and through different ways, vouched in favor of Spiritism and Humanity.

Thus, it is fundamental that we don't let fall into forgetfulness the names of those outstanding servers.

**Eusapia Paladino** — The mediumistic phenomena observed through her can be classified as: (18), (19), (26), (27)

- 1) *Phenomena observed with direct light*: movement of objects at a distance without physical contact (telekinesis).
- 2) *Phenomena observed in the dark*: bangs, noises, dislocation of objects, transportation of light and heavy objects, levitation, apparition of lights, air blows, touch of invisible hands on the covered or uncovered (faces, arms, hands) parts of the people's bodies, materialization of parts of the human body (hands), direct writing, materialization of Spirits.
3. *Phenomena initially occurred in the dark and which started to happen under visible light*: most of the events described above, in items 1 and 2.

Eusápia Paladino was analyzed, examined, and studied to exhaustion: physical features of weight, form, physiognomy, arterial pressure, sensibility in general (heat, cold, pain, etc), bone structure, visual field, and motor reflexes, were minutely verified before, during, and after the psychic manifestations. The organic fluids, such as urine, were analyzed in laboratory, which revealed an increase in the density of albumin and nitrogen after the sessions.(28) Besides that, Eusapia was all the time kept seated and tied in a bedroom, unable to perform the slightest movement. (26)

**Daniel Douglas Home** — he was a remarkable medium, especially in what referred to levitation. The impression he made on people varied from fondness to aversion, maybe because of his temperament.

For many scientists, Home's mediumship brought forth more than enough proofs of the survival of the Spirit and its communicability with the incarnate individuals. Others saw him as nothing more than a charlatan.

However, it is important to point out that "none of Home's enemies could prove him a charlatan." (10)

Home mostly mediated the following types of mediumistic phenomena:

- 1) *Foresightness* (premonition) — started at the age of 13.
- 2) *Healing Power* — it was so developed that it stimulated him to study Medicine, a task he didn't carry through because of his delicate health (pulmonary affection).

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 2— Cont. 5

3) *Different physical effects* — noises, bangs, movement of objects, Spirits' (direct) voices (sometimes more than one type of voice), direct writing.

4) *Levitation* — his greatest mediumistic gift. More than a hundred times, with respectable people observing, Home levitated. In the presence of the Count and Countess of Bordeaux and other guests, in a castle near Bordeaux, in the year of 1857, Home levitates sitting on a chair, crosses an open window, leaving the room where everybody was, and returns through another window to the same place, always levitating (8).

**Madame d'Espérance or Mrs. Hope** — medium tested mostly by Aksakof scientific rigorousness.

The main mediumistic phenomena that she mediated (some since childhood) were:

1) *Materialization* — she didn't lose consciousness, something that naturally occurs in that kind of mediumship, that is, she was always awake, participating in the spiritual materializations. She didn't fall into a lethargic state. At most, she entered a semi trance (partial trance).

2) *Clairvoyance* — very peculiar: she was able to read a letter, for instance, while it was still inside the envelope and written in a language unknown to her (in that case, German). (9)

3) *Dematerialization* — another peculiar aspect of her mediumistic faculty: when the Spirits materialized themselves, some parts of her body, mostly the feet, legs, and hands, would dematerialize.

For more information about Mme. d'Espérance can be found in the books *A Case of Dematerialization* and *Animism and Spiritism*, both written by Alexander Aksakof.

4) *Psychography* — she would deliver the answers given by the Spirits to the many questions that were asked them. She used to psychograph in English (her native tongue), Latin and German, which she didn't know. (9)

Some other outstanding mediums (see *History of Spiritualism*, by Arthur Conan Doyle) were:

#### 1) Spirit Photography

— *Thomas Slater* — England, from 1872.

— *William Hope Mumber* (American), — from around 1863.

— *Ed Bugnet* (French) — from 1874.

— *Edward Wyllie* (Indian) — after 1886.

The scientist that dedicated himself the most to the study of spiritist photography was *Alfred Russel Wallace*.

#### 2) Mediumistic Voices

— *Jonathan Koons* (American), produced Spirit voices since 1852. The Spirit that used to communicate more frequently was called *John King*.

— *Mary Marshall* (English), since 1872 she had been the channel to the voices of Spirits, including John King (a Spirit that revealed great intelligence).

— *Etta Wriedt* (American), since 1911. Two, three, even four voices of Spirits

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 2— Cont. 6

would be produced simultaneously, talking to different spectators. The messages were given in French, German, Italian, Spanish, Norwegian, Dutch, Arabic, all of them languages which the medium wasn't familiar with.

#### 3) Direct writing

- *Henry Slade* (American), since 1861 he had produced mediumistic dictations written directly in a chalkboard (slate rock). The Spirits would write long pieces on the slate, any time of the day and in any place: at night, during the day, in hotel rooms, in the séances, etc. Slade never touched the slate, keeping a distance while the Spirits registered their messages.

#### 4) Oratory (Inspiration)

- *Stainton Moses* (English), Anglican priest and powerful medium of inspiration and psychography. His preaching and writings were all of religious type. The most notable phenomena occurred after 1872. (See his book *Spirit Teachings*).

#### 5) Materialization

- *William Eglinton* - English, from 1875 on the phenomena began to occur more frequently (he was 18 years old). He traveled a lot (Europe, South Africa, United States) and his prodigious mediumship was studied by many scholars.

In Brazil, already in the 20<sup>th</sup> century, we can highlight the mediumship of materialization of **Ana Prado**, from Belém — Pará; of **Peixotinho**, in Rio de Janeiro and **Carlos Mirabelli**, in São Paulo.

We can't fail to mention the mediumistic phenomenon that was **Chico Xavier**, mostly regarding psychography, and the oratory mediumship of **Divaldo Pereira Franco**.

Nowadays there are also other serious investigators who dedicate themselves to the experimental area of Spiritism, such as in the cases of memory regression, the recording of Spirit messages obtained directly in ordinary cassette tapes. These are like verbal communications without the need of a *medium*, captured directly by electronic processes.(1) (See Peter Bauden: *Os Espíritos Comunicam-se por gravadores*, EDICEL). The phenomenon of tape recording is called SPIRICOM or Spiritist Communication. (2) We have recently heard of the VIDEOCOM (EVP's), a technique of Spirit communication via images, or TV. We will return to this subject in this Mediumship Course later on.

Scientific research is important not only to prove the survival of the Spirit after death, but also to spread the knowledge about the spiritist phenomenon and the spiritual world. However, it is hard to see a work of that nature in a Spiritist Center, once most people who come to the Spiritist Centers are in need of moral comfort and support for their spiritual necessities.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 2— Cont. 7

By now the Spiritist House must help the human beings surrounded by obsessions; give them the doctrinal bases which will explain who they are, where they come from, and where they are heading for. The Spiritist Group must have its doors open to that legion of suffering Spirits, incarnate or not, and help them understand that the path to peace and happiness passes on the detachment from the mistakes and crimes of the past, through the moral transformation as established in the Gospel of Jesus and the spiritist knowledge.

Scientific research must exist, but in more restricted groups and under the orientation of people who are serious, who have a sound spiritist knowledge, and who have an ethical-moral code of conduct, so that the work they develop will promote the moral and intellectual development of Humanity.

### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if the students are able to correctly fill out the cognitive chart.*

*Observation: If possible, develop the topic in two classes.*

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 2 — 1st Part — Class 2— Cont. 8

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**EXERCISE**

Complete the chart, mentioning examples of researchers, scholars, and mediums, as well as their work in the investigation of mediumship. Refer to the Class studied if necessary.

DOMINION COGNITIVE: The scientific research applied to mediumship.			
Scientific Researches	Research accomplished	Medium	Type of predominant mediumship
EXAMPLE: Charles Richet	Studies of ectoplasm and of physical effects	Eusápia Paladino	Physical Effects: movement of objects; levitation; materialization.

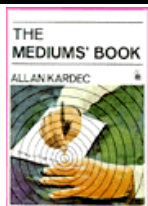
## METAPHYSICS AND SPIRITISM



Charles Richet, the creator of METAPHYSICS



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit II

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: Allan Kardec and the Spiritist Codification

**Class 3:** Metaphysics, Parapsychology, and Mediumship.

#### Specific Objectives

- State the main characteristics of **METAPHYSICS, Parapsychology, and Mediumship.**
- Cross-reference their common points and their differences.

“The psychic phenomena (from the Greek *psyché*: soul, spirit) have been object of study for **PSYCHOLOGY, PARAPSYCHOLOGY**, and the **SPIRITIST SCIENCE**. Those phenomena have always as *agent* the Spirit, be it incarnate (SOUL), or discarnate.

**PSYCHOLOGY** studies the psychic phenomena of *consciousness*, that is the psychological, normal, common, and general phenomena observed by the senses, having as agent the **SOUL** and being recognized by Science as such.

**PARAPSYCHOLOGY** has as object of study the **METAPHYSICS** or Parapsychological phenomena — paranormal, unusual, uncommon phenomena, which are produced by extra-sensorial means and which are not explained by the known scientific laws. The agent is still the **SOUL.**” (11)

**SPIRITISM** has as object of study the mediumistic facts or phenomena, which are governed by specific laws, having as *agent* the discarnate Spirit (...).

The events studied by **PARAPSYCHOLOGY** and **PSYCHOLOGY** are classified as animic, therefore having as agent the *soul*.

Before Psychology and Parapsychology were studied as academic sciences, there had appeared Metapsychics, founded by the scientist Charles Richet (1850-1935), professor at the College of Medicine of Paris and Nobel Prize winner in 1913.

According to Richet, **METAPHYSICS** is “a science which has as object the mechanical or psychological phenomena caused by forces that seem intelligent, or to unknown powers that appear to be latent in human intelligence.” (12) For him there were no mediums nor Spirits, but forces latent in our consciousness, capable of causing the so-called psychic phenomena.

It is important to point out that those concepts expressed by Richet in the beginning of his research were later altered in view of the evidence of the mediumistic phenomena, which became object of his studies, meditations, and analyses.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2 — 1st Part — Class 3 — Cont. 1

A letter he sent to the scholar and researcher Ernesto Bozzano almost at the end of his life, attested that he had become adept of the spiritist ideas. (13)

The main characteristics of Metapsychics, Parapsychology, and Mediumship can be outlined as:

#### 1. METAPHYSICS

Scientists have divided the facts studied by Charles Richet's Metaphysics in two groups: intellectual phenomena and physical phenomena. The facts belonging to the first group were admitted by old Science, with reservations though. The facts from the second group, because they were against the natural laws (as then interpreted), were deemed impossible.

It was because the old Science boasted to know all natural laws, and know them in the safest way (...). Modern Science is more modest, or less pretentious. (18)

The Metaphysics phenomena — called by Richet as **Spiritist Cryptesthesia** — can be ordered as:

a) *mystical period* — from its origins to the epoch of Franz Anton Mesmer, in 1776. Here we have all supranormal phenomena recorded in History, including the so-called supernatural ones;

b) *magnetic period* — from Mesmer to the events in Hydesville, with the Fox sisters, in 1848. It is the period of the magnetizers, just like Mesmer himself; of the extraordinary cures and of the discovery of somnambulism, by Puységur;

c) *spiritist period* — *from the Fox sisters to the works of William Crookes, in 1872. It starts with the persistent manifestations of one Spirit, through the physical-effect mediumship of Catherine Fox; it extends to the phenomena of the turning tables; it reaches its peak with the Kardecian Codification, and is completed with the materializations of Katie King, through the mediumship of Florence Cook;*

d) *scientific period* — from the experiments of Crookes to our days. (5)

“Charles Richet divided Metaphysics in *subjective*, encompassing the study of the mental, internal phenomena; and *objective*, referring to the mechanical, material, exterior phenomena.” (6)

As for the **type** of phenomena, Metaphysics establishes three general branches:

“1. Cryptesthesia (lucidity or intuition) – Lucidity, according to the authors, is the faculty that allows the fact, or the object, to be known, different from the normal sensorial faculties of knowledge (intuition).

2. Telekinesis. A mechanical action different from the known mechanical forces, which is produced without physical contact, from a distance, under certain conditions, upon objects or people.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2 — 1st Part — Class 3 — Cont. 2

3. Ectoplasmy (materialization of objects and people) – Materialization, according to some authors from the past, is the formation of objects and people which, most of the times, seem to come out of the human body (the medium's) and take the appearance of a material reality (clothes, veils...) (8)

In sum, those were the phenomena investigated by Metaphysics. The person in question, called *sujet*, was induced into a hypnotic trance, which might, or not, be associated to verbal commands.

## 2. PARAPSYCHOLOGY

Parapsychology “is a scientific discipline that investigates the phenomena which, although existing in Nature are unusual within human realm, be it under a qualitative or a quantitative view point.

Because of the complexity of its phenomenology and functions, it is seen differently by two schools: the North American group of Joseph Banks Rhine, more widely accepted, which seeks to explain the phenomena as being of **psychological** origin; and the Russian school of Vassiliev, which sees the events as having a **physiological** origin.

Parapsychology, as an experimental science, had significant development from 1930 on, with Joseph B. Rhine and his team, in North Carolina, U.S.A..” (13)

Rhine's works started in 1927, when he and his wife Louisa Ella Rhine were attending a Post-Doctorate course in Psychic Research at Duke University.

Neither Rhine nor his wife were psychologists. In fact, they were biologists and, despite their reservations regarding the exaggeratedly mechanistic character of Biology, they saw with skepticism assertions that “some scientists, like Sir Oliver Lodge, used to make with respect to the survival after death, and the communication with the Spiritual World.” (3)

Contrary to what many people think, the term Parapsychology is not Rhine's creation. Long before the great American researcher, in June of 1889, Dessoir was already using the term (See: Robert Amadou: *La Parapsycologie*, 1954, p. 13). Émile Boirac also mentioned it, giving the expression the name *unknown Psychology*. (See: Émile Boirac: *L'Avenir des Sciences Psychiques*, 1917, p. 17.)

As for the psychic phenomena themselves, the II International Congress for Psychic Research, which took place in Warsaw from August 29 to September 5, 1923, divided them in two general classes, putting the phenomena of Telepathy and Clairvoyance within the sphere of Parapsychology, and the physical phenomena within the field of Parapsychophysics. (9)

Later, another classification was proposed with the generic name of ***Psi Phenomena***.

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The *Psi* phenomena, as classified by R. H. Thouless and B. P. Wiesner, are the following:

*Psi-Gamma* (or Mental) and *Psi-Kappa* (or Physical). The first include Clairvoyance, Post cognition, Precognition, and Telepathy; the latter comprise those phenomena related to the influence over matter: Psychokinesis. (9)

The task proposed by Rhine and his team aimed at experimentally studying the “faculties not normally used in our daily lives, but which are nonetheless latent in our minds. Mediumship was excluded at first. Rhine explained that the mediumistic phenomena were too difficult to control and that the allegedly intervention of a free Spirit couldn’t be demonstrated with the desired exactness. Therefore, Parapsychology, at least in its beginning, would focus on the faculties and phenomena peculiar to the *human mind*, that is animic events, limiting the experimentation to a field possible to control: 1) *Clairvoyance*, or perception of objects and events from a distance and without the use of the senses. 2) *Telepathy*, or reception of another’s thoughts. 3) *Precognition*, or prediction of future facts. 4) *Telekinesis*, or the dislocation of objects from a distance and without the use of the physical vehicle. The first three are commonly called extrasensorial perception, or ESP.” (13)

By applying the method of statistical probability, Rhine tested people’s paranormal faculties, using a deck of 25 cards (the Zener cards), divided in 5 groups which would be classified according to some symbols: stars, waves, rectangles, crosses or circles. (14)

In order to test **telepathy**, the people enlisted should “read” in the experimenter’s mind which card he had taken from the deck.

**Clairvoyance** used to be tested by determining which card was taken from the deck, without the experimenter having a previous knowledge of it. (14)

**Telekinesis** was confirmed if, for instance, after throwing some dice in the air, the subject, by using the power of his/her mind, could move them or make them fall in a way to form a determined sum of numbers.

The results obtained from the experiments were rigorously submitted to a meticulous statistical analysis, allowing the researchers to classify the subjects into types and levels of paranormality.

Rhine and his followers created the **American School of Parapsychology**, which, firstly, proves the existence of the phenomena; later, it states that the mind is not of a physical order; finally, it attests the spiritual nature of the individual: paranormal gifts are located in the person’s extraphysical, or spiritual, mind. A paranormal is a person who possesses what is called extra sensorial perception. (7), (12), (15)

## MEDIUMSHIP DEVELOPMENT PROGRAM

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#### 3. MEDIUMSHIP

For Spiritism, what is called paranormal phenomena are, generally, called **Spiritist Phenomena**, encompassing the *mediumistic* phenomena *per se*, and the events of an *animic nature*, produced by the person's mind, without the intervention of the Spirits.

Here we have the basic point of the matter.

Spiritism offers a much ampler conception of the subject: there are, evidently, the animic phenomena, but there are equally the mediumistic phenomena. Clairvoyance, post and precognition, telepathy, and psychokinesis are phenomena which may either be animic or mediumistic. Or even the association of both.

Official Science hasn't yet recognized the existence and survival of the Spirit after the death of the physical vehicle. Even with the advances made by Rhine and his team ("the paranormal gifts are located in the extraphysical mind"), progress in that field is still slow.

Spiritism is a "Doctrine founded on the belief in the existence of Spirits and their manifestations" (1), as the Codifier points out. It is a Doctrine of scientific and philosophical character, with moral, or religious, consequences.

The spiritist practice, however, is rooted in the exercise of mediumship, which must be oriented according to moral parameters — as expressed in the Gospel of Jesus — and according to the teachings found in the Codification of the Spiritist Doctrine.

The mediumistic faculty, as any other psychic gift, is liable to be developed.

"The psychic organization, in its evolutionary trail, after leaving the fragmentary animal stage [discontinuous thinking], ascends to a more advanced level, where the process of consciousness defines its attributes.

During the animal stage, psyche is fragmentary, there isn't a process of reasoning yet (...).

In the kingdom of the individual's psyche is as if clustered with all the formerly acquired qualities. The psychic structure in that stage is the most advanced in the planet, whose process of consciousness, allied to former experiences, slowly ties itself to new and important factors, where responsibility represents one of its strongest pillars." (16)

It is important to point out that the manifestation of the mediumistic phenomenon demands a more elaborate psychic structure, built up during the long evolutionary process of the human being. Consequently, more elevated psychic structures require more advanced organs for the manifestation of the Spirit's will. That is the reason why the human nervous system shows the most significant differences from the ones found in animals, despite some existing similitude.

## MEDIUMSHIP DEVELOPMENT PROGRAM

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“We must see in the mediumistic phenomenon the most elevated psychological expression of psyche and, as such, should only be exercised after serious study, sound knowledge, and a trustful guidance. The Spiritist Doctrine well understood and lived accordingly, offers the ideal field for the assessment of the referred phenomenology, which, in its turn, contributes especially to the laying of the Spirit’s groundwork.

It is important to clarify the psychological importance of the process for the neophytes, thus avoiding that the mediumistic phenomenology be expressed in base terms by those who let themselves be guided by vulgar interests, exaggerated selfishness, marked lack of love, and, even worst, by those who feed their own fleeting vanity in search of prominent positions in society. Those crooked paths will only lead to neuroses, compulsions, and obsessions, whose gradations will be proportional to the intensity of the misuses.” (17)

“So, giving a wider interpretation to both Richet’s definition of **METAPHYSICS** (“science which has as object mechanical or psychological phenomena latent in the human mind”) and Rhine’s idea of **Parapsychology** (“science that deals with the non-physical personal actuation”) (..), we are led to affirm that either sciences are, in essence, the one and same thing.” (10)

Metaphysics and Parapsychology conceptually define the psychic phenomena as belonging to an animic nature, that is, the creature itself, ignoring the action of discarnate Spirits that produces them.

Naturally, Metaphysical and Parapsychological investigative methods are distinct; however, they analyze and study the same class of phenomena.

The Spiritist Doctrine knows and studies the animic phenomena — produced by the incarnate’s mind — as well as the mediumistic phenomena, these latter mediated by extracorporeal (discarnate) Spirits, or Entities.



### **NOTES TO THE INSTRUCTOR**

*The study will be considered satisfactory if, at the end of the session, participants answer correctly the suggested exercise.*

# MEDIUMSHIP DEVELOPMENT PROGRAM

## Program II — Unit 2 — 1st Part — Class 3 — Cont. 6

### 4. CHART – SUMMARY OF THE SIMILARITIES AND DIFFERENCES AMONG: METAPHYSICS, PARAPSYCHOLOGY AND MEDIUMSHIP

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

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2 — 1st Part — Class 3 — Cont. 7

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## ANNEX

### Mediumship Development Program

#### Program II — Unit 2

#### 1st Part: Spiritist Postulates

#### Class 3

### Exercise

**Directions:** Keeping in mind the contents studied in class and summarized in the chart, do the following exercise.

1. Write 2 concordant points and 2 discordant points among Metaphysics, Parapsychology, and Mediumship:

Concordant points: \_\_\_\_\_

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Discordant points: \_\_\_\_\_

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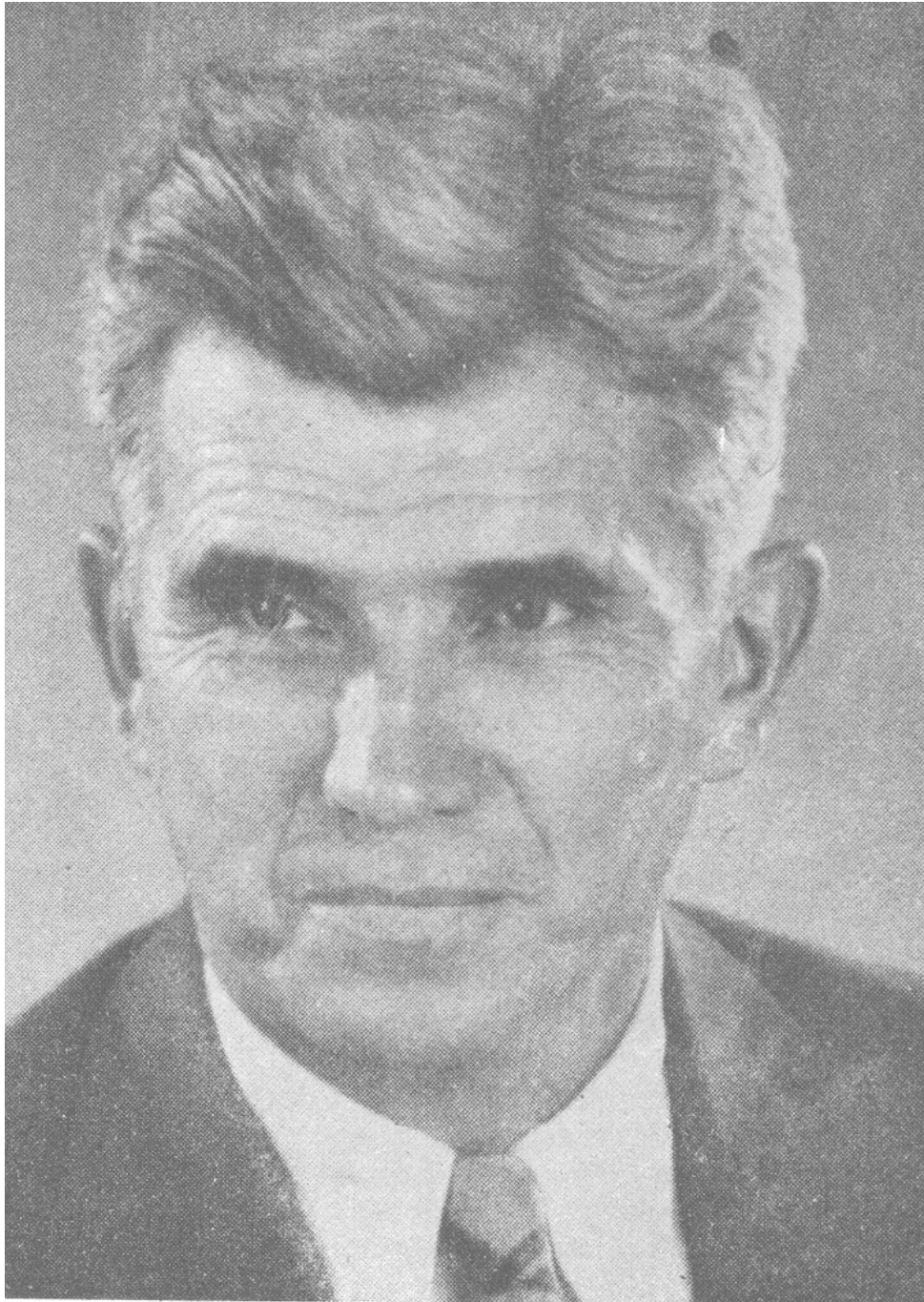
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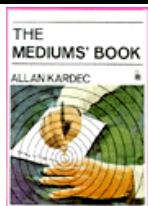
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**Joseph Banks Rhine – the founder of Parapsychology**



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit II

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: Allan Kardec and the Spiritist Codification

**Class 4:** The Evolution of Mediumship.

#### Specific Objectives

- To outline the main phases of the evolution Mediumship.
- To list the types of mediumship reported in the Old and New Testaments.

We human beings can learn through either life experiences or through some knowledge that is revealed to us.

Etymologically, the word **Revelation**, from the Latin *revelare*, means the *action of lifting the veil*. More generally, however, it means any hidden thing or idea that is made known.

“From that viewpoint, all sciences that make us know the mysteries of Nature are revelations and one can say that there has been an ever-unfolding revelation to Humanity. (...)”

The essential character of any revelation must be the Truth. To reveal a secret is to make a fact known; if it is false, it is no longer a fact and, therefore, there is no revelation (...)” (2)

“In the special sense of religious faith, revelations are more related to spiritual matters, which neither can be known by humans through their intelligence nor their senses; and whose knowledge is given by God and His messengers through direct word or inspiration. In that case, the revelation is always given to men who show the right predisposition, who are designated as *prophets* or *messiahs*, that is, messengers or missionaries, in charge of transmitting the message to humanity.” (3)

The incarnate revelators preach truths that spring from their own knowledge or from the guidance of more elevated Spirits. (4) “So, it is rigorously exact to say that almost all revelators are inspired mediums, of hearing or sight. However, we should not conclude that all mediums are revelators, or, even, direct mediators of the Divine or of its messengers.” (5)

Hence, we can conclude that much of the knowledge acquired by Humanity, in any area of knowledge and along the eras, is resulted more from the revelations sent by the spiritual plane than from the elaboration of the incarnate’s intelligence.

The sciences, philosophies, and religions have all had and still have their own revelators. The Spiritist Doctrine itself came to us via mediumship.

Thus, while studying the origin and the evolution of the mediumistic process in Humanity, we will try to provide a timeline which will reveal, more generally, the spiritual achievements that have happened from the primitive to the modern individual, this latter already equipped to receive from God the third revelation, that is, Spiritism.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2 — 1st Part — Class 4 — Cont. 1

#### 1. FROM PRIMITIVE TO ORACULAR MEDIUMSHIP

In the very beginning of human spiritual evolution, still in the age where free will was being elaborated, the mediumistic faculty expressed itself very rudimentarily, under the guise of a vague intuition.

*“Intuition* was, therefore, the initial system of interchange, facilitating the communion of creatures, even at a distance, in order to instill in them the subtle work of telementation (mental transmission), of feelings or ideas, through measurable swirls of mental energy, in the same way that today electronic “swirls” convey sounds and images to radio and TV sets. (...)”(26)

“Such exchange, however, was initiated in the world without any conscious direction, because (...) better people would draw to them bettered human Spirits, whose generous hearts turned to the earthly sphere to help those companions who stayed behind; likewise, those who were resistant to the Divine Law would attract entities of the same class.” (...) (25)

**Primitive mediumism** has as basic characteristic an idolater person (medium), who adores and/or fears the forces of Nature. Consequently, there is the primordial need to present as gods the most varied and trivial natural elements and phenomena: the soil, the vegetation, the sky, the sun, the moon, the rain, the water, the lightening, the thunder, the Wind, etc.

**Tribal mediumism** represents a new evolutionary step in the relations between the two planes of life. Human beings of those times were already organized in groups; they started to develop a collective mentality, however primitive, which was defined by a tribal consensus on the belief in the Spirits, or *gods*. There began to appear the concepts of Mother Earth and Father Sky. “The sky is the god-father, who seeds the earth – the god-mother.” (19)

Tribal mediumism, usually painted in a strong animistic hue, evolves into fetishist manifestations. Fetishism means the adoration of *fetishes*, that is, objects seen as representative of the Divinity or of Spirits, or as the Divinity or the Spirits themselves.

The African voodoo and the so-called black magic practices are examples of fetishism. The book *Povos Primitivos e Manifestações Supranormais* (Primitive Peoples and Supranormal Manifestations) (\*) brings detailed information about primitive mediumship.

**Mythological Mediumism** is characterized by the presence of a medicine man, or a *shaman*. The tribe develops relations with neighboring tribes, and the leader or chief of clan, always backed by the medicine man, defines certain rules. That period represents the birth of mythology, with its myths and mediumistic practices impregnated with magic. (20)

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(\*) BOZZANO, Ernesto. *Povos Primitivos e Manifestações Supranormais*. São Paulo: FE, 1997.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2— 1st Part — Class 4 — Cont. 2

Magic was a way to invoke the superior (spiritual) powers, or to conjure them through enchantments or sortileges. Through magic they would achieve fantastic feats such as cures, divinations, object and Spirit apparitions.

**Oracular mediumism** starts Humanity's civilizatory process in its true sense. Mythology acquires religious tendencies, which begin to define themselves in factions. It is the time of polytheism, in which the cult of the ancestors takes place, whose tombs – representing the resting place of the dead – are decorated with precious artifacts.

There is the general polytheistic idea of numerous gods, who live in a certain place (Olympus), under the form of an organized society. The gods become the masters of Earth and Sky, of Humanity and Nature. (20)

The cult of ancestors made "those Spirits special deities. The Muses were nothing more than the personification of the protecting Spirits of Arts and Sciences, just as Lares and Penates symbolized the protecting Spirits of the family."(1)

It is still in that oracular period that the first ideas of, or beliefs in, an Only and Absolute God start to take shape.

Oracular mediumship appears in a moment when humans are already capable of organizing themselves in a Society, in the category of a "social, or political, animal," in the words of Aristotle. They are not mere spectators of nature, but participants who try to understand and evaluate it.

The oracles "are, practically, the orientation centers of all urban, rural, political, and religious life." (21)

Greece, as the center of the oracular mediumistic practices, has in Delphos the biggest and most famous oracle in the history of Humanity.

In mediumistic relations, the oracle, many times, stands for the Deity itself. The answers given are the Deity's, because the popular mentality still can't tell the mysterious forces, which are at work in the phenomenon, nor can they understand how they function. (21)

In that sense, the Deity could speak on its own (direct-voice phenomenon), or it could be embodied in the sanctuary, in the temple, in the tripod, or in the elements of Nature. Other times, the Deity would manifest itself through the *pythoness*.

"It is curious to notice that there isn't, in the oracles, that which we call the individualization of mediumship. Despite the presence of a medium, sometimes called oracle, sometimes pythoness, and although there is a communicating entity, the messages are given through impersonal processes. It can be the murmur of a fountain that answers to the enquirer; or the whispering of the woods; or the mysterious sounds of a cave; and when the medium answers directly, her answer emulates the confusing sounds of Nature." (22)

Thus, we understand that the oracular mediumship represents "a form of transition to the individual cult of Spirits, which will demand the individualization of mediumship. (...)" (22)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2— 1st Part — Class 4 — Cont. 3

#### 2. THE MEDIUMISTIC PHENOMENA IN ANTIQUITY

The manifestation of the mediumistic phenomenon in Antiquity, was based on a tangle of beliefs and superstitions, and usually happened during ritualistic public ceremonies, befitting the taste of the popular masses; or in the secrecy of the temples, during some initiation processes, both conducted by wise men or priests. (6)

The mediumistic manifestations were twofold:

— *external, or exoteric* — of polytheistic nature, it was theatrical, superstitious, magical, and destined exclusively to the people;

— *internal, or esoteric* — essentially monotheistic, it was secret, refined, involving degrees, or phases, of initiation to psychic knowledge;

The wise individuals, called priests or sorcerers, were the owners of the existing knowledge about the relations of the dead with the living. They carried out the initiations, dominated the popular masses, and controlled the apprentices' lives. They were people of great power.

"(...) The wise individuals of Asia and Greece did not totally dismiss the exterior nature, but it was through the study of the soul, of its secret powers, that they discovered the eternal principles." (7)

The initiate devoted their existence to the study and development of their spiritual faculties, usually from childhood. They knew the secret of fluidic and magnetic energies. (8)

Both wise individuals and initiate were found among the most important peoples that inhabited the Planet. Some of those peoples deserve more attention than others, due to their contributions to the progress of the peoples of the Occident.

**2.1 – The Egyptians** – They had outstanding knowledge about life after death and about the psychic powers that humans possess. They mastered the art of mediumistic cure and developed intense interchange with the dead. They could act outside the physical body, thus inducing animic phenomena, by means of willpower and the proper application of magnetism. (11), (17)

*The Book of the Dead* is a text that reveals part of their secret (psychic) science and their initiate processes.

However, only the Priests and Pharaohs could reach the highest levels of initiation, which prepared them for the ritualistic and mediumistic practices seen in the cults of Isis and Osiris. (10), (17)

**2.2 – The Hindi** – considered one of the most ancient peoples to inhabit the planet, they represent a *race of the prophets*, of wise men and initiates, in whose traditions the future peoples of the earth would assimilate the truth. (24)

*The Vedas*, the Hindi sacred books, tell us about the teachings and the actions of Superior Spirits (Asuras) and of those Spirits less evolved (Pitris). There is, in the Vedas, a book entitled *Atharva-Veda*, which is considered the basic text on mediumistic initiation, characterized by a long asceticism of moral practices, meditations, songs and magical incantations (the mantras). (9), (15), (24)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2— 1st Part — Class 4 — Cont. 4

**2.3 – The Greek** – they were not only the lords of Mythology, but also the fathers of Philosophy; they have given us two of the greatest philosophers who ever lived – Socrates and Plato – both seen as precursors of Christianity.

The process of mediumistic development among the Greek is characterized by:

- Being based on the oracle and the pythoness – both were the center, the essence, and the reason for living of the Greek people;
- Being mediated only by women (the pythoness), who were either very young or more than 50 years old and who used to be submitted to a life of painful sacrifices in order to develop their mediumship; (18)
- Isolating the mediums from any external human relationship so that, in the intimacy of the temple, they could undergo long fasts and drink potions extracted from plants with hallucinogenic properties, which would induce them to fall into profound trances and enhance their sensibility.

Actually, the pythonesses were rarely conscious when they gave oracles and, under the effect of the drugs, they would have convulsive fits and utter unintelligible words, which could only be interpreted by the priests.

#### 4. MEDIUMSHIP IN THE BIBLE

The extraordinary mediumistic phenomena described in the Old and New Testaments reveal the abundance of mediumship in the human being.

Mediumship is presented in a natural form, under the most varied types and levels.

The monotheistic idea, established and spread by the prophets of Israel, showed us a special type of mediumship: the prophetic one.

According to Leon Denis, “the transcendental phenomenon of prophecy in Israel has been, for twenty consecutive centuries, one of the most notable in History.” (12)

“(…) The truth is that the Israelite prophets are inspired mediums.” (12) “The history of Israel is the most beautiful mediumistic poem, the quintessential spiritualistic epic. (…)”

“The origin of the prophetic practices in Israel is marked by an impressive manifestation. One day, Moses chooses 70 elders and places them around the Tabernacle. Jehovah reveals Himself in a cloud and immediately Moses’s powerful faculties are transmitted to the elders and ‘they prophesized.’ The Tabernacle there represents an accumulator or fluidic condenser; it is a means of exteriorization, just like mirrors of shining metal; by staring at it, a trance is induced. The manifestation of Jehovah in the cloud is a kind of materialization. It (...) always starts like a cloudy agglomeration, vague at first, in which the apparition takes shape little by little. Jehovah is one of the Eloims, the protective Spirits of the Jewish people, and of Moses in particular. (...)” (13)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2— 1st Part — Class 4 — Cont. 5

“Moses is both a medium of hearing and sight. He sees Jehovah, the protective Spirit of Israel, in the burning bush on Mount Horeb and the Sinai. When he bends over the Ark of the Covenant, he hears voices (Num, VII, 89). He is a medium of writing when, under Eloim’s orders, he writes the Ten Commandments; an active medium and powerful magnetizer when he flashes with a fluidic discharge the revolted Hebrews in the desert; an inspired medium, when he chants after the Pharaoh’s defeat. Moses also presents a special type of mediumship – the luminous transfiguration – seen in certain phenomena nowadays. When he comes down the Sinai, he brings a halo of light over his forehead.

Samuel, whose birth (...) was preceded by oracles and signs, became a prophet since childhood. Sleeping in the temple, he is many times awoken by voices that call him, which talk to him in the silence of the night and which announce future events. (I, Kings, III 1-18)

Esdras (Book IV, Chapter XIV) restores integrally the Bible [Old Testament], which had been lost (...)

Job had a vision that is the perfect example of Spiritist materialization. The entire Book of Job is full of mediumistic illuminations and inspirations. His own life, tormented by evil Spirits, is a subject of very suggestive studies.”(14)

The first Book of the Kings brings Saul, who, in Endor, evokes the shadow (Spirit) of Samuel and talks to him. (14)

“Among the prophets, Isaiah mentions the apparition of Spirits to pythons and sorcerers.” (14)

The prophet Daniel, on the famous vision to King Balthazar (Daniel, V: 5-6), witnesses the materialization of a hand on a wall, in the room where they were.

In the **New Testament**, mediumistic phenomena are not less numerous, beginning with the premonitory warnings that the Spirits gave to many incarnate, for example: to *Zachariah*, when the coming of John the Baptist was announced (Lucas, 1:13-23); to *Mary Most Holy*, when the Spirit Gabriel announced the coming of Jesus Himself (Lucas, 1:26-33); to the *shepherds* who tended their flock in the region of Bethlehem, when an Angel told them about the birth of the Messiah (Lucas, 2:8-12). The coming of Christ was also proclaimed, via mediumship, to Simeon, a just and pious man (Lucas, 2:25-35), and to the elderly *Anna*, daughter of Phanuel, of the tribe of Aser (Lucas, 2:36-38). *An Angel, who asks him to depart to Egypt with his family, in order to escape Herod’s persecution, visits Joseph, on a certain occasion, in dreams.* When that king dies, the Angel tells him, still in dream, to return to Israel (Matthew, 2:13-14; 19-22).

The variety of mediumistic phenomena mediated by the Apostles and by many of Jesus’s disciples is so vast that it may become too fastidious to cite them all; suffice to remember some of them to demonstrate the mediumistic bases of Christianity:

1. **Pentecost** (Acts, 2:1-13) – there are materializations (tongues of fire) and xenoglossy (speaking in many languages).

2. **Cures** (Acts, 3:1-10; 5:12-15) – the physical and spiritual cures amaze and are classified as miracles. All of the Apostles performed them, either at a great or minor level. Among the Apostles, Peter stands out in that type of mediumship.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2— 1st Part — Class 4 — Cont. 6

3. **The conversion of Paul** (Acts, 9:1-18) – before his conversion there were: luminous phenomena, *lights coming from the sky*; direct voice (*Saul, Saul, why doest thou persecute me?*); materialization of scales on Paul's eyes; cure (*imposition of hands on Paul's blind eyes by Annanias*).

4. **Different mediumistic phenomena:** Stephen's inspiration (Acts, 6:8-15); Paul's and Barnaby's inspiration (Acts, 13:13-47); Philip's hearing (Acts, 8: 26-40); Cornelius's sight, and Peter's ecstasy (Acts, 10:1-16).

In short, the development of the mediumistic faculty, from the incipient manifestations in the primitive peoples, moving on to the difficult and painful initiatic methods in Antiquity, gaining beauty and encouraging actions towards goodness – as clearly seen in the Bible – has reached its maturity when Humanity was given the Third Divine Revelation. Nevertheless, it still continues its path of evolution so that more and more truths are poured from the Higher Spheres over the human beings, always needy of enlightenment and spiritual guidance.

\* \* \*

#### NOTES TO THE INSTRUCTOR:

*The study will be considered satisfactory if, at the end of the session, participants answer correctly the suggested exercise.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2— 1st Part — Class 4 — Cont. 7

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## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 2— 1st Part — Class 4 — Cont. 8

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## ANNEX

### Mediumship Development Program

#### Program II — Unit 2

#### 1st Part: Spiritist Postulates

#### Class 4

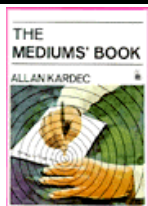
### Exercise

Prepare a summary of the main characteristics of the mediumistic phenomena manifested among

1. primitive peoples: \_\_\_\_\_  
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2. ancient people that contributed most for the psychic development of the Western Civilization: \_\_\_\_\_  
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3. the revelators or missionaries described in the Bible: \_\_\_\_\_  
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## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit II

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Behavior: Allan Kardec and the Spiritist Codification

**Class:** The Good Person and the Good Spirits.

#### Specific Objectives

- To establish the correlation between the subjects studied in this Unit and the need of effort to become good persons and good Spirits.

This class is the completion of Unit no. 2, Program II of the Mediumship Course, and it will be accomplished through:

- reading and interpretation of two texts;
- exercises of interpretation and correlation of the subjects;
- presentation-summary of the studied subjects.

Its purposes are:

- a) To propitiate the participant the knowledge of the work accomplished by researchers/ scholars and mediums for the proof of mediumistic phenomena;
- b) To ask the participant to establish a correlation with the studied subjects in this Unit and the behavior that should characterize the person of good and the good Spirits.

Suggestions to the Instructor for the Application of the texts:

**1ª Part:** *Reading, enumeration of the question and elaboration of the basic ideas contained in the texts.*

**2ª Part:** *Correlation of the Subjects.*

The exercise should be accomplished according to the given orientation.

**3ª Part:** *Synthesis of the subjects studied in this Unit.*

Make a summary of the subjects studied, utilizing visual resources.

TEXT

Twenty Subjects with William James<sup>6 (\*)</sup>

**ANDRE LUIZ**

Taking into account the specific cultural environments of the Spiritist movement in the USA and Brazil, we present below 20 questions that were directed to Dr William James, the eminent American physician, psychologist and philosopher departed in 1910. The interview was held in the night of his visit to our prayer and spiritual assistance group

*P. Dear friend, being in New York for a visit to some Brazilian friends, we would like to know if the research of truth still continue to receive your collaboration.*

R. Yes, after death we continue to follow the same line of activity that we had on Earth during the last physical experience. If these activities reveal edifying aspects that are able to dissipate the past mistakes we accumulated during previous reincarnations, we should not hesitate to continue broadening them as much as possible using every resource at our hand.

*P. Concerning your Spiritist studies, do you have the same enthusiasm as before?*

R. Without a doubt, the fundamentals of the new revelation are a field of infinite possibilities.

*P. What do you think about the use of science in Spiritist matters?*

R. Today I understand the importance of science to settle the question of survival after death. However, at the same time, I realize that many investigators, with rare exceptions, waste time repeating experiments exhaustively, trying to find a way out of the ethical aspects related to the subject.

*P. Do you believe that we should establish boundaries to the scientific cooperation in the circles of Spiritist studies?*

R. I do not wish to affirm that the scientific research isn't required. I would rather propose that the researcher can hardly avoid the duty of listening to one's own conscience. A wise person isn't merely a recorder of technical parlance, but rather a spirit endowed with advanced knowledge, which is called by the Superior Order for the improvement of life.

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(\*) William James (1842-1910) → North-American philosopher, doctor, graduated by the Harvard University. Influenced by the ideas of Swedenborg, left a doctrinal contribution projected in three fields: psychology, theory of knowledge and philosophy of religion.

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<sup>6</sup> Translated into English by **A L Xavier Jr.** Ed. by the Brazilian Spiritist Federation.

*P. What do you think about Parapsychology?*

R. Formally, parapsychology can be traced back to the beginning of humankind. The Bible itself contains several examples as in II Book of Kings, 6:12 when the prophet or medium Elisha reads the mind of the king of Syria (\*\*), just like the best "sujets" of Rhine's experiments and others.

*P. What do you think about the Spiritist collaboration in the parapsychological research?*

R. Spiritists must cooperate with parapsychology so that this discipline shouldn't fall on the hands of fanatic minds whether they come from science or religion. However, Spiritists should help with no loss to their normal lines of action.

*P. How do you define the position of the Spiritist knowledge on Earth?*

R. The equilibrium of the moral personality requires the purest Spiritist knowledge just as the best organic state requires the healthiest nourishment possible.

*P. Can you expand your definition of the Spiritist knowledge?*

R. The Spiritist knowledge is the orientation for the deep and essential life of the being. Obviously, evolution is the law for every creature, but Spiritism operates on the conscious level by dictating rules of behavior that successfully trace a straight path for the soul. In this way, the mazes of illusion that correspond to suffering are avoided.

*P. Do you believe that Spiritism can play a decisive role in the conduction of will?*

R. In a perfect way. Without freely fulfilling the requirements of the evolution principles represented by life's duties, the reincarnation of the spirit is merely a repetition process in which the spirit profits poorly throughout the millenniums.

*P. What can you tell us about mediumship?*

R. Mediumship is wrongly appreciated today on Earth. One day it will play an important role in the life of people as an access gate of the embodied personality to the superior spheres.

*P. Do you believe a medium should receive adequate instructions?*

R. We protect the mustard to maintain its normal production. How to improve mediumship and keep it worthy without the help of education?

*P. Can advanced spirits easily overcome the deficiencies of mediumship?*

R. Discarnate benefactors can carry out constructive works of the highest standard in the world, but they require elements of interpretation. An orchestra could hardly make music without the help of instruments.

*P. Does a spirit, even belonging to the highest hierarchy, depends on mediumship to express itself on the physical plane?*

R. Until science establishes a free and generalized interchange between incarnate and discarnate intelligences, the Spirit dwelled in the Beyond will depend on the medium to communicate with the individuals, as the soul plunging into the physical sphere requires a mother.

*P. Would it be correct to rely on well developed mediums to form outstanding centers for the demonstration of the survival?*

R. We cannot overlook the fact that the mediumistic resources are conferred to all human beings, who apply the resources in accordance with their individual level of evolvment. If the medium improves oneself, one will attract evolved Spirits. To sustain the excellence in this matter is the same as to feed disputes over the ownership of psychic domains.

*P. We know that the medium has the duty to perfect oneself, Besides that, what is the fundamental requirement in the development of one's faculties?*

R. The development of the psychic energies isn't difficult for the majority of mediums. However, since such improvement broadens new horizons of human association, the hardest problem of a medium is, to my view, to keep loyalty to the good companions of the spirit world.

*P. How do you analyze the intellectual and physical mediumships?*

R. Every mediumistic faculty is important, but I believe that, without correct discretion, physical mediumship may hardly improve our inner world. On the contrary, I understand that intellectual mediumship, by accessing superior knowledge, should be widely cultivated so that physical mediumship should not morally confuse the creatures provisionally attached to the physical world.

*P. What do you believe is the main task of mediumship in the Spiritist work?*

R. Concerning present society, I believe that mediumship is called to the enlightenment of people, being especially useful in obsession occurrences that amount to thousands in every part of the world.

*P. The spoken language is a decisive communication factor among discarnates living in a certain country, through mediums situated in different countries?*

R. We know that thought is an universal language; however, this is an immediate reality under well-trained telepathy. One can calm down a sick person by the mental suggestion of ideas of peace and optimism, cure and hope, but it will be very difficult to convince the sick person regarding treatment without using one's own language. On the other hand, xenoglossy may be obtained very easily as if by order. We must understand that, in the present stages of human development, language barriers are an inevitable limitation, since incarnates are tightly bound to their home environment. In this way, spirit friends living in the United States should learn Portuguese to communicate with their neighbors in Brazil and vice-versa. This is an obvious need in the common system of linguistic communication since progress doesn't know miracles.

*P. When do you believe Spiritism will be better known on the Earth?*

R. That depends on time and goodwill of people. Whatever creature can delay his access to the gate of truth, but none can flee from it.

*P. Do you have a last word to the Brazilian fellows both discarnate and incarnate working in the Spiritist fields of action?*

R. We have learned that sound and steady buildings don't come up by improvisation. The Spiritist work requires plantation of Spiritist principles. And there is no efficient plantation without dedicated farmers. We should broaden our area of help and elevate the level of understanding toward our responsibilities in the Spiritist work. If we do what we wish only, we will own that which we do. The laws of the Universe are fair. I believe we can summarize the main rules of work in the following program: to feel with self-control, to think with elevation, to speak constructively, to study always and to serve more.

(New York, N.Y., USA, July 27, 1965.)



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XAVIER, Francisco Cândido e VIEIRA, Waldo. *Entre Irmãos de outras Terras*. By several Spirits. Rio [de Janeiro]: FEB, 1966, p. 21 a 29.

**EXERCISE OF READING AND INTERPRETATION OF THE TEXT**

**1<sup>a</sup> Part:** *Reading and Interpretation of the text* “Twenty questions with William James.”

1 – Read the text carefully, highlighting the relevant points.

2 – Enumerate, from 1 to 20, the questions that the Spirit Andre Luiz asked William James, to locate them quicker in the text.

3 – Write the *main ideas* of the answers given to the questions: 1, 3, 4, 5, 6, 8, 9,10,13,15,17 and 18.

1: \_\_\_\_\_

3: \_\_\_\_\_

4: \_\_\_\_\_

5: \_\_\_\_\_

6: \_\_\_\_\_

8: \_\_\_\_\_

9: \_\_\_\_\_

10: \_\_\_\_\_

13: \_\_\_\_\_

15: \_\_\_\_\_

17: \_\_\_\_\_

18: \_\_\_\_\_

**2<sup>a</sup> Part:** *Correlation of the subjects of text 1 and the citations of The Gospel According to Spiritism.*

1 – Read the citations excerpted from *The Gospel According to Spiritism* listed below:

2 – Read again the answers that William James gave to the questions 2,7,11,12,14,16,19 e 20, asked by Andre Luiz.

3 – Write in the parenthesis next to the citations the number of the questions present in the text, thus establishing a correlation between the ideas of William James and those of de *The Gospel According to Spiritism*.

Excerpts of <i>The Gospel According to Spiritism</i> .	Question (questions) in the text that are related to the citation.
“Spiritism, when thoroughly understood (...) leads to results already expounded, which characterize the true Spiritist just as much as the true Christian, for they are one and the same. Spiritism does not institute any new morals; it only makes it easier for humankind to understand and practice Christ’s morals by giving an unshakable faith to those who are in doubt or who waver.” (2)	(      )
“The person who can be justifiably classified as true and sincere Spiritist is to be found on a superior level of moral progress. The spirit of this person almost completely dominates their physical body, so giving them a clearer perception of the future.” (2)	(      )
“The principles of the Doctrine, which leave many untouched, cause them to feel deep inner vibration. In short, <i>their heart is moved</i> and this is what makes their faith unshakable.” (2)	(      )
“In some people, material ties are still too strong for them to be able to release themselves from earthly things. A kind of mist, with which they are surrounded, doe not allow them to see into the infinite future >This results in fact of them not being able to break away from old tendencies or habits because they cannot see that there exists something better than what they already have. They believe in Spirits as a simple fact. But this modifies none or very few of their instinctive tendencies.” (2)	(      )

<p>“<i>The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instinct.</i> While one is content with a limited horizon, the other, who understands that better things exist, makes every effort towards their spiritual progress and always manages to do this when their desire is strong and true.” (2)</p>	<p>(      )</p>
<p>“Is it indispensable the to possess an outstanding intelligence in order to understand, [Spiritism]? No, in as much as there are people of notable capacities who do not understand, whereas there are many of ordinary intelligence, even young people, who grasp the meaning of even the most delicate points with remarkable precision. This proves that the so called <i>physical</i> part of science only requires eyes to be able to observe, while the <i>essential</i> part demands a certain degree of sensitivity, which can be called <i>maturity in the moral sense</i> and which is quite independent of age or level of education, because it is peculiar to the spiritual advancement of the incarnate soul.” (2)</p>	<p>(      )</p>
<p>“They use, but do not abuse, the possessions that have been conceded to them because they are only a depository, for which they will be required to give full account. They know that the most detrimental employment that these riches can be put to is the satisfaction of their own passions.” (1)</p>	<p>(      )</p>

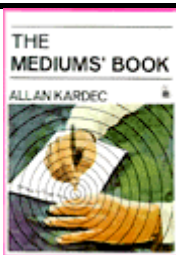


(1) KARDEC, Allan. *The Gospel According to Spiritism*. Trans. By Janet Duncan: ISC, 2004. Chap. 17, It. 3. The good person.

(2) \_\_\_\_\_. It. 4.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit III

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Fundamentals: The Mediumistic Experimentation

**Class 1:** The mediumistic trance: concept, levels and stages

#### Specific Purpose

- To define mediumistic trance.
- To explain the classification of mediumistic trance according to the levels and stages.

#### 1. Mediumistic trance concept

The *mediumistic* trance characterizes itself by a state of alteration or dissociation of consciousness, a special and specific state somewhere between vigil, and sleepiness that favors the access to the subconscious memories (3)

Etymologically the above is defined as crisis and or critical moment.

This trance is considered as “low psychic tension” (...) with the narrowing of the conscious field. (3) In these conditions, there always occurs psyche dissociation, which is perceptible by the way the medium expresses himself/herself, gesticulating or directing his/her look in some direction. It is known, however, that in the more superficial states of trances or with more experienced mediums, who quickly manage the phenomenon, it is not always possible to identify the external signs that show that the medium is under trance.

It is important to understand that “(...) the state of the trance doesn't mean the suppression, but the internalization of the conscience.” (4). That is because the “conscience” in its normal state is shy but in the externalization (under trance) it is vast and profound. It is true to state that the normal conscience does not maintain every impression absorbed by the feelings. Many sensations and knowledge are apparently forgotten; but they are actually stored in the deep conscience (subconscious).” (7)

Therefore, in specific situations, such as: influential action from an spiritual Entity; great intellectual effort; impact caused by emotion; or, still during the sleep, we can travel into our unconscious and retrieve memories of significant experiences, to ourselves or to the mediumistic practice, in the transmission of the message from the communicating Spirit.

The penetration into the unconscious, despite its brief duration, and the access to the stored remembrances -- independent of being under the action of a discarnate Entity -- produces a reduction of the psychic tension caused by the conscious dissociation, conducting the person to the trance.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1º Part — Class 1 — Cont. 1

#### 2. Mediumistic trance levels

The trance may vary from superficial to deep resulting in an infinite number of gradations. These are partial trances.

**a) *Superficial Trance*** - there is no amnesia. The medium remembers all the occurrences, straightly collaborating in the transmission and understanding of the message from the communicating Spirit. If she/he is a beginner medium, she/he is not usually sure if a mediumistic trance actually has occurred (5).

With the intuitive mediums, the trance is superficial. We do not see any alteration in their physiognomy. There is not an accentuated passivity. The medium receives the spirit's thoughts and transmits them" (2)

**b) *Deep trance*** — the remembrances of the occurrences during the deep trance rarely reach the medium's conscience. However, due to mediumship practice, chances are that a total amnesia does not occur, something is almost always remembered.

It is important to know that even in a very deep state of trance the medium does not entirely lose the connection with her/his conscience. The opposite occurs, "the conscious sometimes does not become extinguished by itself and remains watchful like a secondary system, however no less active." (4) There is a subliminal memory because the Spirit is connected to the body due to his/her incarnate condition.

These are arguments to define the deep trance as somnambulism. In this situation, the medium is susceptible to suggestibility: usually hardly remembering himself/herself about the suggestions given. The forgetfulness of the given suggestions is called lacunar amnesia. (5)

In the deep trances, the medium gets into a greater state of passivity. This is clearly noticed in the psychophonic (trance) mediums. In this case, the "psychophonic medium usually expresses him/herself without having the exact awareness of what she/he says, and quite often expresses ideas completely strange to his/her own usual ideas and to his/her knowledge, and even beyond his/her knowledge and intellectual reach while in his/her normal states. Although perfectly awake and in the normal state (in trance) the medium rarely recalls what he/she said. (1)

**c) *Partial trances*** — they represent stages in the decreasing psychic state. The partial trances, also named semiconscious, conduct the medium either to the awoken memory state according to some occurrences, or to the memory lost in relation to others.

Sometimes, the medium remembers the message from the communicating Spirit right after the communication, but forgets it completely as the time goes by.

We are not able to precisely explain why certain details, sometimes less important are remembered, while others, more important, are forgotten.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1º Part — Class 1 — Cont. 2

#### 3. Mediumship trance levels

The mediumship stages can be summarized in two: induction to trance and trance per se.

##### **a) Mediumship trance induction**

It occurs by actions at the cerebral cortex and frontal lobe levels.

These actions move the medium away from the alert or conscious state. The favorable conditions to the trance are basically the following:

➤ *environment*: calm meeting place, silent, clean, pleasant, indirect light, soft music, and respectful conversation, among others.

➤ *favorable psychological climate*: it concerns to existent mental emanations in the mediumship meeting place, which is provided by incarnate and discarnate Spirits with the aim to serve and help others with knowledge and goodness.

➤ *favorable fluidics emanations*: the irradiant energies of the prayer from the mental irradiations, associated with the energies from the Spiritual plane, produced by the Spiritual benefactors, saturate the environment and directly affect the medium's mind inducing him/her to trance.

There are other ways of inducing to mediumistic trance. For example, in the "African Brazilian cults prevail the stronger stimulus – the drums, which are singing "hymns" - always rhythmic and monotone, that (...) wind up stimulating the cortical inhibitory wave. It is evidently a less refined technique. Kardec's methodology uses verbal and psychological resources, it is directed to the frontal lobes." (6)

##### **b) Trance per se**

*It also occurs through the inhibition at the cerebral cortex and frontal lobes level.*

➤ It starts by concentration – which conducts to the psychic tension reduction (the medium seems to be "disconnected") and it becomes complete with the tuning established between the medium and the communicating Spirit.

In this tuning stage the medium focus his/her attention on an idea or on a mental image, which was transmitted by the communicating Spirit. He/she perceives, as well, the emotions and the psychological state of the Entity who wants to communicate.

The medium knows what happens around him/her and can answer questions from the incarnate people.

➤ *Access to the spiritual records withdrawn from memories/experiences.*

This access can be done:

- 1) through the communicating Spirit, with the medium's consent: this is what occurs in the manifestation of enlightened Spirits;
- 2) by the needed communicating Spirit, in a joint effort with the enlightened Spirits and with the medium's permission.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1º Part — Class 1 — Cont. 3

To activate the medium's Spiritual memories he/she should be in a state of greater psychic dissociation; this state is situated between the watchfulness and the sleepiness.

In this state if someone speaks with the medium, he/she may not hear because he/she is deeply connected to the mind of the communicating Spirit. However, if he/she is physically touched he/she may get scared and lose the contact with the discarnate Entity.

➤ *The mediumistic manifestation.*

In this step the medium agrees with the Spirit communication allowing the transmission of the message, either by psychophony (trance), psychography, clairvoyance, etc.

The conscious mediums act more as interpreters of the thoughts of the discarnate Spirits. The semiconscious mediums interpret the Spirit's ideas and also allow expressions or behaviors of the communicating Spirits to be manifested.

The unconscious mediums are more opened to the influence of the communicating Spirit, watching or following him/her at a distance. In this case, the interference in the message received is reduced to a minimum.



### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if at the end the participants answer correctly the proposed questions of the exercise.*

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1º Part — Class 1 — Cont. 4

#### GLOSSARY

<b>Amnesia</b>	= (Medicine) noticeable decreasing or total loss of memory, cause by disease or accident.
<b>Lacunar amnesia</b>	= Memory loss related to some events, which occurred in specific moments.
<b>Consciousness</b>	= (Psychiatry) psyche area, which is of the immediate attention or perception.
<b>Cortex</b>	= Peripheral portion of an organ.
<b>Cerebral cortex (or cortical region of the brain)</b>	= (Medicine) the outer gray layer of the brain (Neurology) functional zone of the brain.
<b>Unconscious</b>	= (Psychiatry) actions or experiences not managed by the conscious. Area of the mind or personality outside of the conscience. (Spiritism) area of the psyche where the spirit's experiences are stored.
<b>Frontal lobes</b>	= (Medicine) a division of the cerebral hemisphere located at front of the central brain lobe and above the lateral lobe. This is located above the eyebrows, on the forehead.
<b>Psychism or psych</b>	= (Medicine) it is the mind as a functional entity, which purpose is to adjust the organism as a whole, to the environment needs or requests. Psychic = mental.
<b>Tonus</b>	= (Biology) normal state, resistance and elasticity tune or tone of a tissue or organ; and their aptitude to promptly respond to an ordinary stimulus.
<b>Cerebral cortex tonus</b>	= (Medicine) normal state of resistance and elasticity of the external and gray brain layer.



## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1º Part — Class 1 — Cont. 5

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4. \_\_\_\_\_. p. 20, Transe e sono.
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## ANNEX

### Study and Education of Mediumship

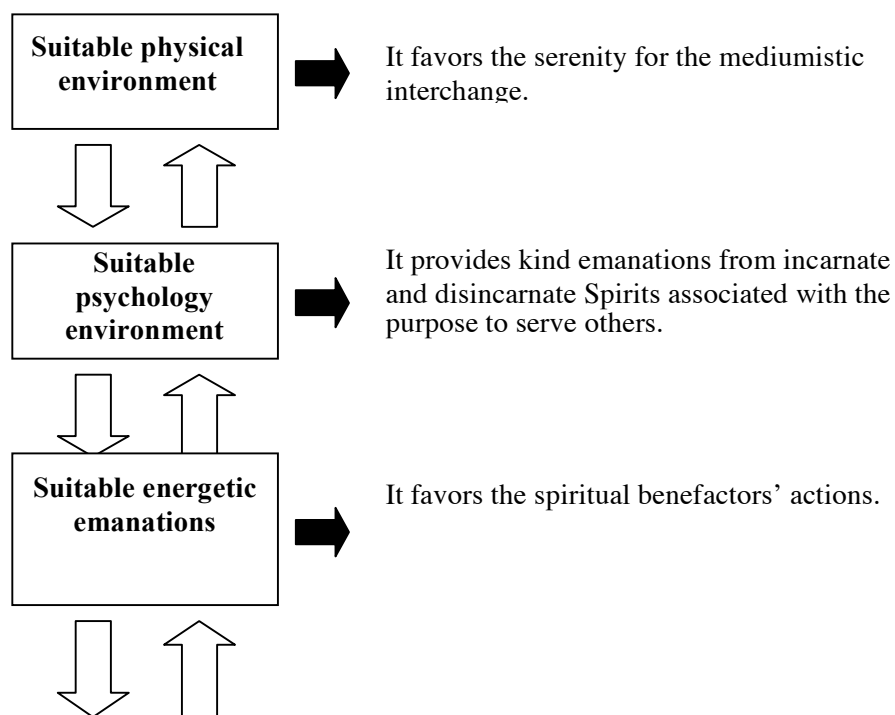
#### Program II — Unit nº 3

#### 1<sup>st</sup> Part: Spiritist Postulates

#### Class 1

### Exercises

1. Read carefully the following chart:



**The chart represented above is related to:**

- a) ( ) Mediumistic trance concepts.
- b) ( ) Mediumistic trance stages.
- c) ( ) Mediumistic trance levels.
- d) ( ) Mediumistic trance mechanisms.

2. Read the texts, analyze its proposals and give the right option of each exercise.

**ANA PRADO (\*)**

Between the years of 1918 and 1921 extraordinary mediumistic phenomena occurred in Belem do Pará due to the mediumistic faculties of Ms. Ana Prado. <sup>(1)</sup> <sup>(2)</sup>

Ana Prado, was a remarkable medium of materialization. She slept during trance, however, she would awake immediately by just touching her forehead with a damp towel.\*

Concerning the level and the stages of Ana Prado's mediumistic trance, we can state:

**PROPOSALS**

- I – The trance was superficial and did not reach her consciousness because her mediumship was of physical manifestations.
- II – The trance was always deep in order to facilitate the spirits' materialization.
- III – The trance was partial because she returned easily to the conscious state if she had her forehead dampened.
- IV – Probably her trance was deep in order to facilitate a better ectoplasmic release independently of her capacity to return to the watchfulness state.

**Mark the correct option:**

- a) (    ) I & IV
- b) (    ) II & III
- c) (    ) II & IV
- d) (    ) III & IV

(\*) Prado's family photo on page.

(1) LOUREIRO, Carlos Bernardo. *As Mulheres Médiuns*. Rio [de Janeiro]: FEB, 1996, p. 255- 6.

(2) FARIA, Nogueira. *O Trabalho dos Mortos*. Rio [de Janeiro]: FEB, 1990.

**IOLE CATERA**

*Iole Catera* was considered one of the biggest European mediums in the 30s and 40s. Because of her extraordinary mediumship on the music field she became known as being a *medium for musical effects*.

She wrote music for the piano, chant and orchestra during the trances without having any knowledge of the musical art in her current incarnation.

The mediumistic phenomena manifested by Iole Catera always occurred during day light. Not a single alteration of the medium's conscious, emotional or physical state was noticed. She simply heard or visualized the musical play and proceeded to write it.

**PROPOSALS**

- I) The communicating Spirit dictated note by note the musical composition which was written rapidly by the medium.
- II) Probably the medium was a musician on a previous incarnation.
- III) The superficial trance evidences revealed that the medium had a recently knowledge about the subject, maybe from her last incarnation.
- IV) The communicating spirit could even dictated a musical composition note by note but this would not justify the medium musical lack of knowledge.
- V) The non altered conscious state of the medium, revealed that on the superficial layers of her unconscious there were records of experiences on the music field.

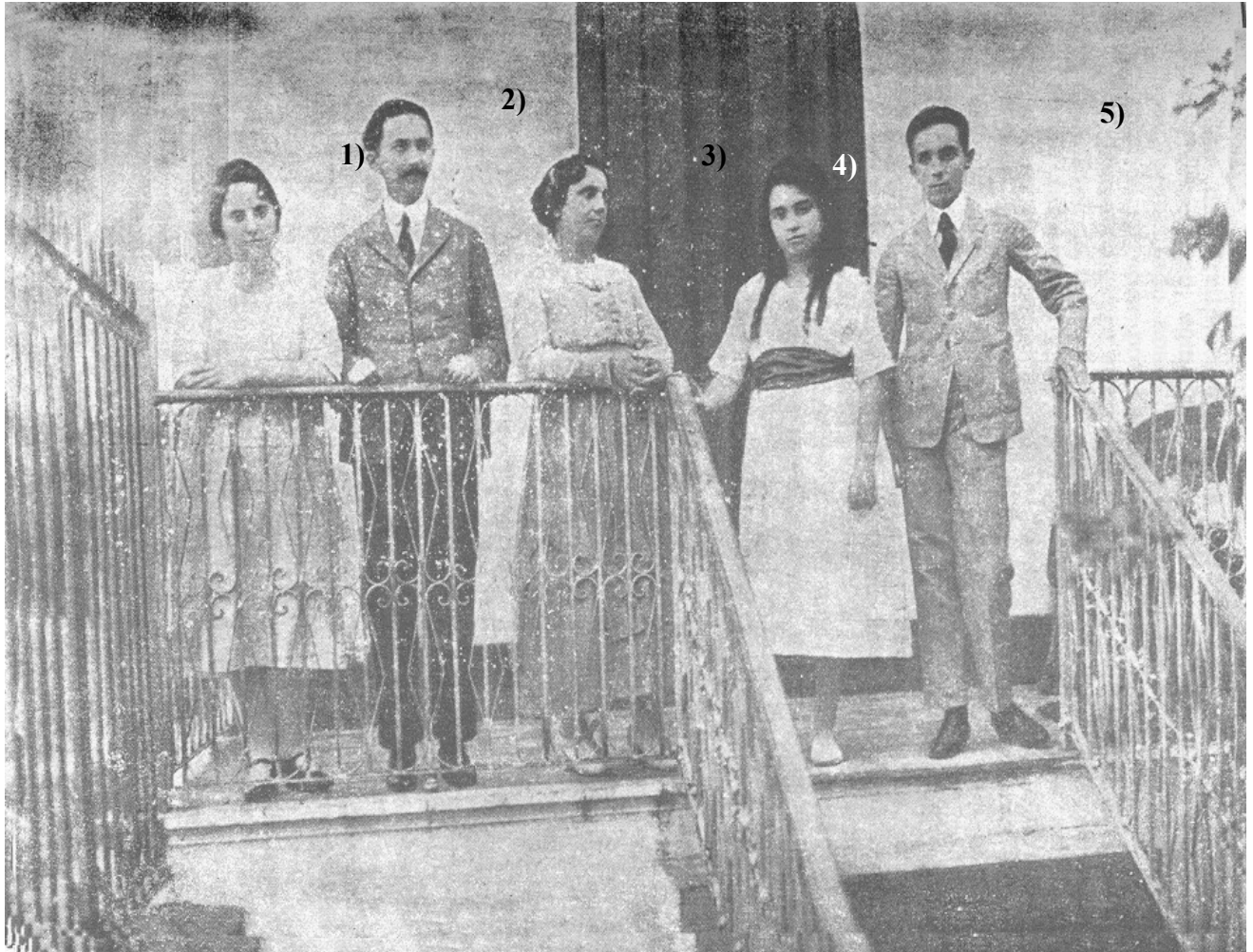
**Mark the right option:**

- a) ( ) I, II, IV, & V
- b) ( ) II & I
- c) ( ) I, III & IV
- d) ( ) II, III, IV & V

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(\*) LOUREIRO, Carlos Bernardo. *As Mulheres Médiuns*. Rio [de Janeiro]: FEB, 1996, p. 92-7

## PRADO'S FAMILY PHOTO

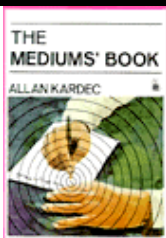


From left to right:

1) Miss Antonina Prado (writing medium); 2) Eurípedes Prado; 3) Mrs. Ana Prado (the medium); 4) Miss Alice Prado; 5) Eratóstenes Prado.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit III

### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: The Mediumistic Experimentation

**Class 2:** Mechanisms of mediumistic interchange

### Specific Objectives

- Identify the basic mechanisms of mediumistic interchange.
- To highlight the role of nervous and endocrine systems in the mediumistic manifestation.

The mediumistic interchange can be conceived as being "the moment when the communicating Spirit and the medium are joined in the psychic-affective unity of communication." (6) The analysis of this concept stimulates us to reason that, to understand the mechanisms of mediumistic interchange, it is necessary to have some basic knowledge about the roles played by:

- the mind (both Spirit's and the medium's);
- the fluids or radiant energy;
- the perispirit;
- the nervous and endocrine systems.

#### 1. The mediumistic interchange: basic mechanisms

By analyzing the concept of mediumistic interchange, as explained above, we can conclude that it passes through some defined phases, as follows:

##### 1.1 Energetic Stimulus (fluidic)

Those stimuli, from the spiritual mind that wishes to communicate, reach the perispirit of the medium. We can say that the Spirit impregnates the perispiritual body of the incarnate medium of energetic vibrations (fluidic), which can be either of superior or an inferior nature, according to the level of the communicating Spirit's evolvment.

If the medium already has an educated mediumistic faculty, he or she will be able to identify the moral evolvment of the communicating spirit and also define if its intentions are good or bad. This is possible because when the vibrations absorbed by the perispirit of the medium reach rapidly and automatically his or her physical body, they are picked up by its physical senses (sense organs) and taken to its nervous system.

# STUDY AND EDUCATION OF MEDIUMSHIP

## Program II — Unit nº 3 — 1st Part — Class 2 — Cont. 1

The energetic vibrations of the Spirit penetrate the perispiritual body of the medium through the Chakras.

The mediumistic manifestations of crying, quick heartbeat, hot, cold, pain, sadness, anger, desire of revenge, or sensations of welfare, represent somatizations or the medium's answers to the influence provoked by the communicating Spirit.

### **1.2 Mental connection or mediumistic tuning**

The connection of the two minds, the Spirit's and the medium's, represents the good connection between what we can call as "appeal-will" (of the communicating Spirit and "wish-answer" (of the medium). (1)

The mental connection between the medium and the communicating Spirit represents a very intense phase of mediumistic tuning. Such tuning allows the medium to know clearly the state of evolvement of the communicating Spirit, as well as its difficulties and sorrows or qualities and joyfulness.

The closer the processes of mental tuning are, the more intense the repercussions in the somatic body of the medium will be. On the other hand, the educated medium, which assuredly knows his or her role, will send good energy and good thoughts toward the communicating Spirit, helping it, if it is a suffering being.

At this phase of close mental connection (tuning), the pineal body has a role of great value, working as an authentic field for filtering, decodifying the mental and energetic vibration of the hyperphysical field (spiritual plan), to be appropriately picked up and processed by the nervous cells of the brain base (thalamus and hypothalamus).(2)

At this moment, before expressing the mediumistic message, the medium selects and criticizes the message that reaches his or her inner soul.

"The moralized and adjusted medium will never allow an aggressive message to be expressed or a message with aggressive terms. The rectifications are done without changing the nature of the messages, however, they show the "watermark" of the medium. There is no animic insertions of the medium, but a kind of "filtering adjustment," to demonstrate one's individual characteristics. The most adjusted and perfect messages always show the "stamp" of the machine where they are operated." (3)

### **2. The mediumistic interchange: actions in the nervous and endocrine systems**

In order to have a general idea of how the brain and other nervous structures pick up or process a message, providing an answer to it, it is important to have a basic notion of the anatomy and the nervous physiology. In Annex nº 2, we have included some information about that.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1st Part — Class 2 — Cont. 2

#### **2.1 The role of nervous system in the mediumistic interchange.**

The sense organs are the sensors of the physical body that receive the spiritual message, driving it to the brain of the medium. This message propagates itself through the brain cortex, producing the mediumistic act.

"The basic mechanism of the act possibly consists of a mental wave that 'sweeps' the cerebral surface." (4)

The mental waves issued by the communicating Spirit dislocate through the cerebral cortex, in a sweeping process, until they reach the middle region of the brain, where the nervous structures involved in the psychic functions of the human being are located.

The displacement of mental waves in the medium's brain provokes a cortical inhibition, driving him or her to a state of unconsciousness or to a modification of the consciousness.

It is important to understand that the mental impulses of the discarnate may activate the files of the mediums' memory, under their acceptance, in a way it makes possible for them to process the message that reaches their inner soul and to activate psychomotor commands (hands movement, sounds emission, which characterize the speaking, pupil movements that extend the sight, etc.) so that the message is revealed.

It is noteworthy to say that the discarnate does not manipulate, on their own will and wish, the memory of the medium, which has its inviolability preserved. The communicating Spirit does not put in or take out anything of the medium's memory. Likewise, the medium can't trespass or interfere in the mind of the discarnate. However, it is possible for the medium to interrupt the communication whenever it is necessary.

"In short: the individual memories remain autonomous in both entities: the medium and the communicating Spirit. If the communicating Spirit does not have the adequate word or expression, it needs to search in the verbal dictionary of the medium; however, even there, it seems to be a subliminal inquiry between both, without one interfering with the other. (...)" (5) (see further details in Annex 2.)

According to what the Spirit André Luiz tells, some time before the mediumistic meeting the medium is an object of special attention by the spiritual team that guides the mediumistic group. Assisted by the spiritual workers, the nervous cells of the medium receive new magnetic factors (energy and fluids) so that there is no lamentable loss of Nissl Bodies, necessary to the process of intelligence. The sympathetic nervous system, chiefly the autonomous area of the heart, receives the energetic help, and the central nervous system is appropriately assisted, so that it does not affect the medium's health. (8)

The vagus is protected to avoid any impact in the viscera. The adrenal glands receive an addition of energy, so that it quickly produces adrenaline, necessary to the eventual loss of nervous energetic reserves. (8)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1st Part — Class 2 — Cont. 3

#### 2.2 The role of the endocrine system in the mediumistic interchange

The main gland of the endocrine system, related to the mediumistic interchange is, no doubt, the epiphysis or pineal body of the brain.

"In the mediumistic exercise of any type, the epiphysis develops the most important role." (8) Through its well-balanced energetic forces, the human mind can intensify the power of emission or reception of peculiar signals derived from the spiritual plane. (8)

According to André Luiz, the pineal gland is "the gland of mental life." (9)

"It presides the nervous phenomena of emotions, as an organ of the highest expression in the ethereal body. In a certain way, it unties Nature's divine knots, which link one existence to the other in the series of struggles for the elevation of the soul, and lets us take a glance at the greatness of the individual's creative faculties." (10)

"The pineal gland (...) segregates "psychic hormones" or "force units," which will act in a positive way, in the energy generators (life generators controlling the sexual hormones)." (10) For example: the chromosomes of the seminal bag do not escape from its absolute and determined influence. (10)

"By segregating delicate psychic energies (...), the pineal gland, influences all endocrine system. Connected to the mind, through electromagnetic principles of the vital field, which the common science still cannot identify, it conducts the subconscious forces under the direct determination of the will. The nervous systems consist of telegraphic strings for immediate commands to all cellular areas, and under their guidance supply the psychic energies to all autonomous warehouses of the organs." (11)

"By segregating "force-units" (....), it can be compared to a powerful water-plant, which needs to be made good use of and be controlled in the service of lighting, refinement and benefit of the personality and not covered by excessive expenses of psychic supplying, in lower emotions." (12)

In this guideline we will present only a general idea of the mechanisms of the nervous and endocrine systems, which can be completed with further information, included in the annex, or by a deeper research on the subject.

### NOTES TO THE INSTRUCTOR

***The study will be considered satisfactory if the participants correctly elaborate a chart that demonstrates how the mediumistic interchange happens.***

***Divide the subject into two classes, if necessary***

# STUDY AND EDUCATION OF MEDIUMSHIP

## Program II — Unit nº 3 — 1st Part — Class 2 — Cont. 4

### GLOSSARY\*

#### **CORPUS CALLOSUM →**

It is the internal part of the encephalon and it consists of a white band of nerve fibers located between the two cerebral hemispheres (see picture on page X).

#### **NISSL BODIES →**

(Medicine) Blocks of chromophil substance found in the cytoplasm of nervous cells...

(Spiritist) “it represents the psychic nourishment, received by the spiritual body in the laboratory of the cosmic life, through breathing, during the sleep for the recovery of fatigued and non-substitutable cells” (André Luiz, in: “Evolução em Dois Mundos,” chap. IX, item: Factor of Fixation).

Nissl bodies are denominated Factor of Fixation, in the Spiritual World

#### **DIENCEPHALON →**

Anterior region of the brain composed of epithalamus, thalamus and hypothalamus.

#### **CEREBRAL CORTEX →**

Gray matter exterior to the brain.

#### **FRONTAL LOBE →**

Cerebral lobe located at the level of the forehead above the eyes.

#### **OCCIPITAL LOBE →**

Cerebral lobe located at the rearmost portion of the skull, at the level of the occipital bone. It is above the neck and at the basis of the skull.

#### **PARIETAL LOBE →**

Cerebral lobe located laterally at the level of the parietal bone.

#### **TEMPORAL LOBE →**

Cerebral lobe located at the level of the temporal bone.

#### **WHITE MATTER →**

It is formed of fibers and axons of the neurons.

#### **GRAY MATTER →**

It is formed of the cell body of the neurons.

#### **THALAMUS →**

gray matter located in the brain in both sides of the third ventricle.

#### **VAGUS NERVE**



(Medicine) The vagus nerve or pneumogastric represents the first cranial pair of nerve mostly located at the lateral level of the medulla. It presents the following characteristics: motor, parasympathetic, somatic and visceral. The vagus nerve is found in the muscles of the larynx and pharynx, the cardiac muscle and the smooth muscle of the thorax and abdominal viscerae, in the skin of the external ears and meninges, the larynx mucosa and the abdominal viscerae.

\* Translated by Vanessa Anseloni

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 3 — 1st Part — Class 2 — Cont. 5

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12. \_\_\_\_\_. p. 23.

## ANNEX

### Study and Education of Mediumship

#### Program II — Unit nº 3

#### 1<sup>st</sup> Part: Spiritist Postulates

#### Class 2

### Exercises

#### DEMONSTRATIVE GRAPHIC OR CHART OF THE MEDIUMISTIC INTERCHANGE

**Instructions:** The participant should elaborate a graphic or a chart to demonstrate how the mediumistic interchange occur, taking into consideration the following stages:

- a) Projection of the communicant Spirit's thoughts upon the medium;
- b) receiving of the communicant Spirit's thoughts by the medium, in one's perispirit;
- c) perception of the Spirit's thoughts by the sensors of the mediums' physical body;
- d) reception and processing of the spiritual message in the nervous and endocrine systems of the medium, highlighting the structures that play a greater role in this moment.

## ANNEX 2

### Study and Education of Mediumship

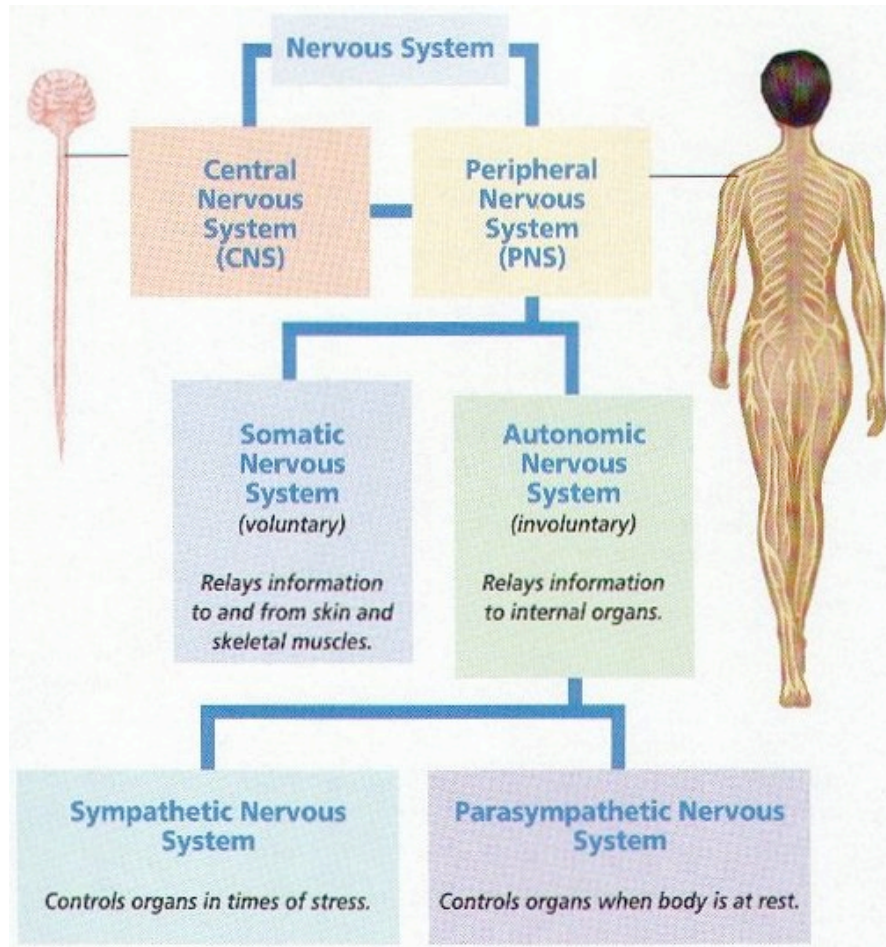
#### Program II — Unit nº 3

#### 1<sup>st</sup> Part: Spiritist Postulates

#### Class 2

### Human's Nervous and Endocrine Systems

The Nervous System is formed by two groups of organs: the central nervous system (CNS) and the peripheral nervous system (PNS).



We will study briefly each of those groups in order to better understand the relations between the brain and the mediumistic practice.

### 1. **The Central Nervous System**

Encephalon, medulla, nerves, and plexus form it.

1.1 **Encephalon:** - “it is the generic name of all nervous structures located inside the cranium.” (1)

Because it is the most important part of the Nervous System, we will study the main structures of the encephalon.

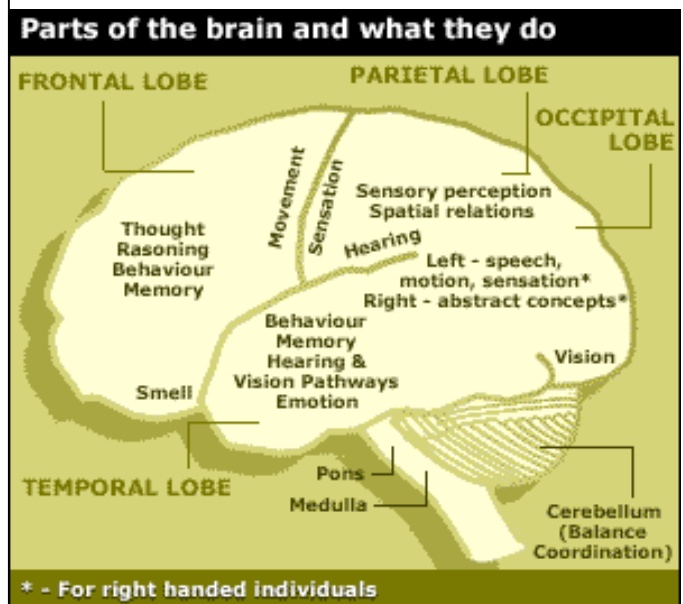
**Brain** – “it is one of the structures with the fastest growth in human organism. In a 3-month embryo, it weighs 4g, reaching 350g in a newborn. In a 1-year child it reaches up to 830g, and at 6 years, to 1,360g. In adults, the male brain (1,360g) is bigger than the female (1,230g). It doesn't mean any difference in terms of intelligence or any other mental ability. However, the brains weighing less than the borderlines of 800g (women) and 960g (men), are incompatible with normal intelligence” [that is, the normal manifestation of intelligence]. (1) The brain is “the most important part of the encephalon, because its regions are linked to the emotions, learning, language, and thought. Among the many parts that make it, the most important are: the cerebral hemispheres, the thalamus and the hypothalamus.” (3)

“The brain is formed by two cerebral hemispheres, right and left, which fill in the cranium almost totally. They are covered by some gray matter on the outside (the cerebral cortex), and by some white matter on the inside, which is made of nervous fibers. Inside it, we can find several gray nuclei. The cortex is responsible for our mental activity. In lower animals, the cortex is little developed.” (3)

### THE ENCEPHALON

THE BRAIN IS IN PERMANENT CONTACT with the rest of the body. It contains millions of neurons (nervous cells) that are linked to one another and to every nerve. Scientists have already learned a lot about neurons, but they haven't been fully understood. We have just started to learn how we think or how we remember things. We already know, however, that the brain divides itself in specialized areas, which control the functioning of our body parts and coordinate both our movements and understanding.

The left half of human brain as seen from the inside.



The cortex “covers the surface of the cerebral hemispheres, except the mid-lower region, where the callous body and the peduncles passes through (...). Each hemisphere is separated from one another by the inter-hemispheric fissure and the surface of each one is marked by depressions, called fissures. The spaces between those fissures are the circumvolutions.” (1)

“The brain encompasses the frontal, temporal, parietal and occipital lobes. The frontal region is linked to superior functions – knowledge, movements, and verbal expression. A lesion in the ascendant frontal circumvolution causes the paralysis of body parts or of an entire half (hemiplegy). It is what happens to people who suffer a “stroke,” called by doctors as “cerebral vascular accident.” The center of spoken language is at the foot of that circumvolution, on the left hemisphere. If damaged, difficulties with speech arise (...).

The occipital lobe commands sight; the temporal lobe, hearing and memory. (4)

“In anatomical terms, there isn’t an area in the brain with the specific function of thought. Nowadays it is understood that thought is the result of the cerebral cortical activity as a whole.” (5)

- a) **Thalamus** – “it gives an emotional tone to organic reactions; it selects the sensitive receptions.” (8) The thalamus, located in the brain, one on each side of the diencephalons, “is formed by three groups of cell mass, or nuclei (...). Some nuclei, also called relay nuclei, receive fibers from the sensorial systems and have connections with the primary cortical sensorial areas: they are a fundamental part of the sensation mechanism.”(1)
- b) **Hypothalamus** – It is “situated on the inferior part of the brain, near the pituitary gland. It exerts the primary control of the autonomic functions. The body temperature depends on the hypothalamus. When the body needs to lose heat, the hypothalamus determines the dilation of blood vessels, increases the amount of sweat, and speeds up the respiration.” (6)

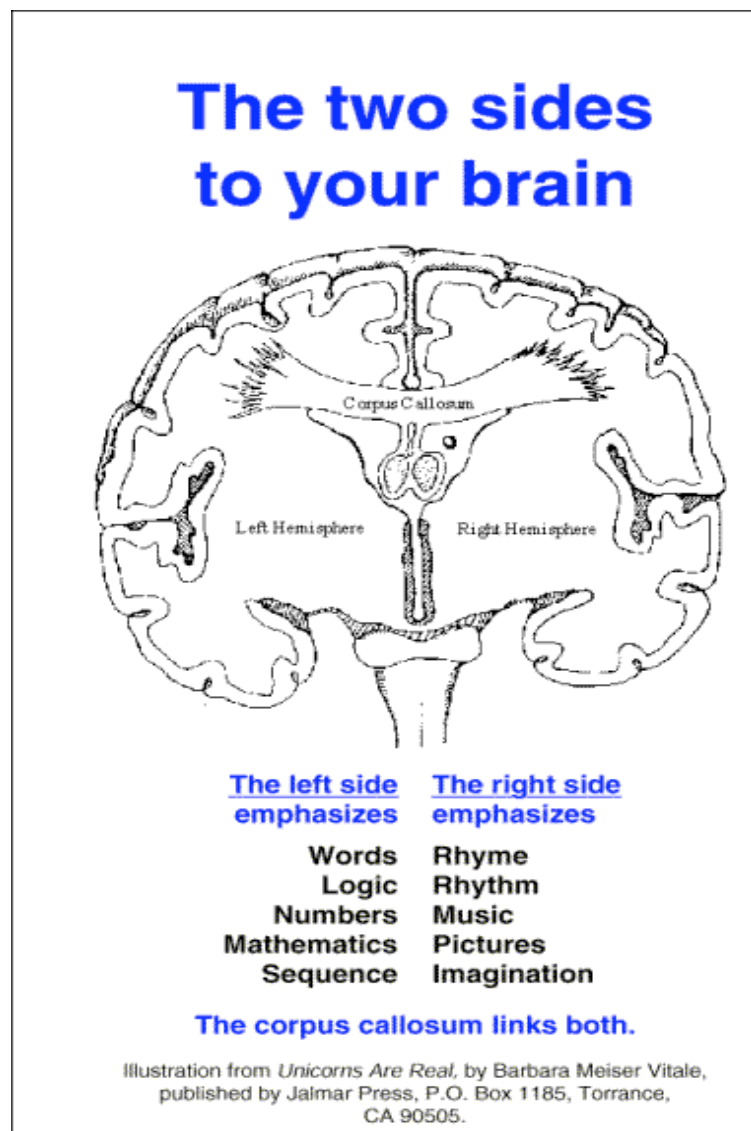
The hypothalamus acts over the sympathetic nervous system (dilation of pupils, erection of hair, production of sweat and saliva, dilation of the bronchia and inhibition of the stomach motility). It also participates in the body’s temperature regulation and the ingestion of food. It secretes adrenaline, so much necessary in the production of the mediumistic phenomena.

“On the other hand, the hypothalamus, and only the hypothalamus in the central nervous system, by regulating the anterior pituitary gland, coordinates the functioning of the endocrine system.” (1)

- 1.1.2 **Bulb** – “it is found between the brain and the medulla, at the level of the nape of the neck. There we find the autonomic nuclei which commands breathing, heart beat, and blood pressure. Any trauma affecting the bulb can lead to death by cardiac arrest (...). Besides those nuclei, true command centers, there are motor fibers passing through the bulb, which come down from the brain, bringing orders for muscle contractions, as well as sensitive fibers, which go from the peripheral area [of the body] to the brain, carrying the sensations of touch, pain, pressure, etc.” (2)

“Among the important functions of the bulb we have deglutination, mastication, lachrymal secretion, and phonation, as well as the control of respiratory and cardiac movements.” (2)

Respiration control is one of the bulb’s most important functions.

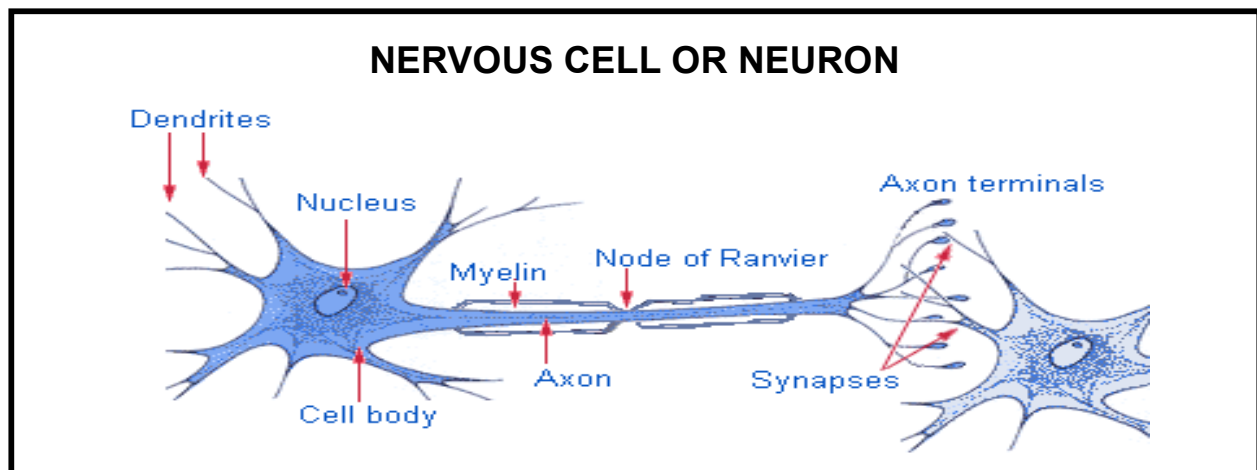


- 1.1.3 **Cerebellum** – “it is a structure particularly linked to motility control, specially to acquired precision movements and march movements. It relates directly with the sensorial organs and with the cerebral cortex (...). It participates, in that mechanism of motor regulation, in three functions: **balance** (...), **muscle tonus** (...) and **movement precision**.”(1)

The cerebellum is “that which commands balance, working together with the internal ear, or labyrinth, and the cerebral cortex. Lesions in the cerebellum lead to disturbances in locomotion. We can cite labyrinthitis, in which, through alterations in the middle ear, the person suffers from spinning vertigo.” (3)

- 1.1.4 **Pons or Protuberance** – “it is located in front of the cerebellum and is mainly formed by nervous fibers, which go from one cerebella hemisphere to another, and by fibers which go to the brain.” (3)

- 1.1.5 **Nerves** – our nervous system is formed, essentially, by a category of cells called **neurons**. Those cells, whose morphology resembles that of a tree, have three parts: *cell body*, *dendrites* (short ramifications of the cellular body, and *axon* (prolongation of the cell body).



The nerves are formed by the axons. The “group of axons form the nervous fibers and the nerves (...) There are motor, sensory, and mixed nerves.

The nerves make two large groups: the cranial (12 pairs) and the rachidian (31 pairs). The cranial ones are thus called because they stem from the nervous organs, situated in the brain. There are 12 pairs of them: olfactory, optic, oculomotor, trochlear, trigeminal, abducens, facial, vestibolocochlear (auditory), glossopharyngeal, vagus, spinal accessory, and hypoglossal.” (8)

The main cranial nerve, the *vagus*, passes through the thorax, with ramifications in the heart, lungs, and esophagus, and in the abdomen have ramifications in the stomach, liver and solar plexus. It is a cranial nerves, therefore part of the Central Nervous System, but which is also part of the Autonomic Nervous System.

2. **Autonomic Nervous System** or neuro-vegetative – it is characterized by its functioning independently of our will, controlling, therefore, the involuntary acts.

It is divided in:

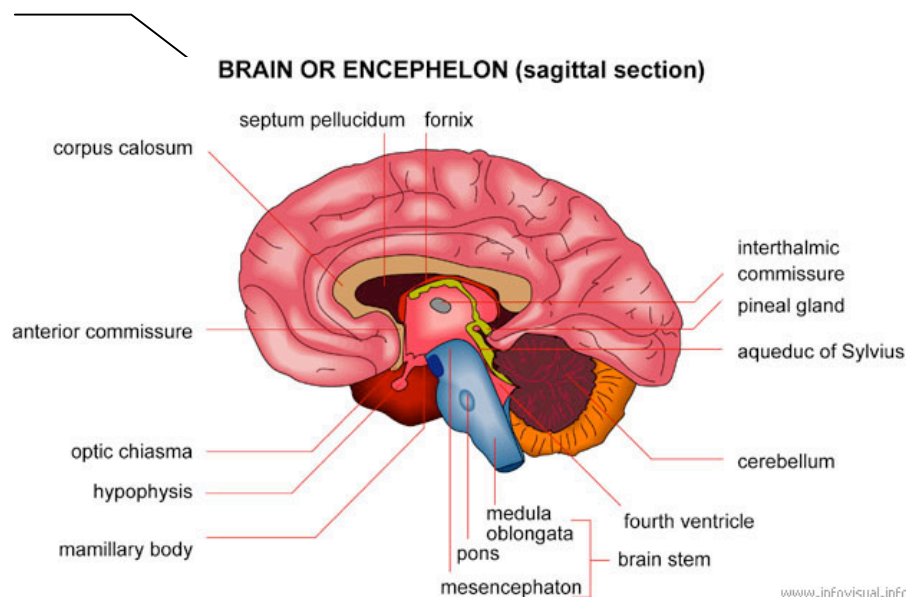
- 2.1 **Sympathetic** – formed by ganglia, distributed around both side of the spinal cord, from where the 31 pairs of rachial nerves which maintain stimulant action over the intestines, blood vessels, such as: heart, stomach, kidneys, lungs, pelvis, peripheral blood vessels; it dilates the pupils, the small arteries and the bronchia; it produces physical sensations whose origin lies on the emotions;

- 2.2 **Parasympathetic** – formed by three pairs of nerves, which come from the encephalon and the sacra region of the spinal medulla. It acts over the sensorial organs, stimulates the internal glands, and counteracts the sympathetic nervous system on the intestines, small arteries, bronchia, lungs, pupils, that is, it has a constrictive effect.

The nerves that spring from the Central Nervous system, or the ones that spring from the spinal medulla are distributed all around the body, from the deepest of tissues to the most superficial areas of the organism, receiving or sending impulses, through extremely delicate and complex sensors, called nervous receptors.

### ENCEPHALON

The human encephalon has three main regions. Two of them the bulb and the cerebellum, control the body: breathing, circulation, and posture. The brain itself processes information. It the part used to think. There are around a trillion nervous cells at the moment of birth. That number is reduced as we grow old because neurons die. Recent studies have shown that there is a possibility for them to regenerate.



## 2. *The Nervous Plexus and the Chakras*

In some places the nerves interlace, forming a sort of a network which look like some small round conglomerates: they are the **plexus**.

The plexus represent point of connection of the perispirit with the physical vehicle. They are also called CHAKRAS (wheel, in Sanskrit). The corresponding similar structures located in the perispirit are named CENTERS OF FORCE or CHAKRAS. The plexus as well as the chakras are seven, with the following functions:

- a) **Crown Chakra** – located in the central region of the brain, seat of the mind, center which assimilates the stimuli received from the Superior Plane and which guides the form, the movement, the stability, the organic metabolism and the conscientious life of the incarnate or discarnate soul, in the struggles for learning needed in the planetary shelter. The crown center also supervises the other vital centers, which are obedient to the commands that come from the Spirit.”(14)

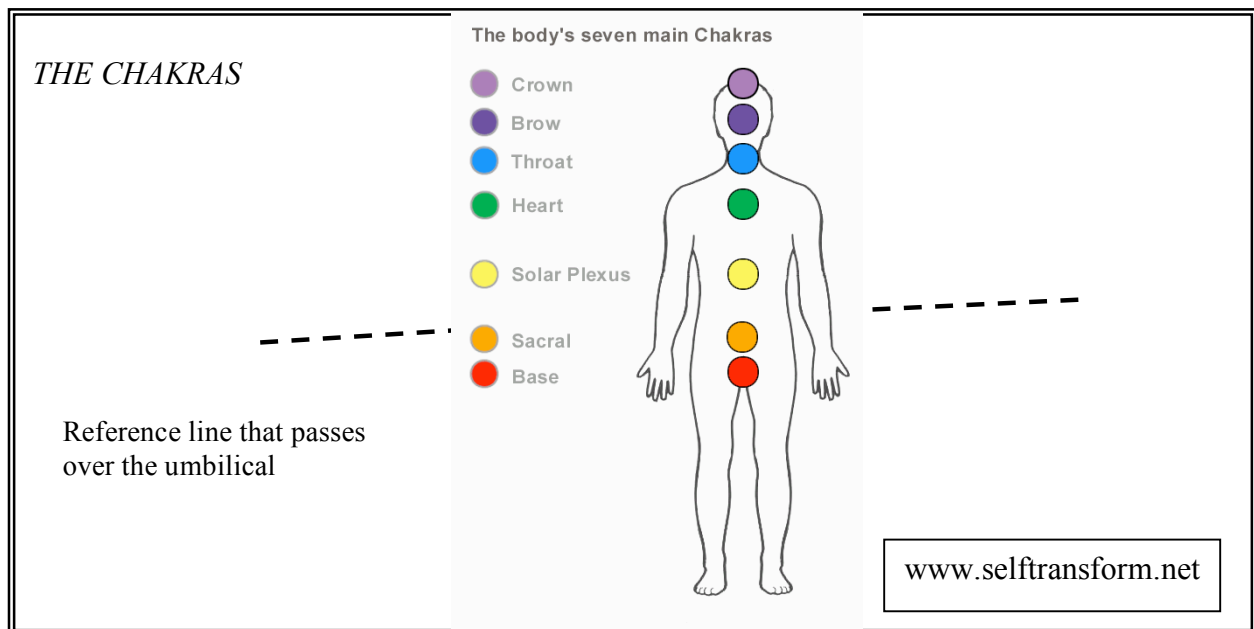
The crown center “is considered by the Hindi philosophy as the lotus of a thousand petals, being the most significant one due to its high radiation potential, once there lies the link with the mind – bright seat of conscience. That center is the first to receive the stimuli from the Spirit, commanding the others, but still in a relationship of interdependence.. (...) We can say that from it spring the energies that sustain the nervous system and its subdivisions, being responsible for the feeding of thought cells and being the provider of all electromagnetic resources indispensable to organic stability.” (9)

- b) **Brow Chakra** – “next to the crown center, with decisive influence over the others, commanding the encephalic cortex, checking the activity of endocrinal glands and managing the nervous system, in all its organization, coordination, activity, and mechanism, from the sensorial neurons to the motor cells”. (13)

The Brow Center “orders the most varied perceptions, which in the physical body make the sight, hearing, touch, and the vast network of intelligent processes that refer to the Word, Culture, Art, and Knowledge.” (10)

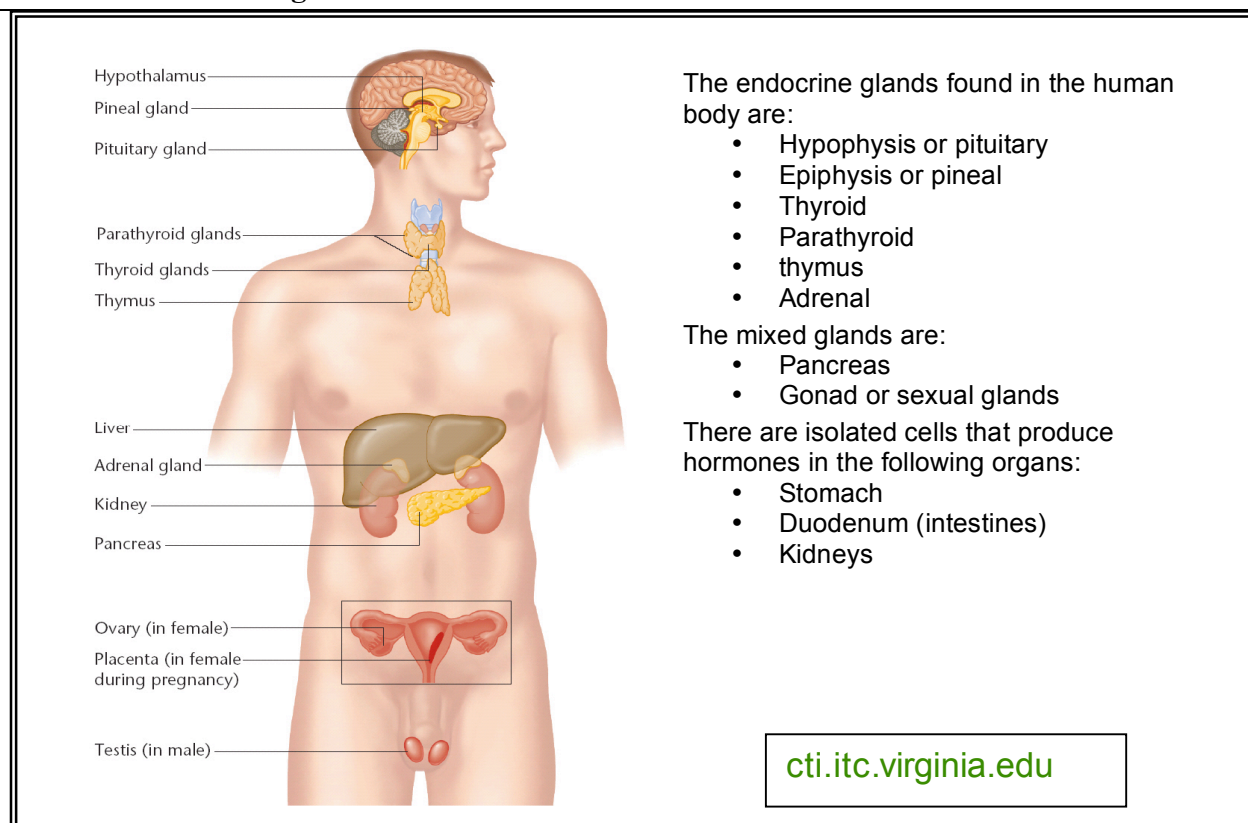
- c) **Laryngeal Chakra** – “Most noticeably controlling respiration and phonation” (14), acting complementarily over the thymus, thyroid and parathyroid. (11)

- d) **Cardiac Chakra** – “sustains the emotional management and balance in general”. (11)
- e) **Splenic Chakra** – “in the dense body, it is situated in the spleen, regulating the adequate distribution and circulation of vital resources in all parts of the vehicle we are using”. (11)  
The splenic center determines, therefore, all activities of the hematic system, within the variances of means and amount of blood.” (14)
- f) **Umbilical Chakra** – it is responsible “for the digestion and absorption of the more or less dense nourishment which, anyway, represent a fluidic concentrate that penetrates the organization.” (14)  
The umbilical center “is responsible for the penetration of nourishment and fluids in our organization.” (11)
- g) **Root Chakra** – it guides “the molding of new forms among humanity or the establishment of creative stimuli, focusing on work, associations, and the realization among souls.” (14)



### 3. The Endocrine System

The endocrine system is made of glands: *exocrine* – or of external secretion –, *endocrine* – or of internal secretion –, and *mixed* or *amphicrine* – or of external and internal secretion, simultaneously. Our study will focus on the endocrine glands.

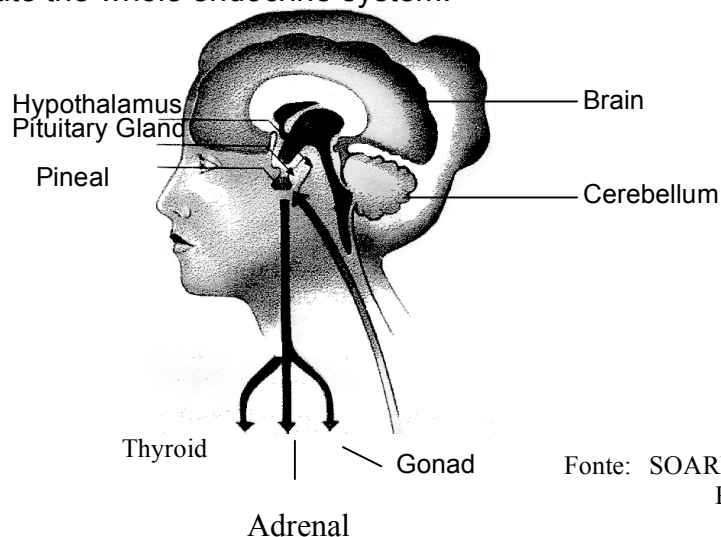


The products secreted by the endocrine glands are called *hormones*. The hormones, absorbed by the blood vessels, act at a distance from the place of their production, by either stimulating or inhibiting the functions of certain organs.

The glands most related to mediumship are the following:

### 3.1. Pituitary Gland

“It is a very small gland (the size of a lentil), situated at the basis of brain, in a place of the sphenoid bone called Turkish saddle. The pituitary gland has the role to regulate the whole endocrine system.” (\*)



The hormones of the pituitary gland and the hypothalamus act upon other endocrine glands, by stimulating them. The control of hypophysial activity is made by a feedback mechanism, due to the concentration in the blood of the hormones secreted by the glands when stimulated by it. When those hormones reach elevated values, the hypophysis reduces its own activity

Fonte: SOARES, José Luís. *Biologia 2º Grau*. São Paulo: SCIPIONE, 1996, p. 273.

(\*) SOARES, José Luís. *Biologia 2º Grau*. Volume 2. São Paulo: SCIPIONE, 1996. Capítulo 6, p. 272.

The pituitary gland is divided in two lobes: anterior or adenohypophysis, of a gland structure strictly speaking; posterior or neurohypophysis, of a nervous structure. The hormonal production occurs at the adenohypophysis, which is liberated by the neurohypophysis.

The produced hormones act upon: the regulation of growth; the metabolism of sugars, fat, and proteins; the anatomical and functional maintenance of the other glands in the body; the re-absorption of water and salts in the kidneys.

The endocrine function of the pituitary gland is regulated by the hypothalamus. (see illustration of the nervous system on page X).

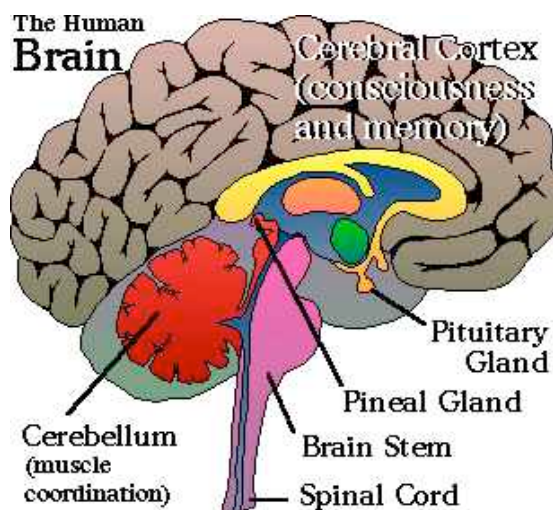
### 3.2 Epiphysis or pineal gland

Its true function is still a matter of debate. It is situated between the two brain hemispheres, near the pituitary gland. It seems to act upon the physical development and the psychic and sexual activities of the individual. It is believed to produce the hormone called **melatonin**, which, among other functions, would be related to the functions of the sexual gonads and the circadian cycle (biological rhythm related to the day and the night). It also produces serotonin (a neurotransmitter that stimulates muscles and nerves) and noradrenalin (a mediator substance of the functional activity of the body and maintainer of blood pressure).

The pineal gland, of great importance in the manifestation of the mediumistic phenomenon, is very small, measuring around 6 millimeters in diameter and weighing about 0.1 gram (100 milligrams). However, it is richly vascularized, receiving innervations of the autonomic nervous system (nervous fibers from the sympathetic).

Being related to the circadian cycle, it is comprehensible that by the influence of the light it regulates the production of the substances secreted by it. It is known, for instance, that the serotonin reaches its maximum production at noon and its minimum at midnight. The opposite occurs with the production of adrenalin and melatonin: production is smaller at noon and higher at midnight.

Noradrenalin is a neurotransmitter. Thus it acts as a chemical mediator at the nervous synapses, turning the electric impulse into a chemical one, when the message goes from one neuron to another.

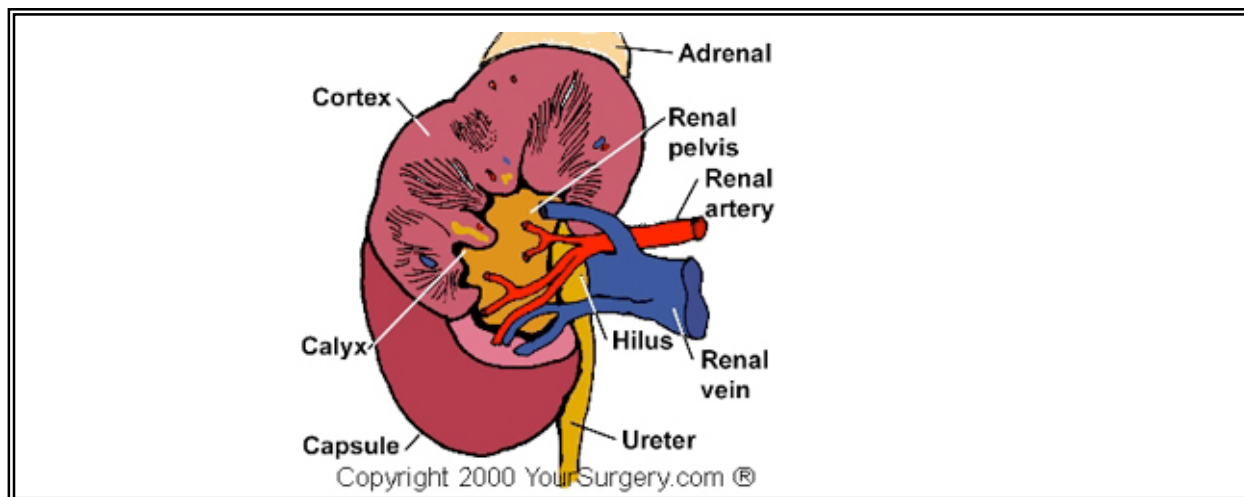


“By secreting delicate psychic energies (...), the pineal gland has an influence on the entire endocrine system. Connected to the mind, through electromagnetic principles of the vital field, which science hasn't already identified, it commands the subconscious forces under the direct determination of the will. The nervous networks are its telegraphic wires for the issuing of immediate orders to all cell departments, and under its direction the supply of psychic energies to all organ autonomous warehouses is made.”(15)

### 3.3. Adrenal

They are situated above the kidneys, as if they were two caps. The hormones produced by those glands have an important regulating function: a) on the balance of the amounts of sodium, potassium, chloride, and water (salt and water balance) in the blood; b) on the metabolism of sugars, fat, and proteins, by stimulating the production of glucoses from those substances; c) on the production of the androgens (male sex hormones), which help in the production of female sex hormones; d) on the production of adrenalin, or epinephrine. This hormone, of importance in mediumship<sup>(\*)</sup>, is very similar to noradrenalin, produced by the pineal. By chemical similarity, adrenalin produces the synapses of the sympathetic system. “Thus, when there is an intense nervous excitement, the contractions of the adrenal provoke a discharge of adrenalin in the blood. Consequently, the sympathetic system is overworked and then causes tachycardia (the heart beats faster), paleness (peripheral vessel constriction), increase in blood pressure, and excitability”. (1)

## KIDNEY AND ADRENAL

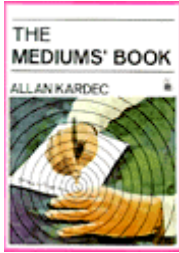


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(\*) XAVIER, Francisco Cândido. *Missionários da Luz*. Pelo Espírito André Luiz. 17. ed. Rio de Janeiro: FEB, 1998. Capítulo 1, p. 17. O psicógrafo.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit III

## In-depth Study and Education of Mediumship

**1st Part:** Spiritist Fundamentals: The Mediumistic Experimentation

**Class 3:** The mediumistic phenomena manifestation

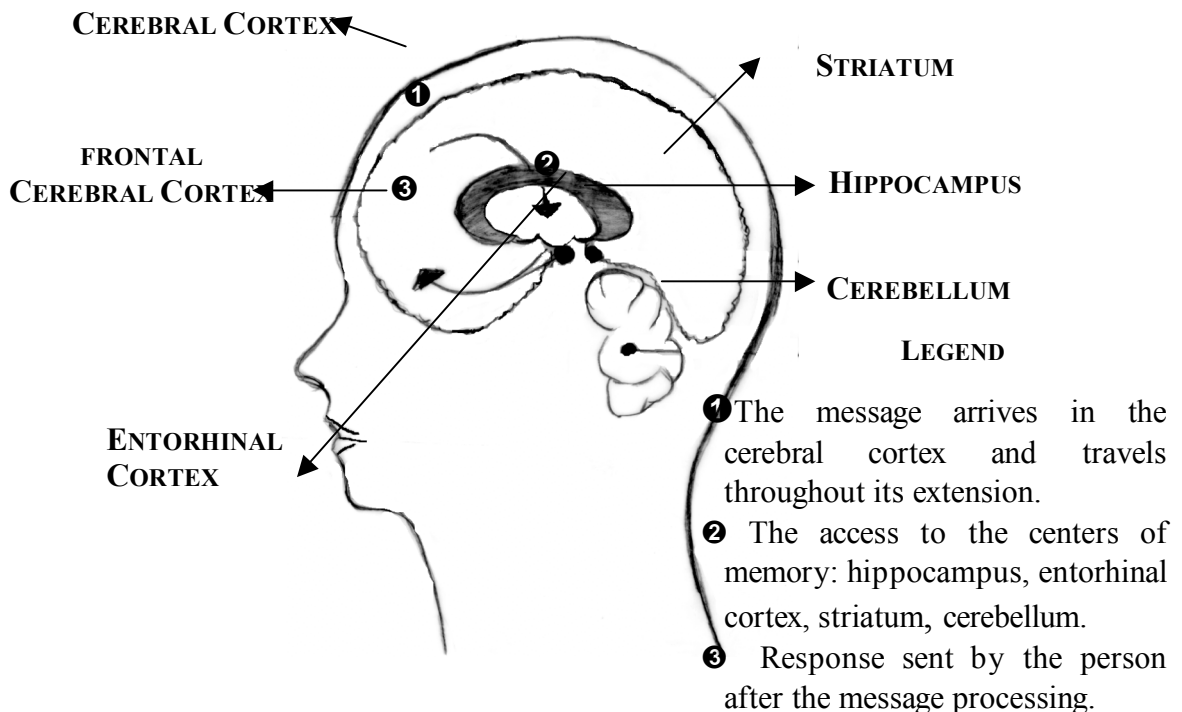
### Specific Objectives

- To explain how the information from a discarnate Spirit is processed on the medium's psyche.
- To correlate knowledge of the nervous and endocrine systems with the mediumistic practice.

The study of the nervous and endocrine systems, as well as the mechanisms of mediumship, as developed in the last two lessons, can give us an idea of how the Spirit's message is processed in the medium's psyche.

### 1. Capture and Processing of the Mediumistic Message

Let us observe the figure below. It shows the nervous structures that in the encephalon are activated when an external mental wave, which comes from another mind, hits us.



## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 3 — 1<sup>st</sup> Part — Class 3 — Cont. 1

#### **EXPLANATIONS**

❶ Let us assume that the message sent by the communicating Spirit have already passed through the medium's perispirit, and reached the physical body through the chakras, reaching the nervous plexus, captured by the body sensors (sensitive organs), and then taken to the cerebral cortex.

The message (or information) goes through the entire cortex in a process of "scanning," by means of electrical discharges that occur among the neurons (fundamental nervous cell). One neuron will provoke a discharge in another, in a chain movement. Each neuron can communicate with the other billions of neurons that exist in the brain, especially with the approximately 100.000 that exist on the cortex, which make the number of combinations among them almost infinite.

❷ Starting from the cortex, the message is taken to the inner regions of the brain by the neurons, as showed in the previous picture. In this place in a region named hippocampus, placed at the bottom of the side ventricle of the brain, the received message can favor the access to the memories related to people, melodies and facts. (See the picture)

If the message content from the spirit brings a correlation, which involves the knowledge of languages, the hippocampus and entorhinal cortex structures are activated. If by any reason the message is connected to the instinctive actions memories, a double access occurs: one placed in the brain which is the striatum; the other placed outside of the brain, at the cerebellum: extra cerebral center memory. (See the picture)

The message contents received by the brain will define which memory centers will be activated. The access can be done to only one center or to all of them. The point is that the message should be understood (processed) to give the appropriated answer.

❸ Since the message is processed, is necessary that it is responded, that a decision is taken. The decisions are taken at the frontal cortex, under the command of the spirit, at the same place the message was received, which is the brain. The decisions present two aspects: those of intellectual or rational nature, and those of emotional / affectionate nature. It becomes evident that in the moment of decision the endocrinal system is also activated.

In this way, the medium's answer to the mediumistic manifestation brings the characteristics of his/her ideas and emotions. The more the medium and the communicating Spirit attune with each other, the more accurate the transmission will be.

In the manifestations of needy Spirits, we perceive more ostensibly the reflex that occurs in the nervous system (central and peripheral), and endocrine of the medium: the crying crisis, the manifestation of sadness or angry; the accelerated heart beatings or the shortness of breath, among others.

## **STUDY AND EDUCATION OF MEDIUMSHIP**

### **Program II — Unit 3 — 1<sup>st</sup>- Part — Script 3 — Cont. 2**

#### **2. How is the mediumship process accomplished?**

The intellectual and emotional impulses of the communicating Entity reach the nervous and endocrine structures of the medium through the perispirit favoring or rejecting the acceptance of the mediumistic tuning. It is important to consider that the medium has the freedom to accept or to reject a spiritual message. When this doesn't happen, it is because the medium is undergoing a process of spiritual attachment (obsession) from the communicating Entity.

In the normal process of acceptance, the communicating Spirit and the medium tune themselves in order for the mediumistic manifestation to occur. The tuning facilitates the trance and other occurrences in the nervous and endocrine systems.

There are signs that, in spite of the nature, type or level of the mediumistic phenomenon, the central and autonomous nervous system are reached as a whole. The more activated point is the brain, because it controls the emotions, the learning process, the language and the thought. The cortex region of the brain has an important function in the communications because it is in charge of every human mental activity. Still in the brain, the frontal lobes deserve to be highlighted because they are connected to the functions of knowledge, movement and verbal expression that contribute for the mediumistic communication to be clear, lucid and understandable.

We remember that during the mediumistic tuning the first structure to be reached in order for the communicating process to occur is the Crown Chakra.

The crown chakra, due to its importance in the nervous system economy, assimilates the impulses from the spiritual plane, especially those derived from the spiritual benefactors and maintain during the communication the supervision of the other vital chakras, in a mechanism of protection to the mental and physical structure of the medium. It is through this chakra that the nervous cells get their energy in a way that the activities resulting from the communication do not interfere with the organic stability. (12)

In addition, the cerebral cortex will have its integrity maintained through the actions on the crown chakra. The senses, the inner glandular secretions (endocrinal), the actions of the sensitive and motor neurons will be under the control of this chakra. (15)

In psychophony, followed by the action exerted upon the laryngeal chakra, the cerebral cortex is directly reached. The emotional tone of the psychophonic messages, which are displayed by the medium through the sensations that he/she gets from the communicating Spirit – very variable in the suffering spirits – reveals the action on the thalamus. Heat or cold, hungry or thirst revealed by spirits still attached to these sensations show especial control in the hypothalamus. (20), (21)

The psychophonic/trance mediums when transmitting communications from the suffering Spirits usually say that their heart beatings accelerate and they feel shortness of breath. They also feel, pain, pressure or muscular contraction sensations, among others.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 3 — 1<sup>st</sup> Part — Class 3 — Cont. 3

The motor action, which is characterized by the disharmony of the movements, by dizziness and ringing in the ears, noticed in some manifestations of suffering spirits, evidences influence in the cerebellum and on the parasympathetic nervous system (constrict action).

In order for the psychography to occur, an influence in the whole brain is necessary, especially in the area of the cortex, in the frontal lobes and in the cerebellum, so that when the medium receives the message s/he may be able to present a favorable motor coordination.

In the hearing mediumship, the nervous centers of hearing are reached as well as the cerebral cortex and the parasympathetic nervous system.

In clairvoyance, the spirits act upon the cerebral cortex, upon the sympathetic and parasympathetic systems, and on the optic nervous centers and the cerebellum, interfering in the pupil dilation/contraction and the lachrymal production, needed for the clairvoyance phenomenon to occur.

The Spirit also produces in the medium a considerable emotional overload, which lead to connections among the nervous system and endocrinal glands, the hypothalamus (hungry/thirst senses), the pituitary gland (adrenaline production), the thyroid (metabolic functions acceleration) and naturally the pineal (mental life gland).

In the mediumship of physical manifestation there is an increased production of ectoplasm, which characterizes an important influence in the splenic and umbilical chakras (autonomous nervous system).

In the conscious mediumship, the Spirit's influence is greater on the chakras of the conscience. In the mechanical or somnambulist mediumship there also exists influence on the brain, with more direct effects over the plexus or over the autonomous nervous system.

In the mechanical mediumship, "that which characterizes the phenomenon is that the medium has no awareness of what he/she writes." (1) "However, it is possible to acknowledge the suggested thought, since it is never predetermined; it appears concomitantly with the writing [or speaking]." (2)

"The mechanical medium can be compared to a machine; the intuitive medium acts as an interpreter. The latter, in fact, in order to transmit the thought needs to understand it, to possess it, in a way of expressing it properly. However, this thought does not belong to him or her, it only goes through the medium's brain." (2)

"In the mechanical medium, the hand movement doesn't depend on the will of the medium; in the intuitive medium, the movement is volunteer and facultative. The semi mechanical medium participates in both of these genres." (3)

### NOTES TO THE INSTRUCTOR

**The study will be considered satisfactory if the participants do the proposed exercise correctly, demonstrating interest and participation.**

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 3 — 1<sup>st</sup> Part — Class 3 — Cont. 4

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## Annex

### Study and Education of Mediumship

#### Program II — Unit 3

#### 1<sup>st</sup> Part: Spiritist Fundamentals

#### Class 3

1. Complete the sentences with the words highlighted in the list below:

- \* The thought reception of the discarnate Spirit by the medium occurs in his/her \_\_\_\_\_. From this cerebral region the spiritual message travels through the medium's brain in a process of \_\_\_\_\_. The "\_\_\_\_\_ " is characterized by the electrical discharges, which occur between one \_ and another, this process is known as synapses. Through the synapses the message spreads throughout the brain under the form of \_\_\_\_\_ impulses, which will be transformed into chemical impulses, by the action of neurotransmitters substances.
- \* The message processing requires the access to the cerebral \_\_\_\_\_. For instance, if a Spirit wishes to transmit a song, the accessed memory is located in the region of \_\_\_\_\_. The polyglot mediumship requires access to the memories located in the hippocampus and \_\_\_\_\_.

### WORDS TO FILL OUT THE BLANK SPACES

**Obs:** You can use the same word more than once.

**NEURONS**

**SCANNING**

**CEREBRAL  
CORTEX**

**MEMORIES**

**HIPPOCAMPUS**

**LANGUAGE**

**EMOTIONS**

**ELECTRICAL**

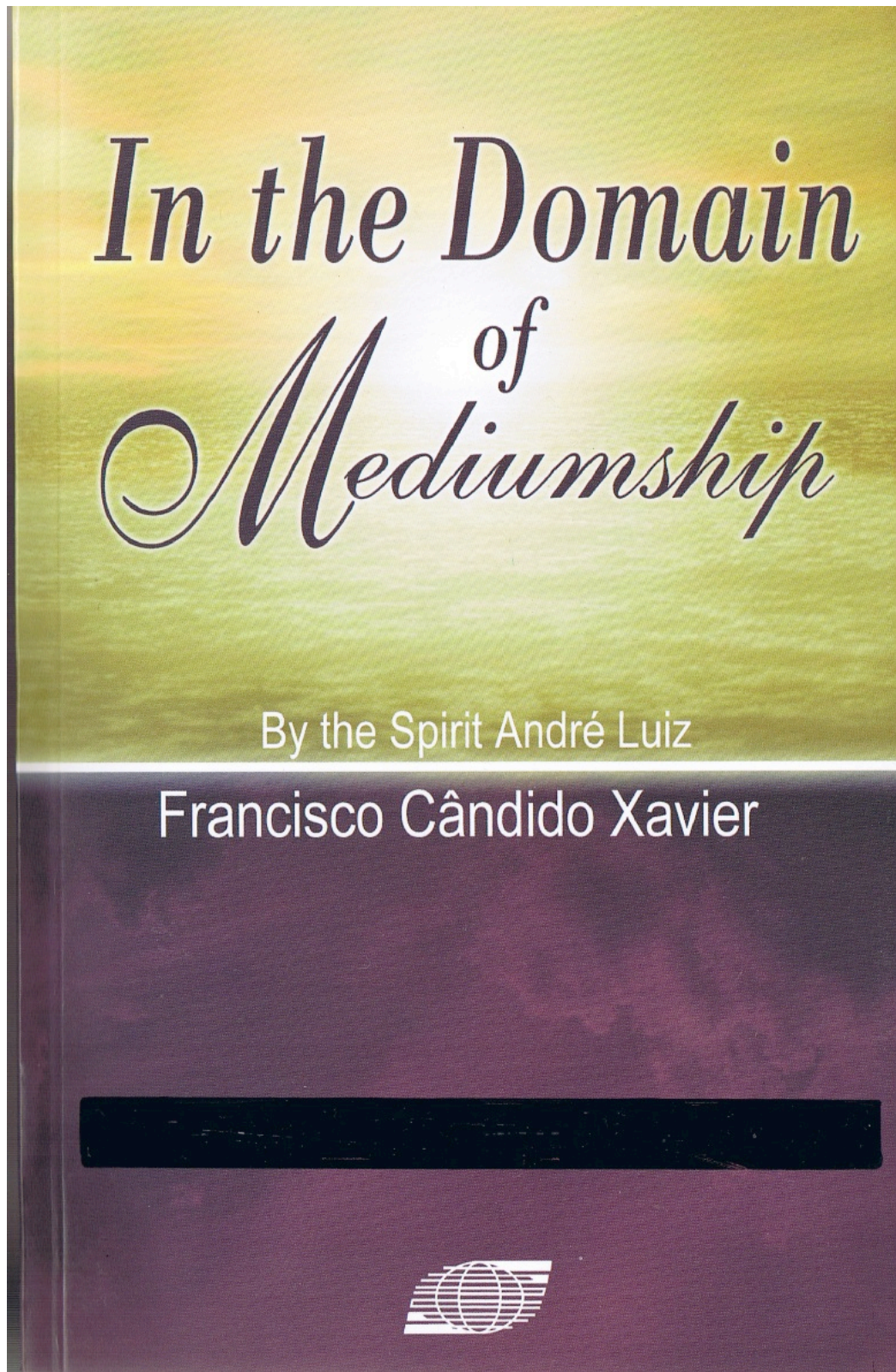
**ENTORHINAL  
CORTEX**

**2. Number the second column, at the right, according to the information given on the left column.**

- |  |   |
|--|---|
| 1. It captures the emotional and intellectual impulses of the communicating Spirit.  | ( ) hypothalamus.   |
| 2. Vehicle used in the transmission of the mediumistic message.  | ( ) clairvoyance.   |
| 3. Structures also named chakras, which are located in the perispirit.   | ( ) accelerated heart beatings, shortness of breath, muscular contraction, sensation of pain. |
| 4. It characterizes the connection between the mind of the communicating Spirit and that of the medium, resulting in the trance.   | ( ) chakras.  |
| 5. Mediumistic manifestation which acts directly in the frontal lobes, followed by an action in the laryngeal chakra.  | ( ) the mind.   |
| 6. Nervous structure that when it is activated in the mediumistic exchange process with suffering Spirits provokes cold, heat, angry or thirsty sensation on the mediums,. | ( ) of physical effects.  |
| 7. Summarizations which characterizes reactions in the cardiac chakra and in the bulb, in the psychophony of a suffering Spirit.   | ( ) mediumistic tuning.   |
| 8. Mediumistic faculty which reveals its action on the cerebral cortex, the sympathetic (pupil dilation) and on the parasympathetic (tear glands' contrition).             | ( ) psychophony.  |
| 9. Mediumship that reveals a great action in the splenic and umbilical chakras, due to intense release of fluids (energies)  | ( ) perispirit.   |

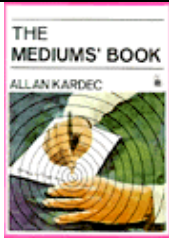
✱      ✱      ✱

## Recommended Book





## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit III

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Fundamentals: The Mediumistic Experimentation.

**Class 4:** Mediumistic Communications: Analysis and the dissemination of Messages.

#### Specific Objectives

- To acknowledge the importance to perform a profound analysis of the mediumistic messages.
- To identify the main points to analyze before publishing the mediumistic messages.

#### 1. Should we publish everything the Spirits say?

This question asked by Allan Kardec by correspondents of the *Spiritist Review* still remains actual.

At that time, Kardec answered them with another question: “Would it be right to publish everything that people say and think?” (7)

After that, the spiritist codifier made the following enlightening remark about the issue:

“Everyone who has a certain knowledge of Spiritism, even if superficial, knows that the invisible realm is composed of all of those who had left the visible envelope of the Earth. Undressing the human body, however, not all of them covers themselves with the angelic tunic. There are spirits of all levels of knowledge and ignorance, morality and immorality – this is something that we cannot ignore. Let us not forget that among the spirits, like on Earth, there are frivolous, inattentive and mocking ones; false philosophers, futile and proud, with limited knowledge; hypocrites, hurtful and, which would seems to be unexplainable if we had no knowledge of the philosophy of this world, there are sensual, villains and crapulous who crawl in the mud. Besides that, as on Earth, there are always good spirits, humane, benevolent, enlightened, with great virtues. However, as our world does not occupy neither the first nor the last position (...) the spiritual realm is populated by more intellectual and moral advanced beings than our more enlightened individuals and others that are more inferior than our lowest individuals.” (7)

According to the above mentioned by Kardec, regarding to the diversity of knowledge and morality of the Spirits, it becomes clear the need to carefully analyze the spirits’ messages before publishing them.

## **STUDY AND EDUCATION OF MEDIUMSHIP**

### **Program II — Unit 3 — 1<sup>st</sup>-Part — Class 4 — Cont. 1**

#### **2. Precautions related to the analysis and the dissemination of the mediumistic messages**

##### **2.1 The Spirits vocabulary**

The Spirits should be analyzed as the human beings, by the vocabulary they use. Let's suppose that a person receives twenty letters from unknown people; through the style, the ideas, and other particularities, one will notice if that people are taught or ignorant, polished or ill-mannered, superficial, profound, frivolous, arrogant, serious, futile, sentimental, etc. The same applies to the Spirits. We should consider them correspondents who we have never meet and we should try to know what we would think about the knowledge and character of a person who would write those things. We can establish as an invariable and without exception rule that – the Spirits vocabulary is always related with the level of evolvment that they have already achieved. The Spirits who are really superior not only say good things, but they also say them without employing any triviality at all. (...) The vocabulary always reveals its origin, either by the thoughts they express, or by the form. Even if a Spirit decides to deceive us about its intended superiority, it will be enough to talk to the Spirit for a while to be able to uncover its pretense.” (2)

##### **2.2 Discernment between culture and morality**

“Intelligence do not constitute a sign of superiority because intelligence and moral do not always run together. A Spirit may be good, affable, but having limited knowledge, while another may be intelligent and taught but can lack morality.

It's a general belief that when asking the Spirit of a person, who on Earth was wise in some subject, surely we will get the true. Although logical, this is not always the true. Experience shows that the wise people, as well as others, specially the ones that have died a short time ago, are still under the domain of the prejudices of the bodily life; they do not immediately release themselves from the spirit of system. Therefore, due to the influence of the ideas they embraced while incarnated they may see things less clearly than we suppose.” (3)

The knowledge that a Spirit displays do not always represent a sign of moral evolvment. It may be possible that this Spirit is still attached to inner addictions, from which it could not, as yet, release itself. After leaving the earthly life, the Spirits, specially those who lived by well-marked passions, remain enveloped in a sort of atmosphere that maintains all the evil things that they were impregnated of.

“These semi-imperfect Spirits, should cause us more fear than actually the evil ones, because in the majority of cases, they unite intelligence, cunning and arrogance. Due to the knowledge they believe to have, they impose themselves to the pure and ignorant, who accept them, without thoroughly examining their absurd and lying theories.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 3 — 1<sup>st</sup>-Part — Class 4 — Cont. 2

Although such theories may not prevail against the true, they manage to cause a brief evil, because they hinder Spiritism's flow and the mediums become voluntarily blind about the merit of that which were told to them. This point demands great study on the part of enlightened Spiritists and mediums. To distinguish the true from the false is mandatory to converge all attention."

It is important to highlight that the "lower Spirits [imperfect] still remain under the influx of material ideas; their speech resent from the ignorance and imperfection which characterize themselves. Only to the superior Spirits is allowed to know everything and examine them without passion." (5)

#### **The danger of trivial mediumistic communications**

They are inconvenient communications that although not bad or not directly opposed to good manners and moral are accepted and published without a thoroughly examination. This is a great mistake.

"First of all, such communications have the inconvenient to induce to error people who are not capable of examining and judging whether they are true or false (...). Secondly, they are weapons provided to the adversaries who do not waste any chance to take advantage of this event, to find arguments against the high morality of the spiritist teachings. Let us stress once more that the evil is to present seriously things that are in fact absurdities." (8)

The trivial mediumistic communications mislead those who don't possess a sound doctrinal knowledge, since lies are mixed with true information.

Some of these communications are signed by distinguishing Spirits; others teach philosophic or scientific theories that lack in good sense; there are still others that are betrayed by the mystic or exotics ideas they present.

The variety of the trivial mediumistic dictation is quite large; however they exert a significant power over the incarnates, despite of the banalities and incoherence they bring.

We know that the mocking Spirits are not scrupulous when pretending to be someone respectable. We also know that such "Spirits only abuse of those who like to be abused, those who don't know or don't want to clarify their cunning by the known methods of control." (9)

The mediumistic messages from pseudo-wises represent somehow an obsession process in effect. It is noteworthy to mention that there are "obsessor Spirits that are not bad per se, and that even present something good, but that are dominated by the arrogance of false knowledge. They have their ideas, their systems about sciences, social economy, moral, religion, philosophy, and they want their opinions to prevail. In order to do that, they look for mediums that are believers and that accept them blindly. They exert fascination over them, in order to impede them to distinguish true from false.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit 3 — 1<sup>st</sup>-Part — Class 4 — Cont. 3

They are the most dangerous type among the Spirits, because the sophisms represent nothing to them and they can make the most ridiculous utopia to become believed. Since they know the reputation of the famous names, they do not mind about assuming the name of Spirits that everyone respect. (...). They try to dazzle people by utilizing a pompous vocabulary, more consequential than profound, full of technical terms and important words such as, charity and moral. They will avoid carefully giving a bad advice because they know that they would be refused. As a result, those who are deceived by them, usually defend them and say: You can see for yourself that they don't say anything bad. (...)" (1)

These messages when are signed by a respectable and known name, are named **apocryphal**.

Some apocryphal messages bring so absurd information that they are easily refused. "However, there are others whose errors are dissimulated among useful things that deceive, and sometimes prevents us from seeing them at a first glance. These communications however, do not resist to a serious examination." (6)

This serious examination that the codifier tells us, discouraging the lying Spirit in its purpose to deceive, will avoid unnecessary mistakes. "When submitting every communications to a thoroughly examination, when scrutinizing and analyzing the thought and expressions, as usual when judging a literality work, refusing without hesitation everything which goes against logic and good sense, everything that contradicts the character of the Spirit that supposedly is the one manifesting itself, it discourages the lying Spirits who wind up giving up, since they become convinced that they will not elude anyone there. We repeat: This is the only way, but it is unailing, because there is no bad communication that can resist to a serious analyses. The good Spirits never fell offended since they encourage us to do that and they do not fear the examination. Only the inferior Spirits are against the examination and try to avoid it because they know they will be caught. With this behavior they demonstrate what they truly are.

This is the advice of Saint Louis about this issue:

'Regardless of the genuine trust in the Spirits who preside your work, there is one recommendation that will never be too much to repeat and that you should always keep in mind when you dedicate yourself to your studies: it is to analyze and meditate, it is to submit to reason every communication that you receive, it is not hesitating to ask others opinions in order to reach a safe conclusion about parts that looks suspicious, controversial or unclear.' (4)

### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if at the end of the study the participants answer correctly the proposed questions of the exercise. Recommendation to the instructor: The explanation and the group work, should not last more than 1 hour and 20 minutes, if not possible, the instructor should divide subject in two classes.*

## STUDY AND EDUCATION OF MEDIUMSHIP

Program II — Unit 3 — 1<sup>st</sup>-Part — Class 4 — Cont. 4

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8. \_\_\_\_\_. p. 314.
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## ANNEX

### Study and Education of Mediumship

#### Program II — Unit nº 3

#### 1<sup>st</sup> Part: Spiritist Postulates

#### Group Study

### I – Guidance to conduct the group work

- a) The students will be divided in pairs, and will receive a small text to read, discuss and perform a task.
- b) Following, they should do the requested activity
- c) After that, they should present it to the group

### II – Recommendation to the instructor

Close the unit by summarizing the studied issues

### III – Texts to study

#### TEXT 1

“As the spiritist movement is growing and growing, the number of mediums is also increasing, and consequently, the number of communications. Nowadays these communications have had a noticeable improvement in every aspect: regarding style, thought and the intensity of the issues discussed. (...)”

“When transmitting these communications, the Spirits’ purpose is of given us general instruction, needed to the dissemination of the Spiritism’s principles. And such purpose wouldn’t be reached if, as we said, they had remained hidden in the files of those who receive them.”

— Allan Kardec. *Revista Espírita* de 1862. Quinto Ano, p. 11-12.

**Task** ⇒ Interpret Kardec’s thought.

**TEXT 2**

The Spirits' communication brings "(...) a reflex of their feelings, of their qualities, or their addictions. They will be frivolous, trivial, unrefined, even obscene, wise, scientific or lofty, according to their character and their elevation. (...) From this we understand the need of not accepting blindly everything that comes from the invisible realm and the need to submit them to a strict control."

— Allan Kardec. *Revista Espírita*. Segundo Ano, 1859, p. 313-314.

**Task ⇒ Answer:** What is the main way to know if a message comes from an enlightened Spirit?

**TEXT 3**

"With some Spirits' communication, in the same way that with some men speeches, we may have a collection of very low instruction value. We have in front of us a small British work, published in the America, which is a proof of this. From this example, one can conclude that a noble lady wouldn't recommend to her daughter its reading."

— Allan Kardec. *Revista Espírita*. Segundo ano, 1859, p. 314.

**Task ⇒** Quote two consequences of the dissemination of low instruction value mediumistic communication.

**TEXT 4**

"(...) there exists yet another consideration that cannot be overlooked, because it refers to the nature of the mediumistic communication, that we should not omit: the Spirits go where they find sympathy (attune) and where they know they will be heard."

— Allan Kardec. *Revista Espírita*. Segundo Ano, 1859, p. 315-316.

**Task ⇒ Answer:** Is the mediumistic communication content related to the group who receive them? Justify your answer.

TEXT 5

“As a rule, one should be aware of the communications which brings mystic and singular character, or those that suggest ceremonies and extravagant actions. There will always be in these cases genuine motive to suspect their veracity.”

— Erasto. *The Mediums' Book* Chap. XXXI, message XXVII.

**Task** ⇒ Interpret Erasto's statement.

TEXT 6

“It frequently happens that a medium can communicate only with one single Spirit, who attaches itself to him/her, and answers for those who are called by its mediation. This is not always an obsession, for it may pertain to a certain lack of flexibility in the medium, and to a special affinity on his/her part for such or such a Spirit. There is no obsession properly called, except when a Spirit imposes itself on a medium, and forces away others by its will. Usually, the Spirit who makes itself master of a medium with the view of governing him/her, does not suffer the critical examination of its communications; (...). Every medium who is wounded by the criticism of the communications s/he obtains is the echo of the Spirit who governs him/her, and this Spirit cannot be a good one. (...)”

— Allan Kardec. *The Mediums' Book*. Chap. XXIII, item 248.

**Task** ⇒ What do the communicating Spirit and medium that don't accept the critical examination demonstrate?

TEXT 7

“Observe and study carefully the communications that you receive; accept what the reason doesn't refuse; reject what go against it; ask for clarification about those you have doubt.”

— Santo Agostinho. *Revista Espírita*. Sexto Ano, 1863, p. 227.

**Task** ⇒ Answer: How can we be certain that our procedure is correct when approving or disapproving a mediumistic message publication?

**TEXT 8**

“It is crucial that we become alert against every publication that comes from suspicious sources, that are or seem to be contrary to all those that have a frank and clear attitude. Be sure that many of them are elaborated in the enemy fields of the visible or invisible realm, with the purpose of spreading discord among you.”

— Allan Kardec. *Revista Espírita*, Volume de 1863, p. 384.

**Task** ⇒ Explain the words of the codificator.

**TEXT 9**

“(…) it is a serious mistake to believe we are obligated to publish everything that the Spirits dictates, because if there are the good and enlightened ones, there is also the bad and ignorant ones. It is imperative to make a strict selection of the communications, to eliminate everything useless, insignificant, and false or from a nature which may give an ill-impression.”

— Allan Kardec. *Revista Espírita*. Sexto Ano, 1863, p. 73.

**Task** ⇒ Analyze Kardec's statement.

**TEXT 10**

“Something may be excellent in its content, very good to use as a personal instruction; but that which should be delivered to the public requires special conditions. Unfortunately the individuals believe that everything which pleases them will please others too.”

Allan Kardec. *Revista Espírita*. Sexto Ano, 1863, p. 155.

**Task** ⇒ Explain why the mediumistic messages addressed to the general public require special conditions. Quote two of these conditions.

## IMMEDIATE TASKS

*“Be shepherds of God’s flock that is under your care, serving as overseers not because you must, but because you are willing; as God wants you to be; not greedy for money, but eager to serve.”*  
(1 Peter, 5:2)

Naturally, in the realm of just possibilities, no one should deny help or assistance to the companions that solicit a reasonable request from afar; however, it is our obligation to pay attention to Peter’s teaching, regarding our immediate tasks.

Some individuals deliberately give themselves to disquieting thoughts of dreadful events, projected by the sick mind of others, and that will probably never occur. They waste a lot of time suggesting formulas of action or in useless lament.

The field work of others and future occurrences, in order to be examined, always require a great deal of consideration and reflection.

Further on, it is indispensable to recognize that the difficult problem, at hand or at a distance, has the finality of enriching our own personal experience, thus enabling us to solve other and more intricate enigmas of the path.

It is for this reason that the message from Simon Peter is profound and opportune for all times, and for all situations.

Let us attend to the imperatives of the divine service which is localized in our personal landscape, not by constraint, but rather, with spontaneous goodwill, escaping more so, from our own personal interest, and firmly and attentively assisting in good causes, as much as possible.

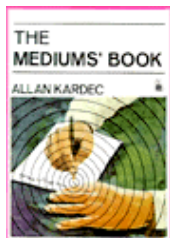
It is sometimes reasonable for the individual to preoccupy himself with the world situation, with the regeneration of the collectivities, with the positions and responsibilities of others, but we must not overlook caring for *“God’s flock that is under our care.”*

\* \* \*

XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2005. Chap. 26.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit III

#### In-depth Study and Education of Mediumship

**4th Part:** Spiritist Postulates: The Mediumistic Experimentation

**Class:** The need of humbleness in the moral formation of the medium

#### Specific Objectives

- To recognize the importance of humbleness in the moral formation of the medium.
- To identify the conditions that favors the achievement of humbleness.

This class is the completion of Unit no. 3, Program II of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities.

The participants should meditate about the need of combining doctrinal knowledge with moral improvement.

The completion of this module has as purpose:

- \* To complete the studied subjects, highlighting the main points;
- \* To establish the correlation between the importance of associating doctrinal subjects with an incessant search of achieving virtues, so that the mediumistic practice may be utilized as an instrument of spiritual progress.

#### Suggestions to the Instructor for the Application of the texts:

- a) Ask the participants to read the text individually or in group, and to fill up the proposed exercises. Time proposed for this activity: 1 hour.
- b) Correct the exercises clarifying about possible doubts. Time proposed for this activity: 30 minutes.
- c) Make a summary of the subjects studied in this Unit associating the need of study with the improvement of moral faculties.

## ANNEX

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program II — Unit No 3

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

#### Material for group or individual studies

**Class:** The need of humbleness in the moral formation of the medium

### TEXT N° 1

#### **The Spiritist Medium (1)**

When the Spiritist medium presented himself in the doctrinal assembly, sincerely determined to fulfill the task that was assigned to him, he embraced the service with ardor. However, from the small multitude that followed him, he could hear voices saying: "you are too much immature, you lack experience." The worker of Good assumed a mature and austere attitude, but the public observed: "he is an old premature, without the flame of the ideal." He changed his attitude and revealed himself enthusiastic, but he heard new comments: "he has a dangerous temperament, and he is prone to..." The medium, then, tried to add vehemence to his optimism and immediately those around him uttered in choir: "he is explosive, prone to violence." The server cooled down his impulses and started to use enlightening texts in order to fundament his own assertions, reading excerpts from notable and respectable authors, and he heard new remarks: "he is incapable and unprepared, he only know how to speak by resorting to other people's notes." From that point on, he put aside the citations and started to only give brief answers about the questions that were brought to him, and those around soon exclaimed: "he is a sluggish person, who doesn't pay attention to the study."

At that point, the worker of the Spirituality considered to be more reasonable to serve to the Cause of Light in his own home; however, he heard: "he is a coward, he does not face responsibilities before the people." The medium returned to the public activities and started to collaborate in the dissemination of the superior knowledge, wherever he was called to serve, and he heard yet another sentence: "he is a dummy filled with vanity, maneuvered by the agents of darkness." The tormented diligent tried to avoid quarrels and chose a reserved attitude, speaking only about the simplest questions regarding the spiritual construction, and people commented: "he is too soft, without any moral fiber for the testimonies of faith."

Upon registering this last comment, the medium decided to maintain himself free of worries and to continue with a frank verb, and immediately people said: "he is under spiritual attachment and prone to mystifications." He tried to adapt and to only dedicate himself to that which he considered as being his own duty, and the remarks arrived: "he is lazy, he does not want to work." He, once more, became filled of good will, offering the maximum of his own

strength for the Higher Spirituality, and he heard other accusations: "he is a revolutionary, he must be watched carefully."

Afflict, the mediator consulted the Spiritual Mentor who propitiated him constant support, and cried:

-- Ah! Dear benefactor, what should I do if I do not please anyone?

-- From whom did you receive the task of goodness? -- the friend asked.

-- From the Lord or from the human beings?

-- From the Lord -- sobbed the medium.

-- Then -- replied the abnegated friend -- I will take your question to the Lord and I will bring an answer tomorrow.

At dawn, in the following day, when the server was praying, supplicating for strength and inspiration, the spiritual instructor appeared and calmly said:

-- The Lord ask me to tell you that he nominated you to collaborate in the Work of Redemption, because he trusted in your love towards the brothers and sisters of the human family, and because of that he did not request the inventory of criticism you would perhaps be facing, but rather, he simply recommended to you, to serve and to work.

In this instant, the first diurnal flash of light suddenly penetrated the window. The mediator, feeling his soul appeased by this new understanding, looked at the thread of light that conquered the darkness to heat him, in silence... Then, he thought and thought, and little by little he felt filled with extreme joy... Since then, the Spiritist medium forgot about himself and he learned from the solar ray that his strength came from the Lord and that his happiness could be summarized in serving and serving, working and working.

### EXERCISE

1. Highlight the virtues or qualities that the medium should strive to attain or to develop, according with the ideas presented in the text.
2. Justify your reply.
3. Indicate the importance of humbleness for the mediumship practice.

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1. XAVIER, Francisco Cândido. *Estante da Vida*. Pelo Espírito Irmão X. 5. ed. Rio de Janeiro: FEB, 1987, p. 33-5.

TEXT Nº 2

### **LESSON IN THE MEETING (2)**

When Anastacio, the director of the mediumship meeting, was preparing to conclude the work of the night, Brother Silverio communicated to present his customary instructions.

Remark after remark, Anastacio, the counselor, brought up a curious question to the discarnate friend:

-- Brother Silverio, with all due respect, we would like to ask your opinion about a serious subject that we believe is not only a problem we find here, but also in the majority of Spiritist groups like ours...

-- Tell me what it is...

-- We would like to ask you about the mediums that initiate in the Spiritist task. Why there is so much difficulty to conserve them in action? Why have we seen quite often companions presenting an excellent start, even accomplishing important works, and then from one day to the next abandoning the service?!... Some had been cured of distressing obsessions, others had embraced the apostolate, in fullness of maturity of their reasoning... They embrace blessed responsibilities with jubilant heart, and begin to work, with courage and happiness... However, all of a sudden, there comes a time that they give up everything, or almost everything, related to the mediumistic activities. In spite of deserving our greatest consideration for the respectable and worthy life they give testimony of, either in their home or in their professional life. How can we explain such phenomenon?

The messenger wrote down, through the medium:

-- My brother, we are in spiritual combat, the combat of the light against the darkness. Many of our allies suffer heavy offensive on the part of the forces that are contrary to us, and it is reasonable that they leave their position, when they can no longer withstand the siege they suffer... We are, then, obliged to understand them and to favor their removal, even though we value their contribution, with our best affection.

-- Yes, I understand -- agreed the uneasy incarnate friend -- I realize that the agents of the shadows watch us and antagonize us, with the purpose of harming us... But, why this persecution? Aren't we on the side of light? Aren't we called to trust God? Aren't we entailed to the principles of Perpetual Good? Aren't we under the monitoring of our Instructors of the Higher Life?

The Spirit friend smiled and replied, patiently:

-- Anastacio, last night I was working in the assistance of victims of some incarnate evildoers, in a house of public entertainment. Our unhappy brothers and sisters, in order to attend the lower purposes of those who were possessed, first of all eliminated the light in the place, in order to operate under regimen of disturbance, in the climate of darkness.

They went for the strong light bulbs that illuminated the house and affected them, thus producing a commotion in the ambience. After the hard work of the policemen, they finally succeed in reestablishing the tranquility. As you can see, the electric support was not affected in the rearguard, thus not hindering that the light bulbs could be substituted and the illumination could be restored. The same occurs in our spiritist accomplishments. The elements of the shadows, interested in harming the Humanity, above all, aim at annulling the mediums that enlighten and particularly those with greater responsibilities, so that they can dominate with their inferior designs in lamentable disputes. After establishing the tumult and shadows of the spirit, it is required a great effort on the part of the Emissaries of Jesus so that the harmony can be restored in the regular service of our Renovating Doctrine. In spite of all this, it is necessary to recognize that the order is always reestablished for the victory of the general good. Do you understand now?

-- Yes... -- the counselor said, and remarked: -- but, what can we do in order to improve the situation?

And Brother Silverio concluded with serenity and optimism:

-- Patience and service, my friend, patience and service each time more. Just like in any disaster of the regular illumination, the plant, the technician and the electricity remain unalterable, also in the accidents of the spiritual interchange, God, the Good Spirits and the Divine Laws are invariably the same... As to the light bulbs, it is imperative to substitute them every time they no longer adjust to the socket, until progress can offer us more resistant material... Do you understand?

Anastacio smiled, demonstrating to have understood the lesson, and he closed the meeting.

### EXERCISE

Analyze each of the questions proposed by Anastacio, the director of the mediumship meeting and complete the following tasks:

- a) List the main obstacles that make it difficult the action of persistence on the part of the mediums and other participants of a mediumship meeting.
- b) Propose solutions for the difficulties listed in the previous item.
- c) Answer: Is it possible to correlate the instruction given by brother Silverio with humbleness? Why?

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2- XAVIER, Francisco Cândido. *Estante da Vida*. Pelo Espírito Irmão X. 5. ed. Rio de Janeiro: FEB, 1987, p. 83-6.

## BE THANKFUL

*"And be thankful."*

*Paul (Colossians, 3:15)*

It is odd to perceive the great number of the apprentices that are always intent on receiving blessings while, rarely, do we find anyone disposed to render them.

The spiritual resources, however, in its common mobilization, should obey the same system applied to the providences of a material order.

In the chapter dealing with the blessings of the soul, it is not correct to receive and waste senselessly; but rather, to be prudent and correct, so that the possibilities are not absorbed by the disorder or by injustice.

For this reason, in his instructions to the Christians of Colossus, the Apostle recommends that we be thankful.

Among the earnest disciples, the old habit of manifesting acknowledgement in a bombastic and flattering way is not justified. In the community of workers loyal to Jesus, to be thankful means to apply profitably the blessings received, not only for our fellow man, but for oneself as well.

For loving parents, the greatest appreciation from their children consists in an elevated understanding of the work, and of the life that they attest to.

Manifesting their gratitude to the Christ, the Apostles remained faithful until the last sacrifice; Paul of Tarsus received the call from the Master, and in a sign of happiness and of love, serves the Divine Cause by way of nameless sufferings for over thirty successive years.

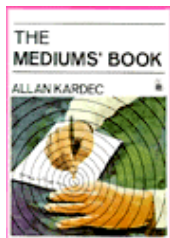
To be grateful shall not be merely an expression of brilliant words; rather, it is to feel the grandeur of the action, the light of the benefits, the generosity of the confidence, and to correspond spontaneously, in extending to others the treasures of life.

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XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Chap. 163.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit IV

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: The most common types of Mediumship

**Class 1:** Mediumship of trance (psychophony)

#### Specific Objectives

- To define psychophonic mediumship.
- To give the characteristics of conscious and unconscious psychophony.
- To explain the correct meaning of the expression “to incorporate.”

Paul, in his first epistle to the Corinthians, tell us about the different types of mediumship, highlighting God’s providential action in granting us the mediumship faculty that the apostle called gift or charisma.

Paulo of Tarsus thus expresses himself:

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.” (I, Corinthians, 12:4-11)

Conscious that mediumship is another source that the Creator grants us to our Spiritual improvement, we will be studying the different types of mediumship in this Unit nº 4.

### TRANCE MEDIUMSHIP OR PSYCHOPHONY

The mediumistic communication, which expresses itself through voice, is called psychophony or trance communication.

#### Concept

Allan Kardec calls the psychophonic/trance mediums the mediums of speaking. “In them, the communicant Spirit acts over the organs of speech, as they act over the hands in the writing mediums.”(7)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 4 — 1st Part — Class 1 — Cont. 1

Psychophony or trance, therefore, “is the faculty that allows the Spirits, upon utilizing the incarnate’s vocal organs, to deliver an audible message to all those that are present.”(19)

It is the most common faculty in our work of interchange with the extracorporeal world. (19)

#### **Degrees**

Regarding the form or degree in which the mediumistic faculty is presented, Kardec’s codification shows us the following classification:

Unconscious or Somnambolic psychophony

Conscious or Intuitive psychophony

Pneumatophony or Direct Voice

Let’s analyze with more details this classification:

#### 1. Somnambolic or unconscious psychophony or trance

##### 1.1 - Characteristics

In this condition, the trance medium generally expresses oneself without having conscience about what one says, and quite often one says things completely strange to one’s habitual ideas, knowledge and even out of reach of one’s actual intellectual ability. Although the medium feels perfectly awoken and in one’s normal state, the medium rarely have any remembrance of what one has said. In fact, in the medium the word is the instrument of which the Spirit utilizes in order to communicate. (...) (7)

In the somnambolic psychophony (or unconscious) the medium enters in deep trance due to the exteriorization of one’s personality, in such a way that the physical body remains immovable. The nervous impressions grow weak and the brain of the body sleeps, but the heart remains active in the somatic body and the thought vibrates, constantly, in the perispiritual brain.” (21)

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

It was this freedom of expression revealed in the unconscious psychophony that have lead the studious people of mediumship to interpret that, in fact, the spiritual communicant substitutes the medium’s Spirit in the possession of the physical body. The mediumistic phenomenon, thus interpreted, turned to be seen as if a real “incorporation” of the discarnate Spirit occurred during the somnambolic psychophony. Therefore, this kind of manifestation received other names such as: complete possession, psychic interpretation or simply, possession.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 4 — 1st Part — Class 1 — Cont. 2

Leon Denis, a noble scholar from the past, believed that the spiritual communicant took the medium's place in the possession of the physical body. It was Denis himself who adopted the term "to incorporate" (or complete possession).

In the medium's body, momentarily abandoned (asleep, in deep trance) it can be seen a Spirit's substitution. It is the phenomenon of incorporations. The discarnate's soul, and even the soul of incarnate during sleep, can take place of the medium and utilize its physical body to communicate through the voice or gesture with the present people. (10)

In another remark of the referred book, we have found this information:

"(...) When the possession is complete and there is enough power to withdraw the opposite influences, we came upon important phenomena. The Spirit reveals itself in the plenitude of its "self" all its particularities. (...) 11

Kardec's analysis is opposed to Denis' ideas, due to the fact that for the Spiritist Codifier, in no circumstance a discarnate Spirit can replace an incarnate one, in the possession of one's physical body, even in more advanced processes of obsession.

We include here Leon Denis' honorable opinion with the objective to demonstrate that we are still very far from the complete understanding of the mechanisms of mediumship. It is, thus, perfectly natural that we make mistakes when facing phenomena that exceed our knowledge.

On the other hand, at the beginning of the Spiritist Codification, many mediumship phenomena could not be totally understood, because the individuals lacked knowledge in other areas of learning. This is the reason why different writers, to convey the same type of mediumistic manifestation, used so many different spiritist terms.

As the word "incorporation" is free and largely utilized in the spiritist field, we believe it is important to emphasize that the term should only be employed in a generic sense of the mediumistic manifestation through voice.

In "The Spirit's Book," we found the explanation that even in the cases of subjugation, the obsessor does not substitute the obsessed person in the possession of one's physical body.

"The Spirit does not enter a body as it enters a house. It identifies itself with an incarnate spirit, whose faults and qualities are the same as its own, in order to operate together with him or her. But, the incarnate is always the one who acts as one wishes, upon the matter that envelopes he or she. An spirit cannot take the place of the incarnate person, because the latter will remain attached to one's physical body for the determined time of one's material existence."(2)

"The word possessor, in its vulgar acceptance, presumes the existence of (...) innate evil beings, and the cohabitation of one of these beings with the individual's soul, in one's body (...). The expression possession can only be admitted as expressing the absolute dependency in which the soul can be found in relation to imperfect spirits that subjugate it." (3)

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 4 — 1st Part — Class 1 — Cont. 3

In the somnambulatory or unconscious mediumship, the medium exteriorizes from one's physical body (out-of-body), as someone who surrenders oneself to a deep sleep. Upon exteriorizing from one's physical body, the medium began to use his or her perispiritual brain, maintaining oneself attached to the body by the so-called silver cord. (23)

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

Somnambulism is the animic faculty characterized by "an independent state of the spirit, more complete than in the dream, an state in which more amplitude acquires one's faculties." (1) In these circumstances, as it is a psychic animic manifestation, "the somnambulatory acts under the influence of one's own spirit; it is one's soul that in the moments of emancipation, sees, hears and perceives, out of one's sense limits." (8)

In the somnambulatory mediumship takes place simultaneously two different orders of phenomena: the somnambulist itself, which is the exteriorization of the medium's personality and the manifestation of an spiritual entity, which uses the medium's phonetic equipment in order to communicate.

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

Thus, the unconscious psychophony, in those who don't have sufficient moral acquisitions to their own defense, can suffer possession (subjugation), which is always harmful. (...)" (24)

## 2. Intuitive or Unconscious Psychophony/Trance

### 2.1 - Characteristics

"In the conscious psychophony (trance), the medium can check the communication, controlling gestures and words of the Spirit, because the thoughts of the spirit crosses over the medium's mind before reaching the brain's field." (20)

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

What basically characterizes the conscious trance, is that "not always (...) the passivity of the medium is complete. Some mediums have the intuition of what they say, at the precise moment that they pronounce the words." (7)

The psychophony trance can be deeper or more artificial. If the medium keeps oneself relatively away from one's physical body, the trance becomes deeper, leading the medium to a partially exteriorization of the personality. However, during the transmission of the mediumistic message one's becomes aware of its contents and realizes the spirit's level of evolvement.

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 4 — 1st Part — Class 1 — Cont. 4

It is true that, as days go by, the message can little by little fade away from the conscious memory.

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

As the mediumistic trance is established, in proper conditions, the exteriorized medium-soul, is away from the body, however, maintaining oneself only a few centimeters away from it. The communicant entity juxtaposes itself to the mediumistic equipment, at the same time that light brilliant threads connect its perispiritual brain to the medium's front spiritual body, fixating itself through the nervous stream, in an association that can be compared to a delicate neuro-psychic graft process.

When linked to the mediumistic equipment, the communicant Spirit takes control of it and, thus, assuming its sensorial organs, beginning to see, hear, speak and even move (in some rare cases) as if it was incarnated in that body.” (16)

As the medium and the Spirit are connected through the nervous current, the medium knows beforehand the feelings, ideas, intentions and other impulses of the discarnate entity.

The trance is denominated conscious exactly because the medium has full knowledge (conscience) of the message that he or she transmits, and “in the cases of spiritual assistance to the needy spirits, he or she can control the communication, restraining any inconvenient manifestation and frustrating any form of abuse before it is transmitted. In this manner, the medium maintains the control of the manifestation upon which one imposes one's will.” (17)

In the assistance of needy Spirits, the medium commands firmly the reins of one's own will, acting as if one were a kind nurse, who although agreeing with the whims of a sick patient, with the purpose to help the patient, doesn't allow the manifestation of any inconvenient words or actions.” (22)

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

— In the somnambulic psychophony, the laryngeal plexus is directly reached by the discarnate communicant, allowing a more complete manifestation. It makes even possible to recognize the voice tune and the characteristic words the spirit utilized when incarnated. The xenoglossy or the manifestation in foreign languages is more common in this form of mediumship (somnambulic trance).

— In the intuitive or conscious psychophony, the discarnate communicant “takes over the command of the brain centers of speaking, due to the grafting neuro-psychic process that is established with the perispirit of the medium.” (18)

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

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 4 — 1st Part — Class 1 — Cont. 5

#### 3. Pneumatophony or Direct Voice

##### 3.1 - Characteristics

“Considering that the Spirits can produce noises and knocks, they also can produce screams of all kinds and some vocal sounds that imitate the human voice, at our side or in the air. This phenomenon is what we call pneumatophony.” (14)

“We must, however, keep us away from taking to hidden voices all the sounds that don’t have a known cause, or simple ringing and mainly refraining from giving any credit to the vulgar belief that when our ears are ringing it is because, somewhere, someone is talking about us. In fact, these ringings have no signification and their cause is purely physiological. The pneumatophonic sounds present thoughts and from this we may conclude that they occur due to an intelligence cause rather than an accidental one.” (5)

“The Spirit sounds, the pneumatophony, occurs in two different ways: sometimes, it is an inner voice that reverberates in our inner part, not presenting any material words, in spite of being clearly perceptible; other times, they are exterior and are clearly spoken as if they had really come from a person near us.

In any case, the phenomenon of pneumatophony is almost always spontaneous and only rarely can be provoked” (6)

The phenomenon of direct voice is found with a certain frequency in the biblical narrations. The historical examples that we have information of are messages spoken by “Socrates and Joan of Arc, although it is not clear that in both cases the voices could be heard by others.”(12)

Sometimes, the Spirits built some devices (trumpet or megaphone) to transmit the sound of the voices, making them more easily hearable.

The phenomenon of direct voice is described in some classic Spiritist work. We will mention three examples; two of them narrated by Conan Doyle and the last one by Kardec

- a) – Jonathan Koons, medium and farmer in Ohio, USA, intermediate “in 1852 and during many years, many astonishing phenomena, among which there were Spirit’s voices that spoke through a little megaphone or trumpet.”(13)

In a session at Koons’ house, it was heard an Spirit called John King take a trumpet and give a lecture through it, talking clearly and distinctively, regarding the benefit that the dialogues with the Spirits would bring in time and throughout eternity. (13)

- b) -- Daniel Douglas Home, English medium, 1870.

“Then, voices were heard, speaking simultaneously in the room – two distinct individuals, judging by the different intonation (...).” (14)

- b) - English family who lived in a French city, 1820.

The family began to hear a human voice from a Spirit named Garpard. This Spirit sang, participated in the family’s conversation, recited verses and tried to awake in the listeners Christians feelings; It indicated where lost documents could be found, and gave many advices. This manifestation occurred during three consecutive years. (9)

## **STUDY AND EDUCATION OF MEDIUMSHIP**

### **Program II — Unit nº 4 — 1st Part — Class 1 — Cont. 6**

“In mediumistic meetings of direct voice, the voices can be heard from various parts of the room, without coming from the medium, and they are clearly perceived by the assistants. Depending on the mediumistic current, the Spirits’ voices can be weak though hearable, or normal presenting similar tones of a natural voice. The discarnates are quite often recognized by their tone of voice. (...)”(15)

To conclude this study, let’s remember that pneumatophony is a very rare phenomenon and that due to its particular characteristics is more connected to the mediumship of physical effects.

### **NOTES TO THE INSTRUCTOR**

**The study will be considered satisfactory if the participants do the proposed exercise correctly, demonstrating interest and participation.**

**If necessary the topic may be studied in two classes.**

## STUDY AND EDUCATION OF MEDIUMSHIP

### Program II — Unit nº 4 — 1st Part — Class 1 — Cont.7

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## Annex 1

**Study and Education of Mediumship**  
**Program II — Unit 4**  
**1st Part: Spiritist Postulates**  
**Class 1**

### Exercise N° 1-

Answer the following questions in an objective way:

1. What is somnambalic psychophony?

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2. What is the difference between somnambulism and somnambalic mediumship?

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3. What are the main characteristics of the conscious psychophony mediumship?

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4. What is pneumatophony?

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## Annex 2

**Study and Education of Mediumship**  
**Program II — Unit 4**  
**1st Part: Spiritist Postulates**  
**Class 1**

### Exercise N° 2\_

We present next three texts excerpted from spiritist books.

Based on the texts, do the following exercises:

- a) Careful Reading;
- b) Identify the characteristics of the trance mediumship contained in the texts.

Text nº 1

André Luiz Spirit, in his book *In the Domain of Mediumship* present us the main characteristics of Eugenia's trance mediumship, in the following way:

“Although he uses Eugenia's forces, the sick Spirit is controlled by her nervous magnetic energy, through which our sister is informed of the words he intends to say. He has taken temporary possession of our sister's vocal cords and senses, thereby managing to discern, listen and reason with a certain amount of equilibrium through her energies. Eugenia, however, firmly controls the reigns of her will, operating as if she were a benevolent nurse helping a patient by agreeing with his requests. Yet she sets a limit on his desires because, conscious of the intentions of the unfortunate companion to whom she lends her physical body, she reserves the right to correct any undesirable conduct.

“As his mental impulses reverberate in her thoughts through her nervous system's magnetic current, she acknowledges the words as they are formed and evaluates them before he speaks. She can thereby interrupt any abuse by analyzing his objectives and expressions. The entity is disturbed and suffering, and, being inferior to her, Eugenia does not descend to his level in order to help him.

(...)When the medium is aware of one's responsibilities, one is obliged to collaborate in assisting the discarnates. Thus, one will permit a free manifestation only to the point that it is not contrary to the harmony of the group and the dignity of the Center.”

(1)

The trance mediumship demonstrated in the text is: \_\_\_\_\_

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<sup>(1)</sup> XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz: ISC, 2005. Chap. 6, translated by Jussara Korngold.

Text nº 2

In this text, Andre Luiz presents the characteristics of Celina's mediumship, as the content expresses, as follows:

"The medium departed from her physical body as though yielding to a profoundly deep dream, taking with her the brilliant aura that crowned her. (...)

The noble woman looked at the desperate visitor sympathetically and opened her arms to him, helping him to take possession of her now somewhat obscure physical body.

As if drawn by a powerful magnet, the patient positioned himself over the physical body of the medium, instinctively uniting with her. Aided by the guardian who had had brought him, the patient sat down with difficulty. His mind appeared strongly attached to the brain of the medium." (1)

"She concedes her resources to the entities so spontaneously that she has no difficulty in disassociating herself. This occurs automatically, causing her to momentarily lose contact with her brain's motor centers.

"Her mediumistic role is of extreme passivity. For this reason, the communicating entity manifests his own personality more accurately. This, however, does not imply that our sister is absent or irresponsible. Staying close to her body, she acts as a generous mother assisting the one in pain who is expressing himself through her, as if he were a fragile protégée of her kindness." (2)

The trance mediumship demonstrated in the text is: \_\_\_\_\_

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<sup>(1)</sup> XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz: ISC, 2005. Chap. 8, translated by Jussara Korngold.

<sup>(2)</sup> \_\_\_\_\_. p..

Text nº 3

In this text, written by someone who has sent a correspondence to the “Spirit Review,” we can see another form of trance mediumship.

“Around the year 1820, having left our house in Suffolk, we went to live in the city of ....., by the sea, in France. Our family consisted of my father, my mother, a sister, a 12 years old brother, an English servant and me.” (1)

“(…) during many consecutive nights, we heard strange noises in different parts of the house: sometimes there were groans coming from under the windows, other times it seemed that they were scratching the windows. (…)

After some days, the noise could be heard in the bedroom where my sister and I were sleeping. She was 20 and I was 18.”<sup>7</sup> (1)

Besides the knocking in our bedroom, we began to hear, mainly in the great hall, the sound of what seemed to be a human voice. The first time we heard it, my sister was playing the piano; we were singing a song and the spirit began singing with us. One can only imagine our astonishment (…). Later on the voice began talking to us in a clear and intelligible way, participating every now and then in our conversation. The voice was low, slow, solemn and with very distinct tunes; the Spirit always talked to us in French. He said his name was Gaspard (…). He called each family member by their baptism name; sometimes he recited verses and constantly tried to offer us Christian moral feelings, without, however, saying anything about principles. He seemed to try to make us understand the greatness of virtue. (...)”<sup>8</sup> (12)

The trance mediumship demonstrated in the text is: \_\_\_\_\_

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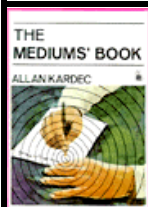
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<sup>7</sup> KARDEC, Allan. *Revista Espírita. Jornal de Estudos Psicológicos*. Trad. de Júlio Abreu Filho. São Paulo: EDICEL, Ano 1860. p. 177.

<sup>8</sup> (2) \_\_\_\_\_. p. 178.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit 4

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: Allan Kardec and the Spiritist Codification

**Class 2:** The mediumship of psychography

#### Specific Objectives

- To mention and explain the main types of mediumistic writing.
- To mention the types of psychography and give the characteristics corresponding to each of them.
- To justify the importance of psychography.

“On June 10, 1853, from the spirituality, the missionaries of the Third Revelation introduced an easier, faster, and more comfortable process of writing. Until then (...) the Spirits communicated through blows and raps in the wood or in the air, or moving a needle that could rotate in a quadrant where the letters of the alphabet were.

The “Dictionnaire Encyclopédique des Sciences Médicales,” (9), published under the direction of Dr. Dechambre, member of the Academy of Medicine of Paris, says that the Spirits indicated simultaneously in France, in the United States and in other places, the new correspondence process. On the mentioned date, the turning table had communicated: “Get the basket in the next room and fasten a pencil to it; place it upon a sheet of paper and put the fingers on the edge of the basket.” Minutes later the basket began to move and write quite legibly. (23)

It was in that way that the Spirits of the Codification began the mediumistic communication through psychography, in substitution to the rudimentary processes existent until then.

We know that the “first intelligent manifestations were produced through tables that moved up and down, with one of the feet, striking a given number of times and replying in this way yes or no, to the questions asked. (1)

Later, “fuller replies were soon obtained with the aid of the letters of the alphabet: the piece of furniture striking a number of blows corresponding to the number of order of each letter, so that words and sentences began to be produced in reply to the questions propounded. The correctness of these replies, the correlation with the questions asked excited astonishment.” (1)

<sup>9</sup> Encyclopedic dictionary of Medical Sciences.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 2 — Cont. 1

“Such a mode of correspondence was, however, slow and uncomfortable. The Spirit (and this constitutes new circumstance worthy of note) suggested another, (1) the pencil fastened to a basket, which was already mentioned. New adaptations were made in relation to this method, with the objective of obtaining a more comfortable position as, for instance, to fasten the pencil to a drawing board.(2)

“It was next perceived that the basket and the drawing board only formed in reality, an appendix to the hand; and the medium, therefore, now held the pencil in her/his hand, and found that she/he was made to write under an impulsion independent of her/his will, and often with an almost feverish rapidity. In this way the communications were not only made more quickly but also became easier and more complete.” (3)

The mediumistic writing can be obtained according to Allan Kardec, in two basic ways:

a) Psychography, or writing of the Spirits obtained by the medium's hand. (16) This, in turn, can be direct or indirect. (17)

In the *direct psychography*, the medium's hand holds the pencil and writes and she/he writes the message of the communicating Spirit. (17)

In the *indirect psychography*, the medium's hand does not touch the pencil, which keeps itself fastened to a drawing board or basket. The medium leans her/his fingers on the edges of the basket so that the writing is produced. (17)

b) Pneumatography or direct writing - From Greek – *pneuma* – air, breath wind, spirit, and *grapho*, I write. This word denotes the direct writing of spirits, without the use of the medium's hand. (16)

In this situation, a sheet of paper is put inside of a box, so that a Spirit writes a message without the knowledge of the medium. It seems that there the medium does not play a relevant role; maybe she/he is just the donor of some ectoplasmic fluid, so that the written message turns itself visible. (8)

Let us analyze the elucidations of Kardec regarding this subject.

#### 1. Psychography

Allan Kardec used the word *psychography* to name the way the Spirits communicate through writing. (5) He also classified the psychography in *direct psychography and indirect psychography*. (17)

According to the words of the codifier, in the direct psychography the hand is agitated by an involuntary movement, almost feverish “the hand moves by an involuntary will, almost feverish, people with this kind of mediumship grabs the pencil without actually wishing to do so, and in the same way, they put it aside: neither will nor desire can make them continue if they do not wish to do so.” (17)

The *direct psychography* is also denominated *manual or involuntary writing*. (17)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 2 — Cont. 2

In the *indirect psychography* “writing is obtained by only placing the hands on an object fastened to a pencil, or to any other instrument to write, in a convenient way. The objects usually employed are the drawing boards or the baskets conveniently prepared. The occult (or invisible) force that acts on the person is transmitted to the object, which in its turn becomes a type of appendix to the hand and produces the necessary movement to draw the characters.” (17)

Nowadays it is used the direct or manual psychography. The indirect psychography is no longer used. This mediumistic mode has evolved in such a way, that the Spiritists simply call it psychography, and the mediums who have it are the psychographers.

We understand that “the psychographic faculty should be developed through practice. The more the psychographer medium trains her/himself, the faculty of writing becomes more refined and efficient. At first, the medium writes short phrases, but with the continuous practice and perseverance longer messages will come and even entire books. (19)

Kardec explains that “of all our means of communicating with spirits, manual writing is the simplest, most convenient, and most complete. We should put a lot of effort into this type of communication with the spirits for it enables us to establish as regular and continuous relationship with spirits as the ones existent among us. It is through this type of communication that the spirits better reveal their nature and degree of evolvment or inferiority. To the medium, the faculty of writing, moreover, is the one that is most susceptible of being develop by exercise. (11) The psychographer mediums vary as for the nature of her/his medianimity, which determines the mechanisms of the spiritual writing.

In *The Mediums’ Book*, chapter XV, we find the following classification that Kardec gave to the psychographer mediums: *mechanical mediums*, *intuitive mediums*, and *semi-mechanical mediums*.

The following are the characteristics of the psychography in each of these types of psychographer.

**Mechanical psychography** – The communicating spirit acts directly on the medium's hand, giving it an impulsion altogether independent of its owner's will, causing it to write uninterruptedly as long as s/he has anything to say.

“In this circumstance, what characterizes the phenomenon is the unconsciousness of the medium in regard to what s/he is writing, and of which she/he has often not the remotest idea; this absolute unconsciousness constitutes what are called passive or mechanical mediums, and this is an exceedingly precious faculty, because it excludes all doubts as to what is written being independent of the medium's mind.” (12)

“In the mechanical psychography, the communicant uses her/his own intellectual resources, that is, their ideas, vocabulary, style, and sometimes their own calligraphy when incarnate. Some other times, only the signature characterized her/him in the material life. It can also happen that the produced communication is

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 2 — Cont. 3

written in a language stranger to the medium and, frequently, ignored by her/him (xenography).” (22)

Intuitive psychography – The discarnate spirit does not, in this case, cause the medium to write by acting on his/her hand just like in the mechanical psychography, but acts directly upon the incarnate soul, who catches the thoughts of the communicant, and writes the inspired message.

“And yet, the part played, in such a case, by the medium's soul, is not simply passive; for it is the medium's soul that receives and transmits the thought of the discarnate spirit, and s/he is therefore aware of what s/he is writing, although the thoughts are not his/her, and is what we call an intuitive medium.” (13)

“The part played by a mechanical medium is that of a machine. The intuitive medium, on the contrary, acts as an interpreter, in order to transmit a thought, must necessarily understand it; but still, this thought is not his thought, for it only passes through his/her brain.” (13)

“Semi-mechanical psychography – 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.” (14)

## 2. Pneumatography

Pneumatography is writing produced directly by a spirit, without any intermediary; it differs from psychography which is the transmission of a spirit's thought by the writing of the medium's hand.” (7)

“Direct writing, or *Pneumatography*, is that which is produced spontaneously, that is to say, without the help of the medium's hand, or of a pencil. It is enough to provide a clean sheet of paper (which can be done with all due precautions, so as to assure ourselves that we have not been made the victims of trickery), to fold it up, and to put it into a drawer, or upon a table; after which, if conditions are favorable, we find, and perhaps in a very short time, various signs, letters, and even long communications, traced upon the paper, usually with some black or grey substance having the appearance of lead or crayon, sometimes as though traced with a red pencil, and sometimes, again, as though written with common ink or even with printer's ink. (4)

Before such explanations, we can interpret that in the Pneumatography, the main or primary action belongs to the spirits.

The subject of formation of the characters of the pneumatographic writing is analyzed in depth by Kardec who, when hearing the Spirit of Saint-Louis, makes the following comments, in “The Mediums' Book”: (5)

1) Writing occurs by means of a matter that is not the one of the pencil, once the phenomenon happens being the pencil near or far from it.

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

### **Program II — Unit 4 — 1st Part — Class 2 — Cont. 4**

“The substance used to make the characters has the appearance of the graphite of the pencil and it is easily erased with an eraser. We examined it in the microscope and verified that it is not incorporated to the paper, but simply placed on its surface in an irregular manner, over its roughness, forming arborescence very similar to certain crystallizations.” (18)

2) The spirits exert influence, over the material elements everywhere disseminated through space and in your atmosphere, and it can by its will, concentrate those elements, and give them the apparent form required (or writing characters) for its projects. (5)

3) The appearance of the object is so perfect that it could lead to the illusion that it is a truly determined object. So a discarnate spirit could even sniff a snuffbox presented by the spirits and sneeze. The spirits could fabricate a beneficial and appropriate substance to cure a disease. An incarnate spirit could eat a fruit and it would appease the individual's hunger. (5)

4) There is indication that the objects produced this way do not present lasting tangibility. (5)

5) The characters produced in direct writing or pneumatography result from the capacity of the Spirits to extract from the universal element the necessary materials to produce the mentioned writing and give it a temporary reality. (5)

6) The pneumatographic writing is not durable for there is not, among the elements that constitute it, matter aggregation, as in our solid bodies. (5)

This theory may be thus summed up as follows: “Spirit has the power of acting upon matter. They draw, from the universal cosmic fluid, the elements necessary to form, according to their wishes, objects having the appearance of the various bodies existing on the Earth. They can also, by their will, effect the particular transformation of elementary matter that gives to it certain determinate properties. This faculty is inherent in the nature of spirits, who often exercise it instinctively, when necessary, without being able to explain how they do it. Objects formed by a spirit have only a temporary existence, subordinate to its will, or to the necessity of the case; the Spirits can make and unmake them at pleasure. These objects may, in certain cases, be made to present to us all the appearances of reality; that is to say, they may become, for the time being, visible and tangible. In such action there is formation, but not creation; for no spirit can evolve something out of nothing.” (6)

### **NOTES TO THE INSTRUCTOR**

*The study will be considered satisfactory if, at the end of the session, participants answer correctly the suggested exercise.*

Suggestion: If necessary, split this in two classes.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 2 — Cont. 5

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## ANNEX

### Mediumship Development Program

#### Program II — Unit 4

#### 1st Part: Spiritist Postulates

#### Class 2

### Exercise

- ◆ Read with attention each one of the reports contained in the related texts to proceed.
- ◆ After, identify the read content, according to “Kardec’s” classification of mediumistic writing.
- ◆ Write in the empty space, suitable at the end of each text, the classification of the mediumistic writing.
- ◆ Check the Bank of Words, if he/she has difficulties in the accomplishment of the quiz.

### BANK OF WORDS

Semi-mechanical direct psychography

Indirect Psychography

Pneumatography

Mechanical direct Psychography

Intuitive Direct Psychography

Text n° 1

Obtaining mediumistic writing by Baron of Guldenstubbé (1)

On August 1st, 1856 the Baron put” a blank sheet of paper and a sharpened pencil inside of a closed little box, locked with a key, always keeping the key with himself and not telling anybody about his experience. For twelve days he waited without noticing any pencil trace on the paper; but on August 13, 1856, he was frightened when he noticed certain mysterious characters on the paper.

On the following day, August 14, (...) he saw, then, that characters and words in Estonian language were formed or they were recorded on the paper, *without the pencil moving*. (...) Since then, perceiving the uselessness of the pencil, he did not put it on the paper again; and, he also obtained communication by only putting a sheet of paper inside of a drawer, in his house. (1)

**TYPE OF MEDIUMISTIC WRITING:**

∴ ∴ ∴

Text n° 2

Obtaining mediumistic writing  
by the medium Francisco Cândido Xavier (1)

Asking Chico Xavier about what were the impressions he had when he was writing, through spiritual agency , one of the romances of Emmanuel or a book by Andre Luiz, we obtained the following answer:

Truly I do not know the words, I do not have any knowledge of the verbal development of what the spiritual friend is writing, but I feel myself inside the ambiance of the book that they are writing.

For instance: when our spiritual friend, Emmanuel, began to write the book: “Two Thousand Years Ago”, in 1938, I began to see a city, later I came to know that it was in Rome. There were gardens in the city and that disturbed me a little, it caused me a certain astonishment.

Having asked, he told me that I was writing with him, as with somebody under a soft hypnosis; I was in his thoughts although I did not know the words he was writing. And this has been this way until today”. (1)

**TYPE OF MEDIUMISTIC WRITING**

∴ ∴ ∴

Text n° 3

Obtaining mediumistic writing by the  
medium Yvonne A. Pereira (1), (2), (3), (4)

Yvonne A . Pereira explain us how, through spiritual agency, she received the book “Love and Hate” from Spirit Charles author.

“(…) the current mediums are always stating that, when receiving messages, they see fluidic pictures through descriptions from their discarnate instructors, that is, visual messages, not only written ones.

“ Not rarely, the same (...) happens with the spiritist mediums in relation to their romantic works transmitted by the Spirit. Beautiful pictures, awesome sequences of colored scenes, singular details, etc., everything exalted by an indescribable game of lights, they are supplied to those ,at the moment that they receive the work, or before they receive them, when in lethargic trance provoked by his/her instructors during the preparation and adaptation of the medium for the work. (2)

Yvonne explains that, in order to receive the book through spiritual agency, she was taken in Spirit, in several moments, to specific places in the Spiritual Plan, participating of scenes that would become part of the book and listening to musical plays. When returning to the physical body, and still under the action of the Spiritual instructor, began to write about what she had been through, what she had felt and witnessed. (3) (4)

**TYPE OF MEDIUMISTIC WRITING**

∴ ∴ ∴

Text n° 4

Obtaining mediumistic writing by the medium  
Baudin, according report of Allan Kardec (1), (2)

“In one of the meetings with Mrs. Plainemaison, I got to know Mr. Baudin's family, that then lived on Rochechouart Street. Mr. Baudin invited me to attend the weekly sessions that took place at his house, to which I became very assiduous.

(...) The mediums were the two young ladies Baudin, who wrote on a slate with the aid of a basket, called carrapeta (...) This process, that demands the cooperation of two people, excludes every possibility of interference in the medium's ideas (...) (1)

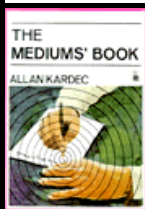
“If we fasten very well a pencil to a basket, with the tip outside and down; if we keep the apparel in balance on the tip of the pencil, leaning this on a sheet of paper, and lean the fingers on the edge of the basket, it will move (...) If a spirit is evoked and wants to communicate (...) writing words (...) “ (2)

**TYPE OF MEDIUMISTIC WRITING**

∴ ∴ ∴



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit 4

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: Allan Kardec and the Spiritist Codification

**Class 3:** Mediumship of intuition, inspiration, and presentiment.

#### Specific Objectives

- To conceptualize intuition, inspiration and presentiment.
- To explain the mechanisms of intuition, inspiration and presentiment, showing the differences between each one of them.

#### Mediumship of Intuition

The Spirit of Emmanuel clarifies that “all humans participate in the powers of intuition, in the divine tabernacle of conscience and that all can develop their abilities in this sense in the domain of spiritual elevation. The big manifestations of the phenomena of mediumship are not fundamentally needed for the interchange between the visible and invisible planes to be established.” (24)

“The intuitive faculty in an universal institution. Through one’s resources, the terrestrial human receives the vibrations of the higher life, as religious, philosophical, artistic and scientific contributions, amplifying sentimental and cultural triumphs, a collaboration always made possible not by the will of the creature but by the concession of God.” (25)

In chapter 15 of *The Mediums’ Book*, which talks about psychographic mediums, Kardec explains intuitive mediumship. He expresses it in the following manner:

“The transmission of the medium’s thought also happens through the Spirit of the medium, or better, his/her soul, since that is the term we use to designate the incarnate Spirit.” (7)

If the intuition happens in the psychographic medium, for example, the communicating Spirit does not act on his/her hand; “does not take over it or guide it.” It acts over the soul which it identifies with. The soul, under this impulse, directs the hand and the hand directs the pencil. (...) In this situation, the medium is conscious of what he/she is writing, despite not expressing one’s own thoughts. It is what we call an intuitive medium.”

A similar verity occurs with the psychophonic medium, who transmits the intuition that arrives in his/her intimate through one’s voice.

It is important to distinguish that intuition is manifested or concretized every time that a telepathic message is captured by our mind, independent of whether we are ostensive mediums or not.

The intuitive medium acts as an interpreter would. An interpreter needs to understand, appropriate and, in a way, candidly translate a thought, even though it is not his/her thought, but simply traverses one’s brain. Such is precisely the role of the intuitive medium.” (7)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 3 — Cont. 1

The Spirit Andre Luiz informs that, due to the expansions of our aura, we learn to enter in telepathic contact with other people according to a process that has been developing itself throughout the long periods of evolution that characterize our planetary experiences. In this manner, in the beginning of evolution, “this work of (telepathic) interchange was begun in the world without any conscious direction since, though the natural presentation of aura itself, the better humans attracted the better Spirits towards them, whose generous and compassionate hearts turned towards the terrestrial sphere helping the backward companions, and the humans rebellious to the Divine Law gathered the company of entities of the same class, transforming themselves in points of contact between the good and the bad or between the Light and the Dark that gladiate on Earth itself.” (29)

In this manner, “through the waves of thought that overlapped one on the others, according to the combination of frequency and direction, nature and objective, similar minds find each other, forming the nuclei of progress where the noble humans assimilated the mental currents of the Superior Spirits in order to generate an edifying and educative work (...)

For this reason, intuition was the initial system of interchange, facilitating the communion of creatures, even in the distance, to diffuse into the subtle work of mental communication, in this or that control of the sentiment and idea, having measurable hubs of mental force as an intermediate, just like in actuality the electronic hub introduces the voice or figure of absent people into especial machines in the reciprocal communication of telephones and television.” (29)

In intuitive mediumship, “it is frequently difficult to distinguish the thought of the medium from what is suggested to him/her, *what leads many mediums of this genre to doubt their faculties*. They can recognize the suggested thoughts for the fact of never being preconceived; the surge as the medium writes [in the case of psychographic mediums] (...)” (14)

Either way, it is not “easy to establish the difference between the mental creation that belongs to us from that which is incorporated into our minds.” (14)

It is necessary that the medium engages oneself in the development of certain abilities so that, in due time, one can acquire the proper discernment.

“Any person who knows how to manage ones own attention will notice a change, in a way that our thought vibrates in a certain degree of frequency, concretizing our own special manner of expression, in the circle of habits and point of views, or habits and styles that are peculiar to us.” (27)

In this manner, “we only need (...) to dedicate ourselves to the exercises of meditation, to the edifying study and to the habit of discernment in order to understand where our band of thought it situated, identifying clearly the spiritual currents that we begin to assimilate.” (28)

The development of intuition follows a progressive course through the actions focused on the “perseverant study, with sincere effort and healthy meditation (...)” (26)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 3 — Cont. 2

#### Mediumship of Inspiration

Allan Kardec explains to us that “all those who, in the normal state (conscious, out of trance) as well as in trance, receives, through thought, communications strange to one’s preconceived ideas, can be included in the category of inspired mediums. These form an extension of intuitive mediumship, with the difference that the intervention of an occult force is a lot less sensitive, and hence it is even more difficult to distinguish one’s own thoughts from the ones suggested for those inspired. The spontaneity is what, above all, characterizes the thought of this latter genre.” (8)

“There is a big analogy between intuitive mediumship and inspiration; the difference consists in that the first is nearly always restricted to questions of actuality and can be applied to things that are outside the intellectual capabilities of the medium; due to intuition one can develop a subject that is completely unfamiliar to him/her. The inspiration extends in a vaster field and generally comes to help the capacities and preoccupations of the incarnate Spirit. The traces of mediumship are, by law less evident.” (15)

“The inspiration comes from the Spirits that influence us towards good or bad, however, it comes mainly from those who want our good and whose counsel we often commit the mistake of not following. It applies to all circumstances of life in the resolutions we have to take. In this aspect, one can say that everyone is a medium, however there isn’t one who does not have their protecting and familiar Spirits, who in turn suggest edifying ideas to their protégée.” (8)

“We can also include in this category those who, without being endowed with an uncommon intelligence and without leaving their normal state, have instances of intellectual lucidity that give them an unusual momentary easiness of conceptualization and rhetorical expression and, in certain cases, the presentiment of future happenings. These are the moments that we can rightfully call inspiration, the ideas flow through an involuntary and nearly impetuous impulse. It seems that a superior intelligence comes to help us and that our Spirit got rid of a weight.” (9)

“Sometimes this inspiration is unconscious of itself; sometimes a doctor, only when near certain patients, suddenly finds the remedy that can cure them. It wasn’t sciences that guided the doctor, but inspiration. Science put various modes of treatment to his/her disposition, but an interior voice screamed a name (...).

What we say about medicine also exists in the same manner in all other domains of human work. In certain instances, the fire of inspiration devours us; we have to concede.” (17)

In this manner, “inspiration comes indifferently in day, night, vigil or during sleep. It simply requires reserve. It is necessary to reencounter a nature that can remove any preoccupation of the real world in order to give a free and open space to the being that will come engage fully and diffuse his/her thoughts.

There is a telepathic communication between two Spirits in the inspiration (9). Not always does this communication translate into great revelations: “the inspiration often happens in relation to the most common circumstances of life. For example, if you want to go somewhere: a secret voice tells you not to do it because you will be in danger; or it tells you to do something which you had not thought of. That is inspiration. There are few people who have not been more or less inspired in certain moments.” (10)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 3 — Cont. 3

We know that humans of genius, devoted to the progress of the sciences, arts, philosophy and other healthy knowledge, are often inspired by enlightened Entities. "It is because Spirits, when they desire to execute certain works, suggest to them the necessary ideas and in this manner, they often are *mediums without knowing it*. Nonetheless, they have a vague intuition of a strange assistance." (10)

In this sense, Kardec makes valuable recommendations:

"It can be that the Spirit foresees things that he/she judges convenient to reveal, or that he/she has as a mission to render it known; however, in this domain, we should be aware of the lying Spirits, who have fun in making previsions. Only the set of circumstances permits that we verify the degree of trust which they deserve." (12)

All previsions that do not have a general usefulness, that characterize a personal interest, deserve a certain dosage of carefulness.

### Mediumship of Presentiments

"The presentiment is a vague intuition of future things. Some people have a more or less evolved form of this faculty (...). We can say that those endowed with this faculty are *mediums of presentiments*, who constitute of a variety of the *inspired mediums*." (11)

"It (the presentiment) is an intimate and occult advice from a Spirit who wants to do us good. (3) "It is also in the intuition of choice that it happens. It is the voice of the instinct (the conscience). Before incarnating, the Spirit has the knowledge of the main phases of one's existence, that is, the type of trials that one will endure. Having set the character of these, one maintains in one's intimate a type of impression of such trials, and this impression is the voice of the instinct, making itself heard when the moment of suffering arrives, becoming presentiment." (4)

"The protecting Spirits help us with their advice, through the voice of the conscience that they make resonate in our inner self. However, since we do not always give this our required attention, other more direct advice is given to us through the use of those in our surrounding. Examine each one of these happy or sad circumstances of your life and you will see that often you received counsel that was not used and that would have avoided many distresses if you had heard it." (5)

The mediumship of presentiment, despite being considered a variety of the mediumship of inspiration (11), can be confused with the latter since it becomes hard to establish a limit where one begins and the other ends.

Some people who have this faculty more developed feel that, during the presentiment, the phenomenon of second sight or another similar one happens. (11) Other mediums receive communications that are occult or hidden by the Spirits, a type of remembrance. (11), (5)

In the phenomena of second sight and in the phenomenon of audition, called voice of the conscience, the Spirit find itself in a state of bigger or smaller emancipation. In the second sight, the person "sees, hears and feels *beyond the limits of human feelings*." (6)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 3 — Cont. 4

The presentiment can occur in a collective or individual form.

To illustrate, we will now cite two examples that characterize, respectively the first and second type of presentiment.

In the *Spiritist Review*, in 1866, we find this question directed to the Spirits of the Codification:

“When something is felt by the masses, generally it is said that *it is in the air*. What is the origin of this expression?” (16)

The answer given clarifies that this “general presentiment to the approximation of a grave happening has two main causes: the first comes from the innumerable masses of Spirits that incessantly move about space and have the knowledge of things that are being prepared (...). These Spirits are incessantly close to humanity, communicating their thoughts through the fluidic currents that connect the corporeal world to the spiritual one. Despite not seeing them, their thoughts come to you like the aroma of the flowers occult to the foliage as you assimilate them unknowingly. The air is literally overtaken by these fluidic currents that propagate an idea all over, in a way that the expression *in the air* is not simply an image, but also a truthful one. (...)

The second cause of this phenomenon is in the detachment of the incarnated Spirit, during the body’s rest. In these moments of freedom, they mix with similar Spirits with whom they have more affinity; they penetrate their thoughts, see what they could not see with the human body, and relate their intuition as they wake up, as if it were a personal idea. This explains why the same idea appears at the same time in one hundred different locations and in millions of brains.” (16)

An individual presentiment is constantly observed between the dying. Many people feel the moment of their discarnation and know that “the time has come.” “Most of the time, it is one’s own Spirit that comes to the knowledge in its moments of liberty and keep, as they awake, the intuition of what they saw. Since they are prepared for it, these people are not scared or emotional of the fact. They do not see the separation of the soul and body as something more than a change of situation, or (...) the change of a thick clothing for one made of silk.” (13)

⊥      ⊥      ⊥

### NOTES TO THE INSTRUCTOR

*The study will be considered satisfactory if, at the end of the session, participants correctly answer the suggested exercise.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 3 — Cont. 6

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## Mediumship Development Program

### Program II — Unit 4

#### 1st Part: Spiritist Postulates

#### Class 3

### Exercise

#### How to do the exercise.

- Read each of the following texts.
- Say which type of mediumship the text relates to, according to the following classification: mediumship of intuition, mediumship of inspiration and mediumship of presentiment.

### TEXT 1

“The abnegated friend put his hands over her frontal lobes, as if attracting the maternal mind to the most elevated region of the being, and began to irradiate touching appeals, as if a father speaking to the heart was revealed. Profoundly touched, words of encouragement and consolation were expressed, which the affective mom received in the form of ideas and superior suggestions.” (1)

☞ The phenomenon of receiving words of encouragement and consolation denotes the mediumship of \_\_\_\_\_.

### TEXT 2

“Alighieri (Dante) did not do his work out of pure imagination when writing “The Divine Comedy.” Intangible friends on Earth touched his soul, offering information from the spiritual spheres close to the somber world, even if the poet conditioned the visions to his time, according to his ways and his psychic states.” (2)

☞ The form in which Dante received information to write the *Divine Comedy* characterizes the mediumship of: \_\_\_\_\_.

TEXT 3

“It was then that Maria, understanding the perfection, forgiveness and justice of the Father’s Will, kneeled by the cross and, contemplating the dead son, repeated the unforgettable affirmations: - “Father, I am your servant! Do to me according to your will!” (3)

☞ In face of the happenings of the Crucifixion, the Holy Mary remembered the responsibilities she had assumed. This fact characterized a mediumship: \_\_\_\_\_.

TEXT 4

“With surprise, we saw our (Spirit) friend approach the engineer, telling him a secret to his ears. And, far from pointing out the presence (...), the gentleman interrupted the lecture, went to the vinyl player and consulted his small vinyl collection, and took the Pastoral. (...)

In brief moments, the room filled with enchantment and happiness, sonority and beauty, to our eyes (...)

Once the last notes ended, we parted marveled. Our thoughts vibrated in a purer harmony, and our hearts seemed more fraternal.” (4)

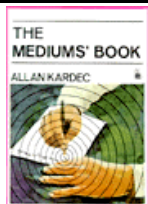
☞ The subtle idea the engineer received from the spiritual plane in order to impregnate the ambient with Beethoven’s beautiful musical composition characterizes the mediumship of: \_\_\_\_\_.

Δ Δ Δ

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## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit IV

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: The Common Types of Mediumship

**Class 4:** Seeing Mediumship

#### Specific Objectives

- To conceptualize sight and foresight.
- To establish correlations and explain the main characteristics of visual manifestations.

In this chapter we will study three items belonging to seeing mediumship: seeing mediums, general characteristics of seeing mediumship, and foresight, or clairvoyance.

#### 1. Seeing Mediums

“Seeing mediums are those who are endowed with the faculty of seeing spirits. There are some who possess this faculty in their normal state, when they are perfectly awake, and who preserve an exact recollection of what they have seen. Others only see spirits when they are in a somnambulant state, or one bordering to it. (...) We may place in the category of seeing mediums all persons endowed with second-sight. The possibility of seeing spirits in dreams, results, undoubtedly, from a sort of medianimity, but, properly speaking, it does not constitute the seeing medium.” (11)

#### 2. General characteristics of visual manifestations

- g) They may occur while the medium is awake; or sleeping, during dreams.
- h) The principle of Spirits sight resides in the properties of the perispirit.
- i) The faculty of seeing spirits is rarely kept permanent.
- j) The seeing medium thinks he/she is seeing with their own eyes, but, in fact, it is the soul that sees.
- k) The somnambulant sight or the one that occurs during dreams may be restricted to things past and, more rarely, to future happenings.

Accidental sights do not characterize seeing mediumship properly speaking.

- l) Some seeing mediums can only see through objects on which they focus their thought.

Next, we will study the principle and the ways to obtain visual manifestations, as well as some important characteristics of the phenomenon of sight.

#### b) Ways to obtain visual manifestations

“Visual manifestations ordinarily occur during sleep, through dreams: they are called sights. Apparitions properly speaking occur during the state of awakeness, those who are able to perceive them being in full control of their faculties and free to use them. They usually present themselves in a vaporous or diaphanous form, sometimes

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1<sup>st</sup> Part — Class 4 — Cont. 1

vague and imprecise. At first sight, they are frequently nothing more than a whitish blur, whose outlining appear little by little. Some other times the forms appear clearly drawn, one being able to distinguish the smallest contours on their faces, to the point of being able to describe them with precision.” (13)

“Very often the Spirits present themselves with the attributes of their elevation: (...) The figure of Superior Spirits is generally beautiful, noble, and serene; the most inferior ones look somehow atrocious and beastly, and sometimes they still show some vestiges of the crimes they have committed or the sufferings they have been through, being those appearances a reality for them, that is, they judge themselves just as they look, which is a punishment [suffering] for them.” (14)

“The Spirit who wants or can perform an apparition may take an even more precise form (...), so that it creates the perfect illusion of being there as a corporeal being (...).

It is possible, therefore, that a person is in the presence of a Spirit, exchange a few words and ordinary gestures with it and suppose that it is a simple mortal [incarnate], without suspecting that he/she is seeing a Spirit.” (15)

“Whatever the aspect the Spirit decides to present itself, even in the tangible form, it can, at the instant that it occurs, become visible only for some people. Thus it is possible for the Spirit, during a meeting, to appear for one or to several participants. Of two individuals sitting side by side, it may be that one sees and touches the Spirit, while the other won’t be able to see or feel it.” (16)

Anyway, “tangible apparitions are very rare, being the vaporous sights the most frequent ones.” (17)

#### c) The principle of visual manifestations

The principle of visual manifestations lies in “the properties of the perispirit, which may be made to undergo a variety of modifications, at the will of the spirit.” (7)

“The perispirit, in virtue of its nature, is invisible in its normal state, like a multitude of fluids which are known to exist, but which we have never seen; but it can also, like certain fluids, undergo modifications which render it perceptible to the sight, sometimes by a kind of condensation, sometimes by a changed arrangement of its molecules; and it is then that it appears in a vaporous form. What, for want of a better term, and merely as a comparison, we may term condensation of the perispirit, gives to the latter for the time being, all the properties of a solid and tangible body; but the perispirit, thus condensed, can instantly resume its ethereal and invisible state.” (10)

“These different states of the perispirit are determined by the will of the spirit, and do not result from the action of an exterior physical cause (...). When a spirit appears, it is because it puts its perispirit into the necessary condition to render it visible; but the mere effort of its will does not suffice to this end, for the modification of the perispirit is effected by its combination with the personal fluid of the medium, which combination is not always possible; a fact which explains why spirits are not generally visible. Evidently, therefore, it is not enough that the spirit desires to show itself; it is not enough that the mortal desires to see it; it is necessary that the fluids of the incarnate and discarnate spirits should be able to enter into the requisite combination,

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1<sup>st</sup> Part — Class 4 — Cont. 2

that there should be a sort of affinity between them, and, probably, that the emission of fluid from the incarnate should be sufficiently abundant to enable the spirit to effect the transformation of its perispirit. It is probable, also, that there are other conditions, of the operation of which we are still in ignorance; and, moreover, it is necessary that the spirit should have received permission to make itself visible to a given person.” 10)

#### d) Seeing is a transitory faculty

Kardec informs us that “this faculty is rarely permanent; it is almost always the effect of a momentary and passing crisis.” (11) He also adds that, as is the case of any other faculty, seeing is developed through exercise; however, according to what the Spirits have said, “it belongs to those faculties which we had better wait for their natural development instead of provoking them, at the risk of overexciting the imagination. Seeing spirits, general and permanently, is an exceptional faculty and does not belong to the normal conditions of humankind.” (8)

During those moments of more spiritual detachment, when there is the unfolding of the personality, the medium witnesses facts, sees people, through the psychic sight (\*) or second-sight (\*). “Times of crisis and of calamity, powerful emotions, all the causes, in short, which excite the moral nature, may develop second-sight.” (4)

When the crisis is passed, the second-sight ceases to manifest itself, unless the faculty was preexistent, and, in that case, it continues to function normally.

#### e) The seeing medium does not see through the material eyes

Mediumistic sight can occur so spontaneously that it is not observed any alteration on the medium’s facial expression. They remain completely normal (7), and even believe that they are seeing through their physical eyes. “In reality, it is their soul that sees, for they can see them with their eyes shut. (6), (11)

“(…) which accounts for the fact that (…) a blind person can see spirits as well as a person possessed by eyesight.” (11)

“Nevertheless, people who see them are often in a peculiar state, bordering on a trance, which gives them a kind of second-sight.” (5)

#### f) Somnambulic seeing and during dreams

Those types of sight can have the following peculiarities:

- ☞ To be related to “things present, or absent.” (9)
- ☞ To produce a “retrospective view of the past; and, in some exceptional cases, a presentiment of the future.” (9)
- ☞ To be characterized by “allegorical pictures which the spirits bring before our eyes; the good, in order to give us useful warnings and salutary
- ☞ counsels; the imperfect, in order to lead us into error, or to flatter our

(\*) Psychic sight or second-sight: it is a phenomenon of soul emancipation or spiritual unfolding, manifested in the state of awakening. That faculty allows the person to see things, objects and absent Spirits as if they were present. It does not happen through the physical eye, but through the soul, which transports itself to the place of the sight.<sup>(\*)</sup> Diencephalons: a part of the brain which includes the thalamus and the bigger part of the third ventricle, *Thalamus*: one or two masses of gray matter, situated in both sides of the third ventricle. The thalamus sends fibers to the primary sensitive areas of the cortex and receives fibers from the cortex, the tegument and of the optical tract.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 4 — Cont. 3

passions. (9)

“It is necessary to seek for the cause of second or spiritual sight in the properties or radiations of perispiritual fluids, which can also be called *psychic sight*, with which many persons are endowed, as well as another called somnambulic sight, often unknown to them.

The perispirit is the *sensitive organ* of the spirit. It is by its intermediation that the incarnate obtains the perception of spiritual things that escape carnal sense. By it the organs of the body – sight, hearing, and the diverse sensations – are localized and limited to the perception of material things. By the spiritual sense or psychic, they are generalized. The spirit sees, hears, and feels through all its being, that which is in the sphere of the radiation of its perispiritual fluid.

These phenomena are, with individuals, the manifestation of spiritual life. It is the soul that acts outside the organism. In second-sight, or perception by the psychic sense, objects are not seen by the material eye, although by habit it often directs them towards the point to which attention is diverted. The clairvoyant sees with the soul’s eyes; and the proof of it is that s/he sees all as well with the eyes closed as open, and also beyond the compass of the visual radius. S/He reads the thought stamped in the fluidic radius.” (1)

Psychic sight allows, either in the state of sleepiness or awakening, the person to have the following perceptions: “1st- The perception of certain material, real facts, as the knowledge of events that are happening afar; descriptive details of a locality, the causes of disease, and proper remedies.

2nd- The perception of things equally real in the spirit world, as a sight of spirits.

3rd- Fantastic images created by imagination, analogous to fluidic creations of thought [ideoplasty/thought-form].

These creations are always in relation with the moral disposition of the spirit who gives birth to them. Thus, to people very strongly imbued and preoccupied with religious beliefs, hell is presented with furnaces, its tortures, its demons, such as they imagine them to be. Sometimes it is an epic poem. The pagans saw Olympus and the Tartarean depths, as the Christians see Paradise and Hell. If, upon awakening of coming out of ecstasy, these persons preserve a distinct remembrance of their visions, they take it for the reality and confirmation of their belief, while it is only a product of their own thoughts. It is necessary to make a rigorous selection from amongst the visions we see in a state of ecstasy, before accepting them. On this subject, the remedy for an excessive credulity is the study of the laws that govern the spiritual world. (2)

“In their essence, dreams present all three characteristics of the visions described above. Prophetic dreams, presentments and warnings belong to the first two categories. Under the third category, that is, in the fluidic creations of thought, we can find the causes for certain fantastic images, which have nothing real for corporeal life, but that has, for the spirit, such a clear reality that the body suffers the blows (upon being hit), and one’s hair turn white under the impression of a dream. Such creations can be provoked by an exaggerated credulity, retrospective recollections, or by likes, desires, passions, fear, and remorse; it can also be caused by habitual worries, or because of the body’s needs, or still by a malfunction of the organism; finally it can also be caused by other spirits with good or bad intentions, according to their nature.” (3)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 4 — Cont. 4

g) Seeing mediumship is not restricted to occasional or accidental sights

“We must distinguish between the accidental and spontaneous sight of apparitions and the faculty of seeing mediums properly so called. The first is frequent, specially at the moment of the death of persons who have been loved or known by us and who come to tell us that they are no longer of this world. (...) At other times, relatives or friends who have been dead, as regards the flesh, for a longer or shorter time appear to us, either to warn us against danger, to give us good counsel, or to ask of us a service. The service that a spirit asks is generally that something may be done which it was unable to accomplish before its death; or it may ask for the help of our prayers. The seeing of these apparitions is an isolated fact which has always an individual and personal character, and does not constitute a faculty, properly so called. The faculty consists in the possibility, if not permanent, at least very frequent, of seeing any spirit who comes near us, even though a perfect stranger.” (12)

h) Singular forms of obtaining mediumistic sight

“Certain sensitives [mediums] can only obtain sights through objects, where the spirits’ thoughts are presented under the form of images or representations, such as, for instance, a glass of water, a mirror, or a crystal. When a Spirit cannot make the medium’s brain vibrate or provoke a sufficient exteriorization [out-of-body phenomenon], it impregnates the referred objects with fluids and make, by their will, images appear, very clear scenes indeed, which the sensitive will describe in its smallest peculiarities and which other observers can equally see.” (21)

“We point out that the term magic mirrors is given to objects of various natures and forms, almost always having a shining reflex, such as drinking glasses, bottles, glasses, metal plates, and in which some people see absent things. Being convinced that this faculty is nothing more than double-sight, that is, the spiritual or psychic sight, independent from organic sight, for experience has daily demonstrated that that faculty exists without the aid of any object, we had concluded that, in the most absolute manner, those objects were useless, thinking that only the habit of using them made them necessary, and that every individual who could see with them, could also perfectly see without them, if they so wanted.” (19)

“With or without the water, either the glass or the crystal bottle take the role, in that phenomenon, of hypnotic agents; the concentration of sight and thought on one single point provoke a bigger or smaller detachment from the body and, consequently, the development of psychic sight.” (20)

i) Would people with psychic sight be considered mediums also?

To that question, Kardec gives us the following answer:

“Yes and no, depending on the circumstances. Mediumship consists in the intervention of Spirits; whatever is done by oneself is not a mediumistic act. Those who have spiritual sight see through their own Spirit and nothing implies the need of another Spirit’s aid; they are not mediums because they can see, but because of their relations with other Spirits. According to their nature, good or bad, the Spirits who assist them can enlarge or hinder their lucidity, make them see true or false things, which always depends on the objective and the usefulness of certain revelations.” (18)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 4 — Cont. 5

#### 3. Clairvoyance

Gabriel Delanne, in his book *Research about Mediumship*, defines clairvoyance, double-sight or lucidity as the faculty of obtaining knowledge without experiencing the influence of the thought of present observers and without using the organs of the senses. (22)

We point out that Delanne's statement amplifies the concept of double-sight, that is, not only does the medium see objects, people and events, present in the material or in the extraphysical plane but, whoever possesses such psychic sight or clairvoyance, obtains knowledge as if it were a flash of intuition.

The original concept of clairvoyance, however, is different from the current notion. Still according to Delanne, in his book *Les Apparitions Matérialisées des Vivant et des Morts* (Materialized Apparitions of the Living and the Dead), the term was originally used by magnetizers when the person (sujet), under hypnosis or somnambulist state, "was able to see 'from a distance' objects, people, and events totally out of sight of common vision. (...) As soon as it was observed that the magnetized person could 'see' clearer from a distance, as if he or she were actually there, the term clairvoyance was coined. Only later it was possible to notice that the person wasn't seeing from a distance, but he or she was actually there, and not making use of his or her sense of sight properly, but of his or her global perceptions (...)." (22)

In fact, we can even use the words clairvoyance, double-sight or psychic sight. However, clairvoyance encompasses an order of phenomena far more complex than double-sight, properly speaking.

The Spirit André Luiz explains that "by acting upon the metal rays of the medium, the discarnate transmits pictures and images, making use of the autonomous centers of deep sight, localized in the diencephalons." (\*) (24)

Thus, in clairvoyance phenomena, the spiritual perception, that is that acquisition of knowledge referred by Delanne occurs at mental level. In that sense, André Luiz points out: "Material eyes and 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 deaf and the blind, when properly educated, are able to hear and see with resources that are different from those commonly used. Hertz and X-rays show that there is sound and light much farther away than the limited vibratory frontiers in which they act. The medium is gifted with special neural-psychic abilities that amplify his senses." (25)

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

***The study will be considered satisfactory if students score 80% or higher score in the proposed exercises.***

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 4 — Cont. 7

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## ANNEX

### Mediumship Development Program

#### Program II — Unit 4

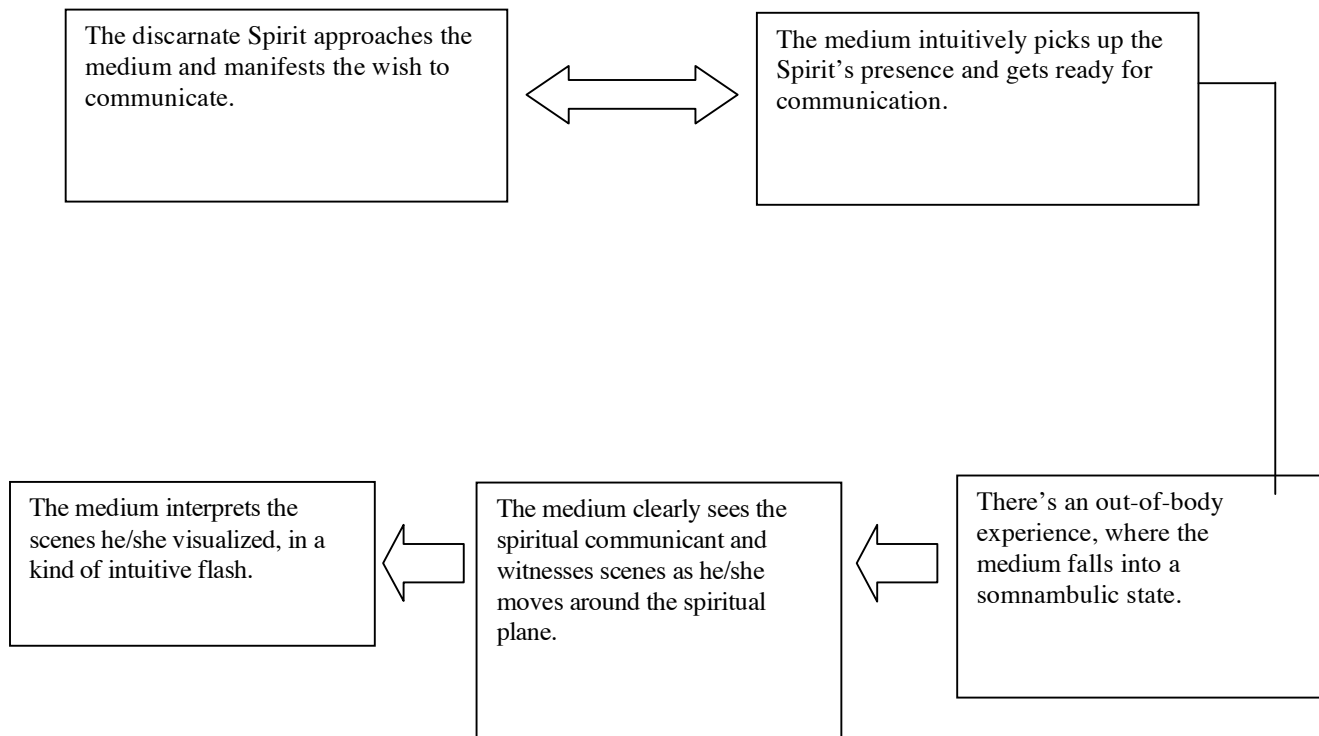
#### 1st Part: Spiritist Postulates

#### Class 4

### Exercises

1. The chart below is related to what kind of mediumship?

- a) ( ) somnambulic psychophony
- b) ( ) ecstasy
- c) ( ) seeing
- d) ( ) clairvoyance



2. Kardec asked to a Spirit who had been the Marquis of St. Paul: “to what can we attribute the fact that when you were at the extreme of your disease, you could hold conversations with some dear [discarnate] friends on earth?” <sup>(1)</sup>

The Spirit answered:

“— To a foreknowledge of the world I was about to inhabit. As a seer before death, my eyes were only blurred at the moment of the separation from the body, because the flesh ties were still very vigorous.” <sup>(1)</sup>

With this information, answer the two assertions below:

- a) It is possible that the Spirit who was communicating had been a seeing medium in his latest incarnation, to which he refers to; otherwise, he wouldn't have been able to see the spiritual world and the Spirits.

RIGHT ☐                      WRONG ☐                      EXPLAIN \_\_\_\_\_

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- b) Possible, this seeing ability only happened in his final moments, due to his disease and the proximity of discarnation.

RIGHT ☐                      WRONG ☐                      EXPLAIN \_\_\_\_\_

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3. Víctor Hugo, through the mediumship of Divaldo Pereira Franco, reports:

“(…) The sensitive could perceive through the dense shadows that wrapped his ill sister, a man with a criminal face, horrid, strangely dressed, with shiny black clothes, white silk shirt, with a tall neck where one could see a tie made of the same fabric, wide, with a lace that project itself outside the open jacket, at chest level. (...) (2)

**Fill in the blanks:**

The report characterizes \_\_\_\_\_ mediumship, mainly due to two aspects:  
1st) \_\_\_\_\_ and  
2nd) \_\_\_\_\_.

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<sup>(1)</sup> KARDEC, Allan. *Heaven and Hell*. Translation Anna Blackwell and revised by Spiritist Alliance for Book: SAB, 2004. Second Parte, Chap. 3, q. 7. Espíritos em Condições Medianas.

<sup>(2)</sup> FRANCO, Divaldo Pereira. *Árdua Ascensão*. Pelo Espírito Victor Hugo. 2. ed. Salvador, BA: Alvorada, 1985. Cap. 3, p. 32. Recrudescimento das provas redentoras.

4. At the end of the mediumship meeting, two seeing mediums described their visual perceptions, as suggested by Mentor Clementino, according to the Spirit André Luiz:

“—Celina asked permission to announce that she had seen a crystal stream in whose waters many of the patients were bathing. Eugenia said that she had perceived a building filled with children who were singing hymns of praises to God.

We received [Andre Luiz, Hilario and the spiritual team] those reports with surprise.

We could not recall anything to make us think of a current of healing waters, nor any pavilion for the protection of infants. (1)

In fact, Clementino had projected thoughts “they viewed his thoughts to assist the sick and to form a school for our brothers and sisters, which they intend to establish soon.” <sup>(1)</sup>

Mark the items that explain the apparent discrepancy in the visual mediumistic signals picked up by the two mediums.

- a) ( ) Clementino didn't produce a fluidic picture so that the mediums could perform a visual reading.
- b) ( ) Clementino sent a mental suggestion that was translated by the mediums according to their own possibilities.
- c) ( ) The central Idea of helping the neighbor, children or sick people, was picked up by the mediums.
- d) ( ) The ideoplasty produced by Clementino did not reach the mediums' diencephalons, that's why the visions were not clear

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<sup>(1)</sup> XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz. ISC, 2006. Chap. 12, p. 114. Clairvoyance and Clairaudience. Translated by J. Korngold

## LET US ACHIEVE UNDERSTANDING BY SERVING

*“At one time we too were foolish.”*

*Paul (Titus, 3:3)*

The hammer is a true collaborator at the commencement of sculpturing; however, it cannot beat on the rock indiscriminately.

The bitter remedy establishes the cure of a sick body; however, science is required for the specific dosage.

No more, no less.

In the sowing of truth it is equally indispensable that we do not make thoughtless moves.

On Earth we do not breathe in a home of angels.

We are millions of human beings in a labyrinth of clamorous debts from the past, and craving for the desired equation.

He who teaches with sincerity, naturally learned his lessons while crossing through difficult obstacles.

It is clear that excessive tolerance will result in the absence of a just defense; however, it is undeniable that in order to educate others we require an immense amount of patience and understanding.

Paul, who was incisive and strict, was not unaware of this reality.

As he is writing to Titus, he recalls his own doubts of another era in order to justify the serenity that must characterize our action while in service of the Redeeming Gospel.

We shall never reach our objectives by torturing wounds, indicating scars, commenting on defects, or lashing out thorns to another's face.

Comprehension and respect should precede our task everywhere.

Let us be reminded of our own passage through the lower circles and extend our fraternal arms to our brothers who struggle in the shadows.

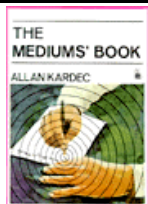
If you feel that you are interested in the service to the Christ, bear in mind that He did not act as a promoter of accusations, but rather, in the rostrum of sacrifice till the moment of the cross, as an attorney representing the entire world.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 179.



## INTERNATIONAL SPIRITIST COUNCIL



### PROGRAM II

### Unit IV

#### In-depth Study and Education of Mediumship

**1st Part:** Spiritist Postulates: The Common Types of Mediumship

**Class 5:** Hearing Mediumship

#### Specific Objectives

- To define clairaudience and hearing mediumship.
- To explain the differences between these two types of hearing mediumship.

*Hearing mediums* “hear the voice of Spirits: (...) it is an inner voice that speaks to the interior consciousness; sometimes it is an exterior voice, clear and distinct as that of a person in the flesh. Hearing mediums are thus enabled to enter into conversation with spirits. When they are in the habit of communicating with certain spirits, they recognize them immediately by the character of their voice. Persons who are not endowed with this faculty can communicate with spirits through the intermediacy of a hearing medium, who thus plays the part of an interpreter.

This faculty is a very agreeable one when the medium hears only good spirits, or those whom s/he evokes; but it is not so when, as sometimes happens, s/he is violently assailed by some hostile spirit, or forced, by some backward and troublesome persecutor, to listen to some unpleasant or unseemly remarks.” (1)

Hearing mediums represent a very common sort of mediumship. (2)

Hearing mediumship can be related to seeing mediumship, that is, generally those who can see Spirits can also hear them. In fact, the principle of manifestation of both mediumship is very similar: what tells them apart is the form of manifestation itself: sight and hearing, respectively.

In the evolutionary processes of human beings we will verify that “the sense of sight, admirably contrived, begins to allow the making out of images in the retina, according to a peculiar dioptric system, enhancing the light-receptive cells, whose nervous impulses reach the optical vias.(...)”

On its turn, hearing, built in a complex organ, is consolidated in the internal ear (protected by the external ear and by the middle ear), where the cochlear tube – which is divided in three compartments – will meet the evolved cells of the organ of Corti and the nervous fibers of the acoustic nerve in charge of transmitting the sound vibrations that reach the middle ear as nervous stimuli. These are sent through the hearing nerve to the mind, which selects the values pertaining the sensations of tone, intensity, and pitch, thus establishing in its favor a vast net of conditioned reflexes, decisive to their development.” (8)

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 5 — Cont. 1

Therefore, in the hearing mediumship, the spiritual sounds are conducted by the communicating discarnate to the hearing organ so that the medium, bearer of that type of mediumship, is able to receive the communication from the extraphysical plane.

As the faculty is perfected, the medium establishes links of mental waves with the most varied types of spirits, so that s/he learns to hear from the most rudimentary to the most sublime sounds.

As mediums enhance their mediumistic possibilities, through the acquisition of more knowledge and through the effort to associate themselves with enlightened entities, they develop the *internal hearing*, also called *clairaudience*.

In clairvoyance, the discarnate Spirit projects images and pictures in the mind of the medium, by using the autonomous centers of the inner vision, located in the diencephalons. In the case of clairaudience the spiritual communicant “conveys voices and sounds, by utilizing the cochlea, the more perfect the communication as the more intensive the vibratory complementation is [mental conjugation] in the ranks of wave frequencies, occurrences which seem to mediums as if they had a mirror inside their eyes [clairvoyant mediums] or a speaker inside their ears [clairaudient mediums].” (9)

In short, we can say that in the ordinary hearing mediumship the medium hears the voice of the Spirits or sounds originating from the spiritual plane; either as if it were an inner voice or as through the ear implements. In clairaudience, the mediumistic perception is more developed and comes from a more complex action within the cochlea – essential area of hearing, directly under the control of the brain, via the auditory nerves.

In the ordinary hearing mediumship, the medium does not show any physiognomic alteration, once the trance is very superficial.

In clairaudience, the trance is deeper, characterizing a certain degree of detachment (spiritual out-of-body phenomenon). (3)

One of the most notable examples of clairaudience registered in History is Joan of Arc's mediumship.

“The heroine's entire life is full of apparitions and voices, always identical, and which are never contradicted. In the valleys of Domrémy [where she reincarnated], in the battle fields, in the presence of her inquisitors of Pointiers and the judges of Rouen, everywhere the Spirits assist and inspire her. Her “voices” resound in her ears during her daily chores, giving her life a precise direction and a glorious objective. They announce events which, without exception, come to pass. During her painful imprisonment, those voices encourage and give her consolation: ‘Be patient; don't trouble yourself with your martyrdom; you will arrive at the Kingdom of Heaven in the end.’ And the judges, to whom she communicates those conversations, seem uncomfortable with such predictions, for they understand their meaning.” (4)

## **MEDIUMSHIP DEVELOPMENT PROGRAM**

### **Program II — Unit 4 — 1st Part — Class 5 — Cont. 2**

“In certain mediums, the psychic sense can capture the subtlest vibrations of the Spirits’ thoughts and even perceive the penetrating harmonies of spaces and worlds, the concerts of the celestial Spirits.” (5)

Beethoven was seen as overflowed with harmonic waves originating from a source of inspiration. He used to express the need to live with himself only in order to feel God and the angels closer to him, and to his art. For that great composer “music is the only spiritual access to the superior spheres of intelligence.” (6) Mozart, the unforgettable musical genius, claimed:

“When I am well disposed and totally alone, during my walks, the musical thoughts come to me abundantly. I ignore where they come from and how they reach me; in that my will has not the least intervention.” (7)

On the other hand, Allan Kardec alerts us, as we have pointed out in the beginning of this program, that the hearing faculty can be used by imperfect spirits and, above all, by obsessors, bringing great suffering to the medium. So, every precaution should be taken to keep them away from our daily lives, be it by adopting a way of life morally dignifying, be it by looking for sources of Spiritist knowledge in order to learn about the methods of those persecuting brothers.



### **NOTES TO THE INSTRUCTOR**

*The study will be considered satisfactory if the students do the exercises correctly.*

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 1st Part — Class 5 — Cont. 3

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4. \_\_\_\_\_. p. 168.
5. \_\_\_\_\_. p. 172.
6. \_\_\_\_\_. p. 173.
7. \_\_\_\_\_. p. 174.
8. XAVIER, Francisco Cândido & VIEIRA, Waldo. *Evolução em Dois Mundos*. Pelo Espírito André Luiz. 18. ed. Rio de Janeiro: FEB, 1999. Cap. 9, p. 70-71. Clarividência e Clariaudiência.
9. \_\_\_\_\_. *Mecanismos da Mediunidade*. Pelo Espírito André Luiz. 16. ed. Rio [de Janeiro]: FEB, 1998. Cap. 18, p. 135. Clarividência e Clariaudiência.

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## ANNEX

### Mediumship Development Program

#### Program II — Unit 4

#### 1st Part: Spiritist Postulates

#### Class 5

### Exercises

#### Instructions

1. Read each text attentively.
2. Fill in the blanks the type of mediumship that characterizes it, using the following abbreviations: HM for *hearing mediumship* and C for *clairaudience*.
3. Correct the exercises with the instructor.

### *Text no. 1*

Camille Flammarion reports in this extract of his book *Death and its Mystery*:

"My soldiers brought to my presence the young Turkish girl. (...)

I used to spend some moments with her, tried to comfort her; taken from her mother, she only had myself to confide in. (...)

One day she came to me, her head bent low and eyes full of tears.

"What's the matter?", I asked. "You are crying, girl?! Can't you banish your sadness?"

"Oh, I have all the reason to cry. They killed my mother."

"Who told you that?"

"Herself."

"When?"

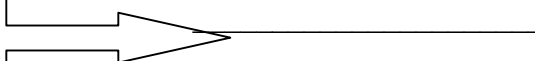
"This night, I saw her, she came to me and said: 'My daughter! See! Those terrible men killed me!', and she showed me her slit neck; another wound tore her side."

"Dig me a grave', she said. "And with what my mother?"

"Dig it with your own nails'. (...)" (1)

The body of the Turkish girl's mother was found and buried.

☞ TYPE OF MEDIUMSHIP:



*Text no. 2*

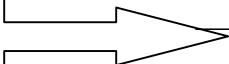
Gabriel Delanne tells us a story about a young English vicar who, living in New Zealand, intended to take a boat trip to a nearby island, in company of other fellow travelers.

“Climbing the stairs, the vicar thought he heard a voice that said: ‘Don’t leave with these men.’ Nobody was there; nevertheless, he asked: ‘Why?’ The voice, which seemed to come from the interior of the room, replied firmly: ‘You mustn’t go’, words which were still repeated to him after a second inquiry: ‘then’, he asked, ‘how can I avoid it when they come to fetch me?’ Distinctly, and still stronger, the voice answered: ‘Lock the door.’

At nine in the morning, getting up to have his breakfast, the hotel keeper asked the vicar if he knew what had just happened; then he told him that the boat that had left to Ruapuke had sunk, drowning all passengers.”



TYPE OF MEDIUMSHIP:



*Text no. 3*

Manoel Philomeno de Miranda tells a story about a person who was being obsessed, whose obsessors used advanced technological resources.

“The old wizard of Rouen stood up, helped by two assistants, and examined the entity [the obsessed young man], whose unbalance and lack of vigilance as regarded to the keeping of responsibilities had taken him to that painful situation (...).

‘We will perform an implant’, said Dr. Teofrastus in an unforgettable tone of indifference, ‘of a small recorded photoelectric cell, of very special material, in the memory centers of the patient. By subtly operating the perispirit, we will make our voices insistently echo the same order: You will go mad! Kill yourself!’ (...)

Appalled, we saw the cruel oppressor act upon the perispiritual brain region of the sleeping young man, with a variety of surgical instruments (...).

After some ten minutes the surgery was concluded and the patient removed.”

☞ TYPE OF MEDIUMSHIP:



*Text no. 4*

Léon Denis presents us with this account about Mozart, as he approached the moment of his discarnation.

“In the decline of his life, when the shadow of death was already upon him, in a moment of calmness, of perfect serenity, he called one of his friends who were in the bedroom: ‘Listen’, he said, ‘I can hear music’. The friend replied: ‘I can’t hear anything.’ Mozart, however, taken by ecstasy, continues to perceive the celestial harmonies. And his pale face lights up. He quotes St. John: ‘And I heard music in heaven!’.

After that he composed his Requiem.” (2)

☞ TYPE OF MEDIUMSHIP:



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<sup>(2)</sup> DENIS, Léon. *No Invisível*. Trad. de Leopoldo Cirne. 7. ed. Rio [de Janeiro]: FEB, 1973. Cap. 14, p. 174. Psychic sight and hearing in the state of awakeness.

## THOUGHTS

*“Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable; if anything is excellent or praiseworthy, think about such things.”*

*Paul (Philippians 4:8)*

All of the accomplishments of mankind constitute the result of thoughts on the part of human beings. Evil and righteousness, the ugly and the beautiful lived, prior to anything, in the mental thought of he who produced them, in the incessant movement of life.

The Gospel projects a generous route so that the mind of man may be renewed on the path to the superior spirituality, proclaiming the necessity of such a transformation towards higher spheres. It will not be by acquiring a higher intellectual level in Philosophy that the disciple will initiate his efforts toward achievements of this nature. To renovate thoughts is not as simple as it may appear at first glance. It requires a great deal of renunciation and profound control of one's inner self. Those qualities are not easy for one to achieve without hard work and heartfelt sacrifice. It is for this reason that many workers modify verbal expressions, judging that they have reformed their thoughts. However, at the moment of recapitulation, due to the repetition of the circumstances, the redeeming experiences, once again, encounter analogous disturbances because the obstacles and the shadows persist in the mind, as occult phantoms.

To think is to create. The reality of this creation may not come to the surface at once, in the field of transitory effects, but the object formulated by the mental forces live in the inner world, requiring special attention in the attempt at continuation or extinction.

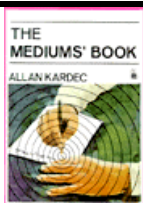
The message from Paul to the Philippians is of a sublime content. The disciples that were able to comprehend the profound essence in an effort to seek whatever things are true, honest, just, pure, and lovely, cultivating them each day, shall have discovered the divine equation.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 179.



# INTERNATIONAL SPIRITIST COUNCIL



## PROGRAM II

## Unit IV

### In-depth Study and Education of Mediumship

**4th Part:** Spiritist Postulates: The Mediumistic Experimentation

**Class:** The importance of analyzing the mediumistic messages.

### Specific Objectives

**To analyze the teaching of the Apostle John regarding the origin of the spiritual communications.**

This class is the completion of Unit no. 4, Program II of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities.

The participants should meditate about the need of being careful regarding the mediumistic messages, taking as basis the wise advice given by the Apostle John.

*“Dear friends, do not believe every spirit. Put the spirits to the test to see if they belong to God. Many false prophets have gone out into the world..” – I, John, 4:1. \**

In this manner, following John’s advice, we have selected 3 different texts to be studied, according to the suggestions related below.

### Suggestions to the Instructor for the Application of the texts:

Analysis of the subject: individual work

- Ask the participants to read both texts, individually.
- Ask them to select the texts (half class will study the first text and the other half the second text).
- Once they choose the text they will read it again and write down the main points of each text in order to further their understanding.

## MEDIUMSHIP DEVELOPMENT PROGRAM

### Program II — Unit 4 — 4th Part — Annex 1— Cont. 1

#### 2. Analysis of the subject: work in pairs

- a) To guide the participants to pair with one another.
- b) To ask each pair to read the notes accomplished individually, and in a consensus to highlight the central idea of the text.
- c) To ask them also to write down one or more secondary ideas of the text.

#### 3. Discussion: group work

- a) To guide the formation of groups of discussion, suggesting the joint participation of three or four pairs.
- b) To motivate the discussion regarding that which was accepted as central idea and as secondary ideas.
- c) To ask them to write, on the board the following items:
  - Title of the reading text;
  - Main idea analyzed;
  - Secondary ideas.
- d) To ask each group to indicate a spokesperson to present the conclusions of the study.

#### 4. Conclusion of the study: work with all participants

The instructor will lead the final stage of the work as following:

1. To request that the spokesperson of each group to present the conclusions of the study, according to the items written down on the board.
2. After the presentation of the groups, the instructor will have to close the Unit. The instructor should present the Spiritist references studied in the classes (different types of mediumship) with the text of Kardec, written in the annex 2, and utilizing the ideas contained in the texts studied and presented by the participants, as well. (Annex 1).

Obs.: We suggest that the instructor uses audiovisuals resources in its presentation.

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## ANNEX 1

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program II — Unit No 4

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

#### Material for group or individual studies

#### Text n° 1

#### *Research*

"The two Brazilians, in a big city from abroad, headed towards an important institute of research on sciences of the Spirit, and talked about mediumship, in an expressive dialogue:

- I hope to gather excellent news, regarding the survival of the soul...
- I can only imagine... the interchange between the two worlds positively demonstrated...
- It is the Best Land at sight, the message of the spiritual world proclaimed everywhere!
- The Gospel of Jesus will finally be followed by the humanity... With the support of intelligence allied to technique, it will be impossible for the individuals to not surrender to the truth.
- I am really touched, because we are going to listen to the accomplishments of the high science.
- I heard that the experiments continue advancing...
- Much has been already accomplished, attesting in an indisputable way the existence of the Spirit.
- Observe that this is what we need most. The discarnate benefactors say that the mediumistic manifestations should be practice freely, to run as the water from the sources, so that certain determination of the human power are prevented on the designs of the Superior Spirituality, however...
- Back in our group they say the same, they affirm that the Kingdom of God will be built without violence, that mediumship itself cannot be controlled, without serious damages, by political resources. They say that the values of the Higher Life need to reach the sphere of all individuals, in order to be scrutinized under rigorous discernment...
- Any Spirit speaks to its will, any medium makes oneself heard... This, without a doubt, is tolerance, but it is a sort of lack of control, as well...
- Freedom for all the instruments and, with this, the delay of the correct and lasting constructions...
- And time goes on... Who can stand that?
- The discarnate friends affirm that we are all children of God, and that we need to reach out each other's hands, receiving the manifestations of the Spirituality as teachings of incessant school, avoiding pressure and dissatisfaction. They say that if the whims of the individuals begin to interfere, we will have irreparable disturbances for many and many years... Do you know what Brother Baturia said, in one of our meetings? He compared the spiritual revelation with the light of the Sun, declaring that the majority of the individuals are still incapable of distributing even small parcels of the force of great celestial body in benefit of all, because, if this occurred, tremendous passions would appear, tyrannizing the terrestrial life. The inspiration of the on High

must be on the on High, as much as the Sun that guarantees our stability from the Sky. Did you understand?

Yes, I understand... But you do not ignore... We live in much darkness, collecting mediumistic interpretations from several origins. It is enough that a medium says this or to that, so that another one will tackle the same subject in a diverse way... With science, however, controlling this situation, the truth will not suffer as many alterations and the domain of Jesus will be establish within the souls... Then, with the support of the positive demonstrations of survival, we will conquer, at last, peace on Earth and perfect happiness between the nations...

However, the conversation was hastily interrupted.

The two outsiders had arrived at the great institute.

They were kindly greeted by one of the directors, with whom they had set the meeting. They had started to admire the great number of electronic instruments, destined to multiple observations.

They talked about old and modern researchers, and about the sensitives of many countries, the parapsychic phenomena, the possibilities of communication with other worlds, the occurrences of hypnosis, and the occult power of the mind...

At a certain point one of the visitors asked:

-- My friend, certainly we are before a new age... What do you say about the future of so much and so wonderful inquiries?

And the distinct researcher replied:

-- Yes, we have maximum urgency in the results. The deep faculties of the soul must be mobilized in the discovery of military secrets, in the increment of warlike resources, in the localization of the deposits of Uranium and other important ores for the war, in the communications from distant points...

And how will the researches be utilized -- insisted the interlocutor -- on the construction of peace and fraternity taught by Jesus?

-- Well, replied the authorized informer, this is a subject for religion... The visitors glanced at each other and inquired:

-- So, what now? " <sup>(1)</sup>



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<sup>(1)</sup> XAVIER, Francisco Cândido. *Estante da Vida*. Pelo Espírito Irmão X. 5. ed. Rio [de Janeiro]: FEB, 1987. Cap. 27, p. 121.

Text nº 2
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### THE PREACHING TURKEY

“A beautiful turkey, after living for several years in the privacy of a family that possessed vast evangelical knowledge, learned to also transmit the teachings of Jesus, waiting for his divine promises. He became so versed in the sacred teachings that he started to propagate them among other birds.

Every now and then, he was observed talking in turkey gobbles. Naturally, the human beings did not understand him but the other turkeys, the hens, the geese, as well as the ducks, understood him perfectly.

He started the commentary of the teachings of the Gospel and the place would soon be filled. Even the chicks accommodated themselves under the maternal wings, in order to listen to him.

The very confident turkey assured that Jesus-Christ was the Savior of the World who came to enlighten the way of all, and as pillar of his doctrine, he placed the love of the creatures for one another, thus guaranteeing the formula of true happiness on Earth. He said that all the beings, in order to live calm and content, should forgive their enemies, those who have trespassed against others, and to assist them.

The birds started to venerate the Gospel; however when Christmas time arrived to celebrate the birth of the Divine Master, some men came to the lakes, hen houses, corrals and, after talking excessively about the love they dedicated to Jesus, they lassoed chickens, ducklings and turkeys, killing them there, before the general amazement.

There were many shouts and lamentations, but the persecutors, because of the celebrations of Christ's birth did not hesitate in killing the birds, and even the wife of the preaching Turkey was killed.

When silence returned, at the sunset, there was all over the place an enormous sadness and irremediable anguish. The afflicted birds surrounded the preacher and asked him painful questions.

How could they praise a Lord who accepted so many manifestations of blood during the celebration of his birthday? How to explain so much badness on the part of people that declared themselves as Christians and caused so much slaughter? Don't they sing hymns of glory to Christ? Don't they affirm to be his disciples? Do they need so much death and so many tears to worship him?

The winged shepherd, very upset, promised to answer those questions on the following day. He was equally tired and oppressed. In the following morning, before the shining Sun of Christmas, he clarified to the friends that the order to kill did not come from Jesus, who preferred the death in the log than to be the executioner; that they should all, for this very reason, continue loving Jesus and serving him, adding that it was necessary to forgive seventy times seven. Finally, he explained that the executioners were announced in the verse fifteen of chapter seven of the Apostle Mathews that clarifies: -- "Watch out for false prophets. They come to you pretending to be sheep. But on the inside they are hungry wolves." After that, the turkey recited the chapter five of the same evangelist, commenting about the blessings promised by the Divine Friend to those who cry and suffer in this world.

It was verified, then, immense comfort in the tormented and afflicted community, because the birds remembered that Christ himself, in order to reach the Glorious Resurrection, accepted the death of sacrifice like the one imposed to them." <sup>(1)</sup>

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<sup>(1)</sup> XAVIER, Francisco Cândido. *Alvorada Cristã, by the Spirit* Neio Lúcio. 11. ed. Rio [de Janeiro]: FEB, 1996. Chap. 43, p. 173-5.

## ANNEX 2

### MEDIUMSHIP DEVELOPMENT PROGRAM

#### Program II — Unit No 4

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

#### Material for group or individual studies

**“Believe not every spirit”**

**Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world - (1 John, 4. 1).**

Far from sanctioning the false Christs and false prophets, as some people take pleasure in saying, spiritual phenomena comes, on the contrary, to deal them a death blow. Do not ask Spiritism for prodigies or miracles, since it positively declares it does not perform them. In the same manner that physics, chemistry, astronomy and geology reveal the laws of the material world, so Spiritism reveals other unknown laws which govern the relationships existing between the physical and spiritual worlds; laws which just as much as those of science, are laws of Nature. By giving an explanation for certain types of phenomena, which until now had remained inexplicable, it destroys all that remains of the miraculous. Consequently those who feel tempted to exploit these phenomena for personal gain, by pretending to be messengers from God, will not be allowed to abuse the credulity of the general public for long, but will be quickly unmasked. Moreover, as has already been said, these phenomena alone prove nothing. Every mission is proved by its moral effects, and these cannot be produced by everyone. One of the results of the development of the Spiritist science is that through research into the causes of certain of these manifestations, many mysteries are explained.

Only those who prefer darkness rather than light have every interest in combating this progress. But truth is like the sun, which dissipates even the densest clouds.

Spiritism also reveals another far more dangerous aspect of false Christs and false prophets, which is to be found not amongst men, but amongst the discarnate. These are the deceiving, hypocritical, prideful and falsely wise Spirits, who on passing from Earth into their spiritual wanderings, have adopted venerated names as masks under which to hide, in order to facilitate the acceptance of the most strange and absurd ideas. Before mediumistic relationships were understood they acted less conspicuously, by means of inspiration and unconscious mediumship heard or spoken. There are a considerable number who in various epochs, and above all in recent times, have presented themselves as some of the old prophets, Christ, the Virgin Mary and even God himself. John warns against these Spirits by saying:

"Beloved, believe not every Spirit, but try the Spirits whether they are of God, because many false prophets are gone out into the world." Spiritism offers us the means of trying them when it shows us the characteristics by which we may recognize the good spirits which are always moral, never material (1) It is particularly to the manner by which the good may be distinguished from the bad that these words of Jesus may be applied. "It is by the fruits that you know the quality of the tree. A bad tree cannot produce good fruits." Spirits are judged by the quality of their works, just as a tree is judged by its fruits. (1)

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<sup>(1)</sup> KARDEC, Allan. *The Gospel According to Spiritism*. Translated by Janet Duncan - Chap 21. It. 6.

## AN OLD ARGUMENT

*“At this point Festus interrupts Paul’s defense: - You are out of your mind, Paul! He shouted. Your great learning is driving you insane.”*

*(Acts, 26:24)*

It is common to hear the disciples of the Gospel referred to as crazy by the scientific circles of each century.

The argument is commonly heard from those who intend to flee the truth, complacent in their own errors.

There are many workers who waste valuable time lamenting over being referred to as mentally unbalanced by the multitudes. This is not cause for a sterile confrontation.

On many occasions the Master was assumed to be demented, and the Apostles were also thus defined.

In one of his final arguments we see the valiant friend of the gentiles, Paul, facing the Provincial Court of Caesarea proclaiming the immortal truths of Jesus Christ. The assembly is taken back in amazement. Those noble and sincere words frighten the listeners. It was precisely at that time that Festus acting as host of the guests, deliberately, tries to break down the vibration of astonishment that had come over the atmosphere. But before doing so, the astute Roman, realized that it was first important to justify his actions on a sound basis. How could he accuse the great converted of Damascus, if he Festus was aware of his correct character, his sincere humility, the sublime patience and the fierce spirit of sacrifice? He then, remembers the “great knowledge” and Paul was considered crazy by the divine science, to which he made reference.

Remember then the self-sacrificing warrior and do not be affected by false references from those that try to provoke you into abandoning the truth. Evil is incompatible with righteousness, and with little knowledge or with great knowledge from the moment that you align yourself with the disciples of Jesus, you will not be free of the inferior world with its sarcasm and persecution.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 49.