



Mediumship Course

Program 1 First Part

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Mediumship Development Program



Mediumship Course
Safe Guidelines for the Development of
Mediumship

Program 1 - First Part

Translated by
Spiritist Alliance for Books



Mediumship Development Program



PRESENTATION

It is with heartfelt happiness that we present to the English speaking public an adapted version of the Mediumship Course that was initially 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, is based on the 2003 version.

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

The study of the mechanics 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 achieve the balanced and disciplined exercise of mediumship, a serious and discerning environment is required.

2) This course offers instruction for all those interested in the higher purpose of mediumship. According to the Spiritist Doctrine, mediumship should always be developed in conjunction with the moral principles provided by Jesus.

3) A medium must be a very disciplined, punctual, diligent and studious person who strives persistently toward inner reform.

4) The disciplined medium must achieve inner harmony 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, pursued within an appropriate and supportive environment, Spiritist practice offers each person the possibility of developing maximum potential 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.

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

Jussara Korngold
Spiritist Alliance for Books
New York - 2005

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

Mediumship Development Program



Mediumship Development Program

MEDIUMSHIP DEVELOPMENT PROGRAM - PROGRAM I

General Considerations

Content of the Program

Unit of Study n° 1

Characterization

Plan of Study

1st Part: Spiritist Doctrinaire Principles

Class 1: The Existence of God

Class 2: The Existence and the Survival of the Spirit

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

Class 4: Reincarnation

Class 5: The Communicability of the Spirits

Class 6: The Plurality of the Inhabited Worlds

Class 7: The Christian Moral and the Moral Intellectual Evolution

2nd Part: Prayer

3rd Part: Complementary Activity: Informative Summary

4th Part: Spiritist Behavior

Unit of Study n° 2

Characterization

Plan of Study

1st Part: Introduction to the Study of Mediumship

Class 1: Spirit, Matter and Fluids

Class 2: Perispirit and Vital Principle

Class 3: The Spiritist Fluid-therapy: Passes

Class 4: Prayer and its Fluidic Action

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

Class 6: The Animic Phenomena

Class 7: Identification of the Mediumistic and Animic Phenomena

2nd Part: Mental Irradiation

3rd Part : Complementary Activity : Informative Summary

4th Part: Spiritist Behavior

Unit of Study n° 3

Characterization

Plan of Study

1st Part: The Mediumistic Practice

Class 1: Eclosion of Mediumship

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

Class 3: Psychic Trances

Class 4: Mediumistic Concentration

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

Class 6: Education and Development of the Mediumistic Faculty

2nd Part: Psychic Harmonization

3rd Part : Complementary Activity : Informative Summary

4th Part: Spiritist Behavior



Mediumship Development Program



Mediumship Development Program

GENERAL CONSIDERATIONS

I) SPIRITIST PRINCIPLES REGARDING MEDIUMSHIP

The **Mediumship Course** is based on two fundamental elements of mediumistic practice:

1. The Spiritist Principles, initially compiled and systematized by Allan Kardec, and further developed by complementary works by Spirits faithful to Spiritist guidelines.
2. The Spiritist ethical and moral guidelines, according to the teachings of Jesus, contained in the Gospel.

The precepts of this course follow the fundamental principles of Kardec and Jesus. The practice of mediumship without a Spiritist orientation is not sufficient to fulfill the objectives of this Course. Moreover, to possess natural mediumistic ability does not in itself ensure the practice of mediumship as an effective spiritual service.

Serious study, diligent effort toward self-improvement, perseverance and patience are imperative for the highest results to be achieved.

Usually, the main goal of the medium, as well as that of Spiritists in general, is that of continuous spiritual growth and fulfillment. To attain this goal, the mediums' efforts toward spiritual and moral development, applying the teachings and exhortations of Jesus in their daily lives, will enable them to become instruments of peace and harmony in alignment with the Superior Spirits.

It is also important to mention that simply developing mediumship faculties does not always ensure that one possesses the required qualifications for participation in mediumistic groups. In addition to educational requirements, it is also important that the participants present certain psychological and spiritual conditions in order for participation in mediumistic tasks to be most effective.

II) EDUCATIONAL SEQUENCE

The **MEDIUMSHIP COURSE** consists of two Programs:

PROGRAM I

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

Objectives:

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

Mediumship Development Program

Target audience:

Adults who may or may not present distinguishable signs of mediumistic development, but who possess a basic knowledge of Spiritism, obtained through the Systematic Study of the Spiritist Teaching, or one similar, or achieved through independent study.

Total number of classes: 40, divided into five Units of Study.

Minimum duration: twelve months.

PROGRAM II

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

Objectives:

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

Target audience:

Spiritists already possessing a basic knowledge of Spiritism and mediumship, who feel inclined to further their involvement in mediumistic activities.

Number of classes: 40, divided in seven Study Units.

Minimum duration: twelve months.

III) PEDAGOGICAL STRUCTURE

The two programs contain a specific number of **Study Units**, which are divided as follows:

1. **General structure:** each Unit is numbered, contains a general objective and number of lessons, specifying an approximate length of time for each lesson.
2. **Unit Plan of Study:** each Unit is divided into four parts, with global guidelines for specific activities.

The four parts contained in each Unit are:

First part: Fundamental Spiritist Principles

This part consists of doctrinal references to Spiritist knowledge

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

In Program I of the Mediumship Course it is recommended that the theoretical contents be covered in approximately one hour and thirty minutes. In Program II, the duration of each class should be approximately forty minutes.

Mediumship Development Program

Second part: Practice

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

Third part: Complementary activity (optional)

The aim of complementary activity:

- To provide an opportunity for the expansion of doctrinal knowledge;
- To motivate or induce further readings of Spiritist books;
- To learn to prepare summaries of the reading material;
- To further the socialization of participants in the group.

It is important to note that complementary activity is not indispensable for a basic comprehension of the subject. It can be disregarded, if the Spiritist Institution provides conditions for the participants to acquire a sound doctrinal base employing other courses.

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

Organization and Development of Complementary Activities

The instructor will:

- a) Explain that the group will do complementary activities at home at the end of each Unit, preparing a summary of the Spiritist books indicated;
- b) Divide the participants into groups to prepare summaries of the item selected;
- c) Indicate the date, hour and place in which the groups will present their summaries; also, indicate the time allotted to each group for the presentation of the work;
- d) Motivate the teams to get together outside the Spiritist center in order to accomplish the task;
- e) Be available to assist the groups when any doubts arise.

Definition of summary:

A summary is a concise presentation of the relevant points of a text.

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

The first classification of summary:

- Indicative: a narrative summary that excludes qualitative and quantitative information and does not eliminate the necessity to read the original.
- Informative or analytical: a summary that eliminates the need for the reader to refer to the original. It highlights the objective of the work as well as methods and techniques utilized, and explains the results and conclusions. It should not include personal opinions or

Mediumship Development Program

judgments regarding the subject. This is the type of summary to be developed in the complementary activities.

- Indicative-informative: combining the two previous types.

Characteristics of the informative or analytical summary

The summary must identify:

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

The summary also must ¹:

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

Fourth part: Spiritist Behavior

This part provides the completion of subjects previously studied. This completion correlates the doctrinal references in the classes (first, second and third parts of the Unit), with guidelines for ethical conduct, promoting a higher expression of the Spiritist principles of compassion, love and service in one's general demeanor.

For this correlation to be possible, the completion of each Unit, including its teachings and experiences, will be presented in the form of quoted texts taken from Spiritist literature, followed by reflection exercises.

FINAL COMMENTS:

1. At times, programs in the Mediumship Course present complex subjects that need to be experienced in a more dynamic way. Therefore, the classes should not be transformed into mere expositions, but, rather, conducted in a way to facilitate the participation of the students. The teacher will make use of the resources of audiovisuals and techniques of group participation.
2. It is also important to bear in mind that the selection of didactic resources and educational techniques must correspond to the objectives of the classes while remaining consistent with:
 - The intellectual, emotional and social levels of the pupil;
 - The physical space and available time for the class;
 - The teacher's proficiency in utilizing such resources and techniques.

¹ ¹ Ref. : MEDEIROS. João Bosco. *Redação Científica*. São Paulo: Atlas.

Mediumship Development Program

PROGRAM I

Unit n.º 1: SPIRITIST DOCTRINAIRE PRINCIPLES

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

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

1st Part: Spiritist Fundamental	2nd Part: Practice
1. Spirit, matter and fluids	<ul style="list-style-type: none">• Mental Irradiation: Concept and importance.• See at the annex of Unit 2, explanations and exercises about mental irradiation.
2. Perispirit and vital principle	
3. The Spiritist fluid-therapy: passes	
4. Prayer and its fluidic action	
5. The mediumistic faculty: concept and classification of mediumship	
6. The animic phenomena	
7. The identification of animic and mediumistic phenomena: its evaluation criteria	
3rd Part: Complementary Activity	
<ul style="list-style-type: none">• Informative Summary of:<ul style="list-style-type: none">— <i>Genesis</i>, by Allan Kardec, chapters X and XIV. Publication: SAB— <i>The Mediums' Book</i>, by Allan Kardec, chapters I to V and VII.	

Mediumship Development Program

- See **General Considerations**, 3rd part, the guidelines about the elaboration and presentation of the informative summary.

4th Part: Spiritist Behavior

- Completion of the Unit: The formation of the medium according to the guidance provided by the Spirit of Truth: *love one another; educate yourselves.*
- See **General Considerations**, 4th part, the guidelines about the elaboration and presentation of the informative summary.

Unit n.º 3: THE MEDIUMSHIP PRACTICE

1st Part: Spiritist Fundamentals	2nd Part: Practice
1. Appearance of the mediumship	<ul style="list-style-type: none">• Psychic Harmonization: Importance and means of self-awareness and spiritual balance.• See annex of Unit 3, explanations and exercises about psychic harmonization.
2. The role of the mind and of the perispirit in the mediumistic communications	
3. Psychic Trances	
4. Mediumistic Concentration	
5. The moral influence of the medium and of the environment in the mediumistic communications	
6. Education and development of the mediumistic faculty	
3rd Parte: Complementary Activity	
<ul style="list-style-type: none">• Informative Summary of:<ul style="list-style-type: none">— <i>What is Spiritism</i>, de Allan Kardec, chapter I.— <i>The Mediums' Book</i>, by Allan Kardec, chapters XIX, XX and XXI. FEB.• See General Considerations, 3rd part, the guidelines about the elaboration and presentation of the informative summary.	
4th Part: Spiritist Behavior	
<ul style="list-style-type: none">• Completion of the Unit: The practice of charity and forgiveness as a rule of spiritist behavior.• See General Considerations, 4th part, the guidelines about the elaboration and presentation of the informative summary.	

LOVE MATTERS

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

Love is a divine power in the Universe.

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

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

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

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

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



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

PROGRAM I

Unit Nº 1

INTRODUCTION

Specific Objectives:

- To give general information about mediumship
- To explain mediumship according to Spiritism.

"Everyone who is in any degree influenced by Spirits is, by that very fact, a medium. This faculty is inherent in humans, and is therefore no exclusive privilege; in fact, there are few persons in whom some rudiments of medianimity are not found. We may therefore assume that everyone, or nearly everyone, is a medium." Allan Kardec, The Mediums' Book, item #159

An Inherent Faculty

The reason we are all mediums is because the faculty is inherent in humans. Though not all of us have an ostensive mediumistic faculty, it is true that we all engage, consciously or not, in a continuous exchange with the invisible world and its inhabitants. On one hand, we act as transmitters of thoughts and energies that impact the fluidic nature of our environment and can be captured by other beings, both incarnate and discarnate. On the other hand, we are simultaneously acting as receivers, assimilating external energies from our environment and capturing the thought waves of those close-by, again both incarnate and discarnate.

While mediumship is not equivalent to Spiritism, it does play an integral role in the teachings and practice of the doctrine. Though discarnate Spirits of the Spirit Realm have interacted and communicated with incarnated people throughout history (as evidenced throughout the history of many cultures and in many religions), it was through a surge of physical mediumship in the mid-19th century that modern spiritualists first became aware of the existence of Spirits (i.e. the continuity of life after death) and our ability to communicate with them.

Later, it was through mediums - and intellectual mediumship - that the Superior Spirits were able to work with Allan Kardec and other collaborators to codify Spiritism.

Today, it is also through mediumship that we continue to receive valuable instruction from our spiritual benefactors and carry out fraternal tasks of spiritual healings and treatments in cooperation with our partners in the Spiritual realm and through communication with disincarnate Spirits in need of guidance, education, and consolation.

Physical vs. Intellectual Effects

The functionality of the mediumistic faculty depends upon its manifestation. There are two major types of mediumship: the mediumship of physical effects and the mediumship of intellectual effects.

Mediumship Development Program

Physical Effects:

The mediumship of physical effects is that which produces material manifestations, or effects that appeals to our material senses and can be heard, seen, or perceived by all present. Such effects include the movement of inert objects, the levitation and transport of objects and bodies, sounds, direct writing, direct sound, the materialization of spirits, healing, etc. Some varieties of this faculty are common, while others are extremely rare.

For these phenomena to occur, it is necessary to have the presence of a medium of physical effects. The perispirit of this medium projects outward a nervous-fluidic emission. The Spirit then makes use of these animalistic fluids of the medium (also called ectoplasm), combining them with its own magnetic fluids to acquire the force that produces the phenomena.

Intellectual Effects:

The mediumship of intellectual effects, which is more common, produces intelligent communications through the spoken word, writing, inspiration, intuition, etc. Unlike the mediumship of physical effects in which the spirits utilize the nervous-fluidic emission of the medium, in the mediumship of intellectual effects, the organism of the medium is directly effected by the perispirit of the manifesting spirit. The Spirit who wishes to communicate links its perispirit with that of the medium so as to influence the medium to reproduce it's thought by speaking or writing.

Mediums of intellectual effects act as "interpreters" for the Spirits who use them as an instrument to communicate, be it directly to the medium or to other human beings. When exercised by mediums of moral integrity and devoted study, this faculty may manifest, for example, in inspired mediums who receive intuitions beneficial to our moral and/or intellectual progress, or in writing or speaking mediums who bring us educational and inspirational messages and teachings from higher Spirits, as well as communications from suffering and inferior Spirits who we are able to counsel and steer in a more positive direction, at the same time learning from their experiences.

Organic and Spiritual Cause

The cause that produces mediumship is both Organic and Spiritual:

As stated above, the easy vibration of the physical medium's nervous system, by which his/her perispirit irradiates a nervous-fluidic emission used by the Sprits, serves in the production of the phenomena of physical effects. Likewise, the rapidity of those vibrations allows for a certain expansion and liberty of the intellectual medium's perispirit that facilitates its connection with the perispirit of the manifesting Spirit, thereby producing the phenomena of intellectual effects. A certain organic predisposition that includes a greater degree of mediumistic sensitivity and a propensity toward the above mentioned vibrations are what allow for the ostensive mediumistic faculty of an individual. Kardec writes, "...the mediumistic faculty can be developed when the seed for this sensitivity and vibrational capacity exists, but it can not be acquired if the seed does not exist. This mediumistic predisposition is independent of sex, age, and temperament." ("Posthumous Works" #33, pg 54)

Mediumship Development Program

The cause of mediumship is also spiritual, by definition in fact, for "without the cooperation of the Spirits, mediumship would be useless, just as our eyes would be useless if there were no light." (Rigonatti).

The Law of Attraction

The moral and trustworthy nature of the intuitions we receive relates directly to the kinds of Spirits that they come from. So, do we have any control of the kinds of Spirits that transmit these thoughts to us? In fact we do, and the answer stems from the Law of Moral Affinity, which says that individuals of a like moral nature attract one another, and those of a contrary moral nature repel one another. The kind of Spirits that accompany us and inspire us are those that are attracted to us through this moral or vibrational affinity, which depends on the kinds of thoughts we cultivate and the behaviors that are habitual to us.

An analogy can be made to the frequencies on a radio, each band having a different style of music or other programming. In order to hear what we prefer, we must tune our radio to the right frequency. Likewise, Spirits of all kinds live among us and try to influence us, but in order to hear the suggestions that will help us, we must tune our minds and our hearts, in other words our thoughts and our feelings, to the right vibrational frequency.

The Superior Spirits offer us this advice (Q # 165 of "The Spirits' Book") on neutralizing the influence of Spirits who tempt us to do wrong. They say, "Do only what is right and put all your trust in God. By doing so, you repel and deny them power over you. Be careful not to listen to the suggestions of any Spirit who inspires bad thoughts in you, causes trouble between yourself and others, or arouses your instinctual passions. Distrust especially the Spirit who flatters your pride; it is attacking you at your weakest point. This is why Jesus tells us to say, in the Lord's Prayer, 'Lead us not into temptation, but deliver us from evil.'"

In order to attract good Spirits, we must watch out our thoughts and actions, always making efforts to improve them with time and to advance in our moral and Spiritual progress. We must seek to act with compassion, kindness, patience, respect, forgiveness, humility, optimism, etc. We must engage often in moments of sincere prayer, in which we draw the good Spirits to our side and open our minds to their positive suggestions. As Kardec writes (#182 The Mediums' Book), we should "invoke our watchful guardian with fervor and confidence, as a Providentially-appointed friend; and if we did so, we should often be astonished at the new ideas which would arise in our minds...."

The Commandments to be observed by Mediums

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

XAVIER, Francisco Cândido & VIEIRA, Waldo. From the book *The Spirit of Truth*, by the Spirit Andre Luiz. 3rd ed. Rio de Janeiro: FEB, 1977. Chap. 5. pg. 22-24.

PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 1: The existence of God

Specific Objectives:

- To cite proof of the existence of God
- To explain the manifestation of the Divine Providence.

1. PROOFS OF THE EXISTENCE OF GOD

Allan Kardec placed right at the beginning of The Spirits' Book, a chapter that exclusively discusses God. With this he intended to demonstrate that above all Spiritism is, in first place, based on the idea of the existence of an Omnipotent Being.

For the Superior Spirits, God is the Supreme Intelligence, First Cause of all things. (2) This means that above of this immense set of beings, worlds and things that constitute the Universe, there is a Supreme Intelligence, referred to as God, Father and Creator of all things.

The imperfect person, even when discarnate, making use of less material perceptive faculties, is still not able to perceive the divine essence. However, one can have convincing proofs of the existence of God.

Rationally, it is not possible to admit an effect without a cause. Upon observing the immense Universe, the infinite expanse of the cosmic space, we can understand the order and the harmony that the march of the myriad of worlds obey; upon observing the beings that constitute Nature, we perceive in the minerals the admirable forms of crystals and the immense water reservoirs that exist on the planet; upon perceiving life's palpitation in the very minute microscopic forms, we understand the innumerable benefits that its majority brings to the terrestrial existence; upon analyzing the exuberance and the beauty of the vegetal kingdom, we understand the fundamental role that it represents in guaranteeing planetary life; upon contemplating the variety in the types of animals - from the most rudimentary forms of the invertebrates, to the elaborated morphologies of the primates and of the human being, we clearly perceive the existence of God, the Creator of the Humanity, the beings and all of the universes.

It is, however, through their sentiment, rather than through reasoning, that humankind can understand God. There exists in humankind, from the most primitive to the most civilized, the innate idea of His existence. Therefore, beyond the rational reasoning, what really proves God's existence is the intuition that we have of Him. And Jesus, through teaching us how to pray, presented Him to us as Our Father.

This is the reason why Spiritism places in the existence of God its basic principle. Without intending to give to humankind the knowledge of the inner nature of God, we can prove that He exists due the palpitating and living reality of the Universe that, through existing, must have a Divine Author. (3)

2. DIVINE PROVIDENCE

Mediumship Development Program

Providence is the solicitude of God for all his creatures. God is everywhere. He sees all, He presides over all, even to the smallest thing; in this, and providential action consists. (1)

God, in relation to His creatures, is the providence itself, in its higher expression, infinitely above all human possibilities. The Divine Providence is manifested in all things; it is immanent in the Universe and it exerts itself by means of admirable and wise laws. Everything is created by the love of the Father, sovereignly good and just, for the good of His children, from the most elementary actions for the maintenance and the transmission of organic life, guaranteeing the perpetuation of the species, to the concession of the superior faculty of free-will that gives to the person the merit of the conscientious pursuit and conquest of happiness, through one's voluntary practice of goodness and through one's free search for the truth. God provides everything in benefit of His creatures, printing in their consciences the moral laws.

Through the observance of these laws the individuals exercises their free-will in an adequate way. Consequently, they learn to make wise choices throughout their evolutionary path, once they develop their capacity to distinguish the good from the evil.

The providential action is clearly evidenced when, by making use of its free-will, the soul settles its own destiny and prepares its sorrow or happiness. But never – be it in the full tide of progress, in the bitter hour of trial or in the midst of a passionate struggle against evil – will the help that descends from on high be refused to it. (4)

Finally, the Divine Providence, in relation to the earthly Humanity can still be seen when God trusts us to Jesus, as disciples to a master and as sheep to a shepherd, giving to us the certainty that we are never abandoned to our own luck.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- **Cite proof of the existence of God;**
- **Explain the manifestation of the Divine Providence.**

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3. _____. Questions. 4-9 and discussion, p. 37.
4. DENIS, Léon. Free-will and Providence. Here and Hereafter. Translation George G. Fleuret in 1909 and totally revised by SAB in 2004. p. 220

Mediumship Development Program

INTERCESSION

"Brothers, pray for us."
Paul (I Thessalonians, 5:25)

Many human beings smile ironically when we speak of the assistance received from intercessory prayers.

Mankind has become so habituated to automatic theatrics that he has difficulty in understanding the sincerity of profound spiritual manifestation. The intercessory prayer, meanwhile, continues to provide benefits of inalterable value. It would be unjustifiable to believe that this type of prayer would be a flattering praise intended for an earthly monarch in order to obtain certain favors.

A prayer soliciting an intercession is surely one of the most beautiful fraternal acts, and can trigger the emission of beneficial and illuminating forces. Such forces, when originating from a sincere spirit, go straight to the proposed objective as a blessing of comfort and energy. The results, do not occur as a gift, but rather, as a consequence of just laws. It is difficult for man to believe in the influence of invisible thought waves, but he is in the midst of sounds which his material ears do not register. He solely understands tangible assistance; however, in Nature one can observe venerable trees that protect and preserve grass and shrubs receiving life's blessing without ever touching their roots or their trunks.

Do not overlook the blessings of an intercession.

Jesus prayed for His disciples and followers in the culminating hours.



XAVIER, Francisco Cândido. *Our Daily Bread* - Item 17 - By the Spirit Emmanuel - Spiritist Alliance for Boo. Published by ISC 2005.

PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 2: The existence and the survival of the Spirit

Specific Objectives:

- To appraise the soul according to the spiritist and the non-spiritist point of view
- To cite proof of the existence and the survival of the Spirit.

1. SOUL CONCEPTS

We can appraise the soul according to three approaches:

- The materialist;
- The spiritualist;
- The spiritist.

The general materialistic vision considers the soul an effect and not a cause, seeing in the psychological phenomena dependent on it, only the result of the functional activity of the individual's nervous system.

Still under the materialistic point of view, there is the theory of the vital soul conceived by the vitalists that affirm that the soul is the principle of the organic life. This theory is wrong because it does not explain the essential attribute of the human soul: the individual conscience.

The spiritualist and philosophical approach interprets the soul as a real and distinct being, cause and not effect of any intellectual, psychological and moral activity of person. For the spiritualist the soul is an incorporeal and independent being from the perishable body and it survives it. However, they erroneously believe that it is created with the body, to which it binds itself during the physical life, and from it detaching when it dies, to follow a destiny of which they have but a vague idea.

To Spiritism, the soul also is a real, distinct being, the cause and not the effect of all human activities. It clarifies that the Spirits are the intelligent beings of the creation. They populate the entire Universe, and can be found well beyond the boundaries of the material world. (1) This means to say that, in the evolvment scale of the living beings, the Spirits represent the highest expression of intelligence, and constitute the humanities of the different worlds. Thus, the Spirits preserve their individuality, even after the death of the physical body, not losing it under any circumstance. (5)

Spiritism still teaches that the Spirits:

- are not created at the moment of the physical conception;
- *they are created simple and ignorant, with an equal aptitude to progress by their individual activity; (2)*
- *that all will attain the degree of perfection compatible with the creature by their personal efforts; (2)*
- *being (all them) children of the same Father, are objects of an equal solicitude; (2)*

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- *they are created incessantly, during all times; (3)*
- *after the death of the physical body they compose the spiritual population of the Earth. (4)*

2. PROOF OF THE EXISTENCE AND THE SURVIVAL OF THE SPIRIT

The proof of the existence of the Spirit is given by the conscience that the person possesses of itself (conscience of its self) and by the manifestation of its will. Spiritism renders it clear and distinct when these beings (Spirits) prove their identity through countless verifiable indications, referring to individual particularities during their life on Earth. (6)

In current days, the evidence of the survival of the Spirit can be certified:

- through mediumistic communications and psychic phenomena;
- through past life regression;
- through experiences of Transcommunication: spiritist messages by means of television, video, computer, telephone, recorder, radio etc.
- experiences of the Spirits through photographs.

The human soul is, therefore, real, individual, independent and autonomous. It has a purely spiritual nature and has for a grand destiny to progress constantly, growing more each time in knowledge and virtues, by means of the multiple corporal existences, in which it purifies and it raises itself gradually until, finally, it frees itself completely of the necessity to reincarnate.

NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to be able to know how to appraise the soul according to the spiritist and the non-spiritist point of view and to cite proof of the existence and of the survival of the Spirit.

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TODAY

“But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin’s deceitfulness.

Paul (Hebrews, 3:13)

The suggestion regarding daily reciprocal encouragement, indicated by the Apostle Paul, requires a great deal of reflection so that we do not allow a little den of certain doubts to be created.

Let us emphasize that Paul places singular importance to time, that is called “Today,” pointing out the necessity of valuing these resources along with our activity throughout the day.

Many believe that in order to give good advice to the brothers, it is necessary to communicate constantly, thus, transforming themselves into obstinate debaters. It is important to recognize, however, that a warning constituted solely of words leaves a great emptiness after they are spoken.

As occurs in the physical organizations, no spiritual edification will be constructed without foundation.

“But encourage one another” represents a more important appeal than simply calling the one involved to verbal debates.

Invitations and advice have more effectiveness when they are accompanied by the example of each one of us. All of those who live practicing the noble principles to which they devoted themselves in the world, who carefully fulfill the assumed duties and display goodness with sincerity, are leading the brothers and sisters in humanity on the uplifting path. It is for this kind of daily testimony that the Converted of Damascus invites us. Only through constant practice of inner reform will man free himself from fatal deceit.

Do not become hardened in the pathway that the Lord has led you to trek in favor of your redemption, evolvment and sanctification. Remember the importance of time that is called “Today.”



XAVIER, Francisco Cândido. *Our Daily Bread* – Item 69 - By the Spirit Emmanuel – Spiritist Alliance for Boo. Published by ISC 2005.

PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

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

Specific Objectives:

- To explain, under the spirit vision, free-will and the law of cause and effect.
- To explain the spiritist concept of freedom, responsibility and fatality.

1. FREE-WILL AND THE LAW OF CAUSE AND EFFECT

When we decide to do or not do something, our conscience always alerts us about it, approving or censuring us. In spite of the alertness of our inner voice, we always wind up doing what was previously determined by our own will or free-will. Nothing can coerce us at the moments of taking our own decisions. For this reason, it is correct to affirm that we are responsible for our own actions and are the constructors of our own destiny.

Free-will is, therefore, the faculty that each individual possesses to determine his own behavior, or, in other words, of the possibility that one possesses, between two or more sufficient reasons for wanting or acting, to choose one of them and to make it prevail over the others. (6)

Free will, the liberty of the soul, is exercised, above all, at the hour of reincarnation. In choosing the family and the environment, it knows in advance what trials await it, but it comprehends equally the necessity for these trials, in order to develop its qualities, eliminate its defects, and disintegrate its prejudices and vices. (8) We must consider, however, that in compulsory reincarnations the Spirit does not have conditions to choose regarding its reincarnating planning.

It is also important to remember that the struggles and the difficulties that the incarnate Spirits face do not constitute a fatality, but, on the contrary, they represent the full exercise of their free-will, considering that the trials of life they experiences are part of the reincarnation planning carried out or agreed to by the Spirit, before its reincarnation.

In relation to the law of cause and effect (karma - expression vulgarized between the Hindus), Spiritism explains that every fault committed, every evil deed accomplished, is a debt that must be paid; if it be not paid in the present earthly life it will be paid in the next one or in subsequent ones, because all the lives of a spirit form a consecutive series. (1)

Thus, the miseries, the vicissitudes of the corporal life, are a result of our own imperfections; they are the atonements of errors committed in the current or preceding existences.

By the nature of the sufferings and vicissitudes that we have to undergo in our present life, we can judge of the nature of the faults committed by us in a preceding life, and of the imperfections to which those faults were due. (2)

It is not to be thought, however, that all suffering in this world denotes the existence of a determined shortcoming. Many times it is simply an ordeal requested by the Spirit, which will help it towards purification and active progress. (3)

2. SPIRITIST CONCEPT OF FREEDOM, RESPONSIBILITY AND FATALITY

In order to better understand the manifestations of free-will and of the law of cause and effect it is necessary to understand the spiritist meaning of responsibility, freedom, and of fatality.

Liberty is the necessary condition for the human soul, which without it cannot build its destiny. (7)

A civilized and evolved society establishes that freedom be the daughter of fraternity and equality. We here speak of the legal freedom and not of the natural freedom that, as a right, is indispensable to all human beings, from the savage to the civilized individual. People who live as brothers and sisters, with equal rights, livened up by the sentiment of reciprocal benevolence, will practice between themselves justice. They will not look for ways to harm others, and therefore, they will have nothing to fear from others. Freedom offers no danger, because no one will think about abusing to cause harm to his fellow beings. But, how could selfishness that desires everything for itself, and pride that incessantly wishes to dominate, be capable of giving their hands to the same freedom that would displace them? Selfishness and pride are, therefore, the enemies of freedom, as they are of the equality and the fraternity. (5)

At first sight, the freedom of the individuals seems quite limited, in the circle of the fatalities that surrounds them: physical necessities, social conditions, interests or instincts. But, upon taking a close look at the subject, one sees that this freedom is always enough to allow the soul to break this circle and escape from the oppressive forces.

Let us add that individuals are free, but yet responsible, and that they can carry on whatever they wish; however, they will be inevitably bound to the fruits of their own actions. (9)

Liberty and responsibility are correlative in human beings, and augment with their elevation. It is the responsibility of the individuals that makes their dignity and their morality: without it, they would be but a blind machine – a plaything of Fate! (...)

Responsibility is established by the testimony of the conscience that approves or blames our actions. (7)

Fate, as commonly understood, supposes that all the events of human life, whatever their importance, have been previously and irrevocably ordained. But if this were the true order of things, we would be machines without wills of our own. And if all our acts were invariably ruled by the power of destiny, of what use would our intelligence be to us? If the doctrine of preordination were true, in fact, it would be the destruction of all our freedom of choice. (4)

On the other hand, fate is not an empty word. As far as our situation on Earth and the roles we play here are concerned, it really does exist – though only as the result of our early, pre-incarnate choices. Because of these, we are destined to face situations that vary from a correction, to a trial, to a mission. But here the influence of fate comes to an end. Everything thereafter hinges on our will to succeed or to fail. There are, of course, other factors that influence our decisions on Earth: among them, the circumstances that our previous actions have created, and the influences to which we yield.

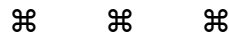
The spirit chooses beforehand its experiences on Earth, and when incarnate it makes personal decisions in full use of its free will (...)

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Therefore, where our moral decisions are concerned, fate simply does not exist. (4)

In this manner we understand that the law of cause and effect, or principle of action and reaction, is related to the use of our free-will and to the decurrently consequence of the employment of our will.

God allows us, through this free-will, the freedom and the responsibility to practice good or evil; however, from the moment where we decide what to do, this action generates a characteristic reaction, that will come later under the form of harvest.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- explain, under the spirit vision, free-will and the law of cause and effect
- explain the spiritist concept of freedom, responsibility and fatality

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PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 4: Reincarnation

Specific Objectives:

- To justify the importance of reincarnation for the evolution of the Spirit
- To cite proofs (evidence) of reincarnation

1. THE IMPORTANCE OF REINCARNATION FOR THE EVOLUTION OF THE SPIRIT

After a time of sojourning in peace, the soul is reborn into human conditions, and carries with it the heritage, good or bad, of its past. It is born an infant, and reappears on the earthly scene to play a new act in the drama of life; to clear old debts and to acquire new powers, which will facilitate its ascension and accentuate its forward march.

The law of rebirth explains and completes the principle of immortality. The evolution of the self indicates a plan and an aim; this aim, which is perfection, could not be realized in a single life, no matter how long and fruitful it might be. We need to recognize, in the plurality of lives of the soul (reincarnation), the conditions necessary for education and progress. (10)

The principle of reincarnation, which states that humans have many successive existences, provides the only satisfactory answer to the question of the justice of God with regard to those who find themselves in circumstances unfavorable to their moral advancement; moreover, it is the only paradigm which can explain the future and strengthen our hopes, because it offers us the means of redeeming our errors through new trials. Our reason confirms the soundness of this principle, and our spirit instructors teach it. (3)

Meanwhile, souls vary in age and in their efforts toward their own evolution. Some have already undergone an immense “career” and are approaching the summit of their earthly development. Others have barely begun their human evolutionary spiral. These are the young souls, only recently emerged from the eternal center (...) Newly come to earth, these souls take their place among primitive or barbarous people who occupy backward continents - the disinherited regions of the globe. When at length they penetrate our civilizations, they are easily recognized by their awkwardness and general incompetence, and most of all, by their violent passions. (11)

Thus, in the chain of our earthly incarnations we pursue and complete the great work of our education, the slow development of our individual and moral character.

This is why the soul needs to incarnate successively in diverse circumstances, and in all varieties of social conditions; to undertake, alternatively, tests of poverty and of riches while learning to obey and then to command. It must experience lives of obscurity, lives of hard work and of privation, in order to learn to renounce material vanities, detach from frivolous pursuits, develop patience, and acquire discipline of the spirit. Lifetimes of study are necessary, as are missions requiring much dedication and charity, as these will enrich the heart and illuminate the mind. There will come lives of sacrifice for family, country, and

Mediumship Development Program

humanity. Necessary, too, are trials involving cruelty, the crucible wherein pride and selfishness dissolve; and the painful situations that redeem the past and correct our faults. (12)

Our incarnations and reincarnations are not limited to planet Earth; they occur in different worlds. Those lives we experience here are neither the first nor the last, but they are among the most material, and the furthest removed from perfection. (3)

Incarnation does not have clearly defined limits if we consider the envelope which constitutes the physical covering of the Spirit, given that the material density of this covering diminishes as the Spirit purifies itself. In worlds more advanced than Earth, this covering is less dense, less heavy, more refined and consequently less subject to vicissitudes. In worlds of still higher elevation it is translucent and almost fluidic. It dematerializes by degrees and finally becomes absorbed in the perispirit. (1)

2. EVIDENCE OF REINCARNATION

Evidence of reincarnation is based essentially on the following:

- a) Memory regression, which can be attained through hypnotic suggestion, deep relaxation or spontaneous recollection of previous lives without apparent cause. Spontaneous memory can occur in both the sleep state (in dreams) or in the waking state
- b) Mediumistic states, during which the medium is capable of transmitting revelations about previous existences – his own or those of others;
- c) Innate abilities and the child prodigy that shakes the scientific basis for heredity.

For the moment, let us consider the facts, for which we will refer to proofs that can be found in the annals of human experience:

Julian, the Apostate, remembered having been Alexander the Macedonian.

The great poet Lamartine declared that during his voyage to the East, he'd had very clear reminiscences. Here we have his testimony:

There was nothing in Judea nor the Bible nor any travel book, nor was there anyone who could give me the names of the places, the ancient names of the valleys and mountains; however, I recognized at once the valley of Terebinto and Saul's battlefield. (...) In Sephora, I pointed to a hill, stating its name. At the top were the ruins of a castle, and I indicated that this was the probable birthplace of the Virgin (...)

With the exception of the valley of Lebanon, I could find no place or thing in Judea that did not activate my memory. (7)

The French writer Méry remembered fighting in the Gallic Wars and in Germany with Germanicus (...) He was then called Minius. (8)

The American Edgar Cayce, despite being a devoted and traditional Protestant, was able to enter into spontaneous trance, in which he would communicate higher knowledge that was far beyond his conscious understanding when awake. (13) When in trance, not only did he diagnose physical and spiritual illness, but would relate details regarding the previous lives of those who sought him out, as well as his own.

With regard to evidence of reincarnation reported by mediums, Gabriel Delanne, in his book "Reincarnation," cites some examples. We have chosen only one that came through a letter:

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My dear Dr. Delanne,

A friend has asked us to communicate to you facts that could serve as proof of reincarnation (...)

In August of 1886, we had a mediumistic session, during which an entity presented itself, at first by means of typology, and then, at our request, through automatic writing. This entity was someone that my parents had lost at a young age (...)

The entity assured us that it was awaiting the birth of my first child in order to reincarnate, specifying that it would be a boy who would be born within 18 months.

We were not expecting a child at that time. However, in February of 1888, our older son, whom we named Allan, was born on the predicted date, with the predicted sex.

E.B. of Reyle - 2, Allé du Levrier. Le Vernet, Seine-et-Oise. (9)

In relation to child-prodigies or people who possess exceptional innate abilities, let us search for the answers in The Spirits' Book:

Allan Kardec asked the Superior Spirits: What is the origin of the extraordinary faculties of those individuals who, without any preparatory study, appear to intuit certain branches of learning, such as languages, or calculus, etc.? (4)

The Spirits replied: "Memories of the past are the result of progress previously made by the soul, but of which at present it is not conscious. From what else could those intuitions be derived? The body changes, but the spirit does not change, although it changes its garment." (4)

In the citation above, we find additional evidence of reincarnation: that of innate abilities. History reveals innumerable examples of geniuses, sages, of courageous individuals whose parents, or even whose children, were far from being as grand as they were.

Some of these Spirits had been child prodigies who, by offering evidence of having lived other lives, cast doubt on the scientific laws of heredity.

We are not denying physical or genetic heredity; however, neither moral nor intellectual inheritance is ever transmitted from parents to children.

Various great intellectuals have been born in obscure environments, as in the case of Comte, Espinosa, Kepler, Kant, Bacon, Young, Claude Bernard etc. (5)

Others had descendants who were ordinary or even mediocre. Pericles sired two fools (...) Socrates and Themistocles had only contemptible children. Among the Romans one observes the same: Cicero and his son: Germanicus and Caligula; Vespasian and Domitian; the great Marcus Aurelius had an impetuous son – Commodus. In Modern History, the son of Henry IV, as those of Louis XIV, Cromwell, Peter the Great, La Fontaine, Cr billon, Goethe and Napoleon eliminate the need for more examples. (6)

The plurality of existences, which Christ established in the Gospel, though merely touching upon it, is one of the most important laws revealed by Spiritism, as it reveals the reality and necessity of progress. This law can explain all the apparent anomalies which human life presents: differences of social position; premature death which, without the understanding reincarnation brings, would render a short lifespan useless for the soul; the inequality of intellectual and moral aptitudes, owing to the younger or older age of the spirit, who has learned and progressed to a lesser or greater extent, and who, being reborn, brings forward what has been learned in previous lives. (2)

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NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will need to understand reincarnation as an instrument of human progress and be able to mention some evidence of its veracity.

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Mediumship Development Program

THE VINEYARD

"He told them; you also go and work in my vineyard, and I will pay you whatever is right. So they went."

(Matthew, 20:4)

No one can conceive that an Earth so replete with beauty and possibilities could be drifting aimlessly, wandering in the immensity of the universe.

The Planet is not a floating ship without government.

Collective humanity is accustomed to falling into disarray, but the laws that preside over the Terrestrial Home are expressed in complete harmony. This verification helps us to understand that Earth is the vineyard of Jesus. Here we see Him working from the dawn of the centuries and here we witness the transformation of human beings, who from one experience to the other integrate into His divine love.

The beautiful parable of the workers enfolds profound concepts. In essence, it designates the place of the human services and refers to the voluminous obligations that the followers received from the Divine Master.

For the time being, men hold on to the illusion that the globe can be the stage of racial or political hegemonies; but, they will perceive in time the clamorous deceit, because, all the children of reason, embodied on the surface of Earth, have brought with them the task of contributing to the achievement of a more elevated pattern of life in the corner in which they transitorily act.

Wherever you are, remember that you are standing in the vineyard of Jesus Christ.

Are you besieged by difficulties and misfortune?

Work for the common good, even so, because the Father entrusted each cooperator with the just and convenient material.



XAVIER, Francisco Cândido. *Our Daily Bread* – Item 29 - By the Spirit Emmanuel – Spiritist Alliance for Books

PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 5: The Ability of Spirits to Communicate

Specific Objectives:

- To recognize Spirit communications as a natural occurrence and resource for spiritual progress
- To analyze the Mosaic prohibition against evoking the dead
- To reflect upon the nature of Spirit influence

1. MEDIUMISTIC COMMUNICATIONS: NATURAL OCCURANCE AND RESOURCE FOR SPIRITUAL PROGRESS

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

The possibility of Spirit communication does not represent a philosophical or metaphysical theory. It is an established fact, resulting from observation and rigorous experimentation carried out by eminent researchers. The spirits do not doubt it; however, some people consider the phenomenon of mediumship to be extrasensory, limited to the brain or derived from it. Spiritism teaches that: "Spirits constantly act upon the mental and even physical worlds. They act upon matter and thought; they constitute one of the powers of nature and are the actual cause behind many kinds of phenomena hitherto unexplained or misinterpreted, and of which only Spiritist theory can give a rational explanation." (1)

The influence of Spirits upon our thoughts and actions, both for good and bad, is so extensive that, generally speaking, it is they who direct us. (2)

Spirit communication relies upon mediumship, a psychic faculty that all humans possess, to a greater or lesser degree; in other words, anyone who senses, to whatever degree, the influence of Spirits, is by that very fact, a medium. This faculty, being inherent in all humans, is therefore no exclusive privilege. Rare are those who do not possess some rudiments of mediumship (...) Nevertheless, the term "medium" usually is reserved for those whose mediumistic ability is clearly apparent, producing perceivable results depending upon the degree of sensitivity of the person's organism. (7)

2. MOSAIC PROHIBITION AGAINST EVOKING THE DEAD

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

In Moses' law it is written:

- *Do not turn to necromancers nor seek out soothsayers, for they will defile you.* (9)

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- *Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination, interprets omens, engages in magic, casts spells, consults Spirits or fortune tellers, or who evokes the dead. (10)*

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

Moses' prohibition aimed at containing the crude and prejudicial commerce with discarnates, given that, in that time and place, the evoking of the dead was neither prompted by respect nor affection for the souls of the departed, nor inspired by any sentiment of piety; but simply utilized as a means of divination, the same as the auguries and portents explored by charlatanism and superstition. (5)

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

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

3. SPIRIT INFLUENCE

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

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

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

They are disturbed and in turn disturb us.

They suffer and cause us suffering.

They hate and generate hatred in us.

They degrade themselves and others.

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

We can neutralize the influence of inferior spirits, and consequently, open ourselves to the benefic action of superior ones, by doing good and placing all our trust in God,

Mediumship Development Program

improving our moral conduct, studying diligently so as to liberate ourselves from the fetters of ignorance, striving to repel the suggestions of inferior spirits, ignoring negative thoughts designed to incite discord, fighting, jealousy, envy, vanity, and exalted pride. In so doing, we will be connecting with the higher good and building the foundation for a happier life. (3)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will:

- * identify mediumship as natural fact and as a resource for spiritual progress**
- * know how to analyze the reasons for the Mosaic prohibition against evoking Spirits.**
- * reflect upon the nature of Spirit influence.**

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PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 6: The Plurality of the Inhabited Worlds

Specific Objectives:

- To explain Jesus' affirmation "In my Father's house there are many mansions," from the Spiritist perspective
- To define transitory worlds and their purpose

1. The Mansions of the Father's House

Spiritism teaches that the globes of the Universe may be inhabited despite the lack of scientific proof: God has populated the globes of the universe with living beings, all of whom combine to carry out the aims of His providence. To believe that the presence of living beings is confined to the single point in the universe inhabited by us is to cast doubt on the wisdom of God, who has made nothing in vain. Indeed, he most certainly has assigned to each globe in the universe a destination more vital than that of gratifying our eyes with the spectacle of a starry night. Moreover, there is nothing in the position, size, or physical constitution of the Earth to warrant the supposition that it alone has the privilege of being inhabited, to the exclusion of countless myriads of similar worlds in the infinity of space. (8)

When Jesus said: Do not let your hearts be troubled. Have faith in God and faith in me. In my Father's house there are many dwelling places; otherwise, how could I have told you that I was going to prepare a place for you: I am indeed going to prepare a place for you, and then I shall come back to take you with me, that where I am you also may be. (John, 14:1-3) Jesus was teaching us the principle of the plurality of existences. (11)

The house of the Father is the Universe. The different mansions are the worlds that circulate in infinite space and offer to the Spirits who incarnate on them, dwelling places corresponding to their progress. (1)

Accordingly, we see diversity in the physical constitution of each world, and consequently, that of its inhabitants. Each world offers to its inhabitants adequate conditions for life on that planet. The vital necessities on one planet may not be the same as, or may even be opposite to, those on others.

The world we inhabit is part of a retinue of planets and asteroids that accompany the Sun in its voyage through the incomparable vastness of the space. (12)

Our planetary system, however, occupies quite an insignificant point in the universe. It belongs to a stellar group, or galaxy, called the Milky Way, composed of approximately 400 billion stars, some so enormous that a single one can occupy a space equivalent to that of our Sun and nearly all the planets that circle it. (13) It's worth noting that, not only is our planetary system merely a tiny point in the Milky Way, but its location is near the outermost edge of that galaxy.

To get some idea of stellar dimensions, or of distances between the worlds of the Universe, consider that the Andromeda galaxy, one of the closest to Earth (and thus, to the Milk Way), is approximately 680 thousand light years away from our solar system. Now, if

Mediumship Development Program

the Universe encompasses such dimensions, and if the number of planets that comprise it is in the order of trillions or more, wouldn't it be naive, or worse, a display of limited intelligence, to suppose that the Earth should be the only one inhabited by rational beings? Would God have created all this merely to provide visual splendor for the people on Earth? Of course not, because God would not create anything without a useful purpose. Spiritism teaches that the worlds orbiting in infinite space are the various mansions of the house of the Celestial Father (John, 14:2), where other humanities, in various degrees of evolution, find habitation suitable for their advancement. (14)

The Spirit teachings inform us that conditions in the various worlds differ according to the degree of their inhabitants' advancement or inferiority. Among these are inhabitants inferior even to those of Earth, both physically and morally; others, in the same category as ours; and yet others that are more or less superior in every respect. In inferior worlds, existence is focused exclusively on the material plane, passions are sovereign and morality is almost nil. As souls progress, material influences diminish, so that in the elevated worlds life is, so to speak, all spiritual. (2)

Clearly, a complete classification of all the different worlds is not possible, but Allan Kardec offers us a general perspective on the subject:

- **Primitive worlds:** designed to accommodate the initial incarnations of the human soul
- **Worlds of tests and atonements:** where wrongdoing predominates
- **Worlds of regeneration:** where souls who still have errors to expiate, may absorb new strength by resting from the weariness of the struggle
- **Happy worlds:** where goodness outweighs transgression
- **Heavenly or divine worlds:** inhabited by purified Spirits, where there is only goodness.

Earth belongs to the category of worlds of expiation and trials, which is why human lives are encompassed by such misery. (3)

In the primitive worlds, home to the initial incarnations of the human soul, life is exclusively material in focus and limited to the struggle for survival; moral sensitivity is almost nil and therefore, passions reign supreme. (14)

In the intermediate worlds, inhabitants display a mixture of virtues and faults, resulting in moments of joy and happiness alternating with hours of suffering and bitterness.

In the superior worlds, good overcomes negative tendencies.

And in the celestial or divine worlds, home to pure Spirits, happiness is complete, because all have achieved the highest degree of wisdom and goodness. (15)

As the Earth's physical structure evolves over time, so too, humanity's moral evolution proceeds gradually, in a continuous process. The geologic periods mark the different phases in the planet's general aspect, a consequence of its physical transformations. But, with the exception of the Diluvium Period, characterized by sudden transformations (a time of great cataclysms on the planet), all other geologic changes have occurred slowly, without abrupt transitions. During the entire time that it took for the component elements of the globe to assume definitive formations, the changes were general. (6)

Mediumship Development Program

Moral and intellectual development of the Spirits inhabiting the Earth occurred in a similar fashion.

In spite of our planet being classified as a world of expiations and trials, it is not a primitive world or one designated for the early incarnations of Spirits, as its inhabitants already possess some spiritual progress. However, the numerous vices to which Earth's inhabitants are prone are indicative of great moral imperfection. For this reason, God has placed them in a merciless world, in which they can expiate their faults through heavy labor and life's hardships, until they may merit ascension to a happier planet. (4)

We need to understand, however, that not all the Spirits that incarnate on Earth come for the purpose of expiation. The most primitive races are composed mainly of Spirits still in their infancy. They are here to learn. There are also the semi-civilized Spirits, a bit more advanced than the former. (5) And finally, the superior Spirits dedicated to missions of love and devotion.

2. TRANSITORY WORLDS

With relation to the inhabited worlds existing in the Universe, The Spiritist teachings refer to a category known as transitory worlds:

These are worlds designated to accommodate errant Spirits², worlds which can serve as temporary habitations; a sort of temporary shelter in which they may rest for a time after a overly long period of wandering – a state which is always somewhat wearisome. These are intermediary stations between worlds, graduated according to the nature of the Spirits who can access them, and where they enjoy a state of greater or lesser well-being. (9)

The transitory worlds are not inhabited by corporeal beings; their surface is sterile. (10) However, even their sterility is not permanent. The planet Earth, which today is classified as being a world of expiation and trial, was at one time a transitory world, (10) and even, in the past, a primitive world. (7)

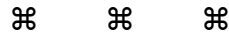
We conclude by saying that the transitory worlds may be planet, satellite, comet or asteroid, as long as the physical surface is sterile.

Nothing in Nature is useless; everything has an end, a destination. There is no vacuum; everything is inhabited, there is life everywhere. Thus, during the long succession of centuries that occurred before the appearance of man on Earth, during the extensive periods of transition that the geological layers indicate, and even prior to the formation of the first organic beings, in that unformed mass, in that barren chaos, where the elements found themselves in confusion, there was no absence of life. Beings devoid of human needs or physical sensations, found sanctuary there. It was the will of God, that the Earth, though not yet completed, could still be useful. Who would dare affirm that among the thousands of worlds that exist in the immensity of space, only one – indeed, one of the smallest, lost in the bosom of the infinite multitude of worlds – would enjoy the exclusive privilege of being populated? What then would be the function of the others? Would God have created them

² * Errant Spirits or Wandering Spirits: the ones that are waiting for a new incarnation; they are in the spiritual world between incarnations.

Mediumship Development Program

solely for our visual pleasure? This is an absurd assumption, incompatible with the wisdom resplendent in all of God's creation and unacceptable if we ponder the existence of all those that we cannot yet perceive. No one would dispute that there is something great and sublime in the idea of the existence of those worlds which, although not yet fit for material life, are nevertheless inhabited by living beings suited to such an environment – something in which perhaps may be found the solution for more than one problem. (10)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will:

- Explain, from the Spiritist perspective, Jesus' affirmation "In my Father's house there are many mansions"
- Define transitory worlds and their purpose

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MAKE PREPARATIONS

*"He will show you a large upper room,
all furnished. Make preparations there."*

Jesus (Luke, 22:12)

That furnished "upper room" to which Jesus referred is a perfect symbol of the internal lodging of the soul.

Viewing Nature, which offers such wonderful lessons in all areas of activity, we observe that men await each day always renewing the dispositions of the home. Here, we sweep the waste, there walls are ornamented. The furniture, usually the same ones, are put through a daily cleaning process.

The conscientious individual will recognize that the majority of his actions in the physical experience are involved in incessant preparation for the life that he will face beyond the death of the body.

If this occurs in the physical existence on Earth, what can we not say about the appropriate spiritual effort for the eternal path?

Without a doubt, numerous people will go through each day in an irrational manner, moving about mechanically. They arise from bed, feed the perishable body, are absorbed with trifles, then return to sleep again, each night.

The sincere apprentice does know that he has reached the symbolic "upper room" of his heart. Although he is not able to change his ideas daily, as occurs with the furniture in the residence, he gives them a new shine frequently, by improving the impulses, renovating conceptions, elevating wishes, and always improving the laudable qualities that he already possesses.

The individual that is simply a materialist awaits the future of a physical organic death; the spiritual individual awaits the Divine Master, in order to consolidate his personal redemption.

Do not abandon, therefore, the "upper room" of faith, and there in make preparations for constant ascension.

XAVIER, Francisco Cândido. Our Daily Bread – Item 144 - By the Spirit Emmanuel – Spiritist Alliance for Books

PROGRAM I

Unit Nº 1

1st Part: Fundamental Principles of Spiritism

Class 7: Christian Moral — The Moral-Intellect Evolution

Specific Objectives:

- To identify Christian moral and the moral-intellect evolution as basic principles of Spiritism
- To explain the ways in which humans progress

1. Christian Morals and the Moral-Intellectual Evolution

Man evolves gradually. Having been created in a state of simplicity and ignorance, that is to say, without knowledge, our destiny is continual progress until we reach a state of integral happiness. (1) the evolutionary march of the human being is developed from a primitive or natural state. The "natural state" is the infancy of the human race, and the starting point of its intellectual and moral development. (2)

Intellectual progress occurs when, through the use of free-will, the human being exercises his/her intelligence. Progress can be compared with the dawn. Even when it appears to be delayed, it will come. Ignorance, deluded by power and false cultural conditioning, has frequently arisen to create embarrassment, inhibiting the development of human beings and the general population (...) Inevitably progress arrives, altering the appearance and constitution of that which it finds, unfolding resources, fomenting beauty, tranquility, comfort, and happiness. (9)

Moral progress, based on the observance of the Law of God, gives to man the capacity to distinguish good from evil, which is facilitated by understanding and by living according to the moral teachings of the Christ. (3)

The Superior Spirits tell us that Christ initiated the purest, most sublime principles, the evangelical-Christian morals that will renew the world, transforming human beings into true brothers and sisters, germinating in every heart charity and love for one another, and establishing among humans a common solidarity; a morality that will transform the Earth, into a dwelling place of Spirits superior to the ones inhabiting it today. (6)

Moral progress alone can assure the happiness of human beings upon the Earth by reining in their lower passions. This progress alone can ensure that harmony, peace, and fraternity reign among them. (7)

2. The Progress of Humankind

As we know, human develops on his own, naturally. But all men do not progress at the same rate, nor in the same manner; thus the more advanced must assist the others, through social contact. (3)

In the course of this century, we have witnessed great advances in diverse fields of human knowledge, but moral progress lags very far behind the extraordinary intellectual progress that we have achieved. This is why, in our time, there prevails a science without

Mediumship Development Program

conscience, often utilizing its cultural acquisitions for destructive purposes. (8) This is due to the fact that moral progress does not always accompany intellectual progress. As a rule, nations, like individuals, acquire ever-greater scientific progress; and through the development of free-will, the individual experiences a growing sense of responsibility for ones thoughts, speech and actions. (4)

Meanwhile, we must consider that there are two great obstacles to the march of human evolution: pride and selfishness. In consulting the Spirits on this subject, Kardec received the following clarifications: At first glance, it would appear that intellectual progress multiplies the activities of those vices (pride and selfishness), increasing ambition and the lust for riches which, however, in their turn, stimulate man to investigate subjects that enlighten his mind. Thus it is that all things are linked together, in the moral realm as in the physical realm, and that even out of evil can come good. However, this state of things will only last for a time, and will change, as men become aware that, beyond the circle of terrestrial enjoyments, there is a happiness infinitely greater and infinitely more lasting. (5)

Analyzing the moral and intellectual conditions – that promote the progress of humanity – leads us to conclude that humanity advances through the development of intelligence, the moral sense, and the refinement of social conventions. (6)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will:

- Identify Christian morals and the moral-intellectual evolution as fundamental principles of Spiritism
- Explain how humans progress

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Mediumship Development Program

GIFTS

"Every good and perfect gift is from Above." – (James, 1:17.)

Life on Earth moves to new horizons when Mankind realizes that nothing good can be achieved without God's permission.

An ancient popular saying state:

Do your task and the Lord will help you. Recognizing the elevated meaning of this exhortation, we are compelled to recognize that, with the acquisition of professional titles, man is the "son" who for some years makes an effort, so that the Father may give him a "competence certificate", through the human teachers.

Just as happens to material achievements so are the edifications of the spirit.

Obviously, every good and perfect gift comes from God. However, in order to receive the benefit, it is necessary to "knock" on the door, so that it opens itself to us according to the evangelical advice.

Do you wish to have the gift of healing? Then begin by loving the sick ones and be interested in helping with their needs.

Do you want the gift of teaching? Then make yourself a friend to those who teach on behalf of the Lord, through their works and edifying words.

Do you expect the gift of virtuousness? Then discipline yourself.

Do you wish to speak wisely? Then learn to be silent at the right moment.

Do you aspire to reach the sacred circle of Christ? Then get close to Him, not only by elevated conversation, but also by attitudes of efforts, as if it were His own.

The good qualities are gifts that come from God. However, each one of us has our own door, which requires a different key.



XAVIER, Francisco Cândido. *Way, Truth and Life* - Item 52. By the Spirit Emmanuel. Translated by Publio Lentulus – Published by ISC.

Mediumship Development Program

PROGRAM I

Unit Nº 1

2nd Part: Practice

Content: Prayer

Specific Objectives:

- **To identify the importance of prayer, at the beginning and at the end of a spiritist meeting**
- **To practice the correct way to pray**

The aim of the practice of prayer is to lead the neophyte mediums to incorporate into their doctrinal formation the healthy habit of praying, not only during the spiritist meetings, but also during all the moments of their lives.

Thus, in order for the medium to learn how to pray, according to the spiritist guidelines, the practice may be thus lead:

1º) In the first lesson of this Unit explanations must be given regarding prayer and the correct way to pray. There is no need to go too deep into the subject, as there is a class especially dedicated to the study of prayer in Unit 2 (class 4).

2º) To clarify this, in every single meeting of this program, from the first class, the participants will have the opportunity to practice the correct manner to pray (See annex, additional material for the practice of the prayer).

3º) To pray or to ask one of the participants to pray out loud.

4º) To motivate the participation of all the integrants of the meeting, as much as possible, so that they may overcome their natural inhibitions, thus becoming accustomed to pray in public,

5º) To verify if the spoken prayer is in accordance with the spiritist precepts.

The importance and benefits of prayer

a) To give to the new developing medium the understanding of the importance of the prayer not only in the meetings of the Spiritist Center, but also at all the moments of his life.

b) To teach the individual the most effective manner to pray, according to the spiritist precepts.

c) To demonstrate how it is possible to harmonize the mind and the sentiments through prayer.

ANNEX

Program I — Unit Nº 1

2nd Part: Prayer

Material for group or individual studies

Material for group or individual studies

1. The importance and the action of prayer

Prayer helps mankind approach the Most High; it is what links Heaven and Earth. Do not forget! (1)

It is through prayer that Man obtains the assistance of the good Spirits who come running to sustain him in his good resolutions and inspire wholesome ideas. In this manner he acquires the moral strength necessary to be able to surmount all difficulties, and come back to the straight and narrow path should he at any time stray from it. By these means he can also turn away from himself all the evil which he attracts through his faults. (2)

The power of prayer lies in the thought and does not depend on words, the place or the moment in which it is proffered. Therefore it is possible to pray in all places, at any time, alone or with others. (3)

2. The importance and the need of prayer at the beginning and at the end of the spiritist meeting

Why do you not begin your meetings with a general invocation, a sort of appeal to the higher spheres that may dispose your minds to serious thought? Without seriousness of thought and purpose, only frivolous communications will be obtained. Good Spirits come only to those who attract them by their fervor and sincerity; a fact which is not yet sufficiently comprehend in your world. We see your labors with pleasure, and are ready to aid you, but on condition that you second our action by the action of your wills, and that you show yourselves equal to the mission you are called to fulfill. (4)

Communal prayer has a more powerful action when all who are praying join together in a heartfelt thought and envisage the same objective, since it is as if many beseeched together in one voice. But it will do no good for a large number of people to gather together for prayer if each one acts in isolation, on their own account. A hundred people can pray selfishly, whereas two or three joined by the same aspirations, praying like true brothers and sisters in Christ, will give more power to their prayer than would the hundred selfish persons. (7)

Be united; you will thus be too strong for evil spirits to prevail against you. (4)

3. The correct way to pray, according to Spiritism

The first duty of all human beings, the first act which should mark the return to activity each day, is prayer. Most people pray, but only a very few really know how to pray! (...) The prayers of a Christian, of a Spiritist, or of whatever cult, must be made as soon as the Spirit returns to the fleshly yoke; it should be raised up to the feet of the Divine Majesty with humility and profundity, in an impulse of gratitude for all the many benefits received till that day; for the night just past during which it was permitted, although without knowing, to get close to friends and guides so as to be able to absorb new strength and more perseverance through this contact. You should lift yourself up humbly to the feet of the Lord, so as to offer up your weaknesses, plead for help, indulgence and mercy. This prayer should be profound, because it is your soul that should raise itself up to the Creator, and in doing so, it should become transfigured, as was Jesus on the mount when He showed the radiant splendor of His hope and love. Your prayer should include a request for His blessings for all those things you really need. (...) Preferably ask for more precious items, such as patience, resignation and faith. (9)

The value of prayer comes from the thought to which it is united. So it is impossible to join any thought to something that is not understood, since what is not understood cannot touch the heart. For the great majority of human beings prayers that are said in an unknown language are nothing more than a conglomeration of words which say nothing to the Spirit. In order for prayer to touch one, it is necessary for each word to awaken an idea, and when the words are not comprehended they are unable to do this. It would be merely a simple formula, whose virtue depended on the greater or lesser number of times it was repeated. (8)

Do not prolong your prayers because it is not by the multiplicity of the words that you will be heard. (4)

You must not suppose that the pronouncing of certain words can suffice to keep off evil spirits (...) The efficacy of any prayer depends on the sincerity of the sentiment it expresses and the unanimity of those by whom it is offered. No one whose heart is not in his prayer could profit by it or make it profitable to others. (5)

When people gather for prayer, they must join in mentally in order to transform it into a single vibration of love. This is what the Spirit, Andre Luiz clarifies for us, in the following citation:

Ismalia, then, in a gesture of indescribable delicacy, started to pray, followed by all of us, in silence. It is important to point out that we followed her plea, phrase by phrase, following the recommendation of our mentor who had advised us to repeat each expression in our mind, in order to imprint the maximum rhythm and harmony to the verb, the sound and the idea, in one single vibration. (10)

In synthesis, Spiritism clarifies that, to pray correctly, prayer must be:

Mediumship Development Program

- a. humble, simple, sincere, objective, intelligible, coherent with the real individual necessities, and that it speaks to the heart;
- b. characterized by a plea, an act of praise or gratitude to the Celestial Father. Obs.: In the Lord's Prayer, taught by Jesus (Mathews, 6:9 - 13), we find the three above designated aspects: supplication, praise and gratitude;
- c. proffered at any time, without preconceived formulas, but that it can reveal spontaneity and the individual's true desire to join the Creator, Jesus, and the Good Spirits;
- d. identified as a vibration in unison, when pronounced in public or in a group.

NOTE: The doctrinal orientation contained here, can be displayed little by little, or entirely, in accordance with the group. It is important that the participants of the meeting have the chance to practice the prayer, as taught by Spiritism. To accomplish this goal, we suggest that the monitor searches for examples in the spiritist literature to provide more dynamism to the work.

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Mediumship Development Program

BUSINESS

“Why were you searching for me? He asked. Didn’t you know I had to be in my Father’s business?” – (Luke, 2:49.)

The man of the world is always concerned about his ephemeral interests.

Some of them spend an entire life occupied with the stock exchange and some engage themselves studying markets.

Internal and external business, are parts of the daily life of a country. In this respect, intelligence can make great achievements. However, despite of their respectable character, when genuine, they are precarious and transitory. The most powerful stock exchange will eventually endure crises. Moreover, world commerce is versatile and very often ungrateful.

Rare are those who dedicate themselves to their eternal interests. Frequently, they only wake from this forgetfulness when it is too late, when they are about to die.

However, Mankind should understand that the best business on Earth is one’s improvement, for such activity represents the interests of Divine Providence related to us.

God allows transactions on Earth, in order for us to learn about fraternity on the bases of exchange. He also permitted terrestrial business, so that He could teach us through them, of the most important one.

That is why the Master clearly tells us on Luke’s annotations: “Didn’t you know I had to be in my Father’s business?”



XAVIER, Francisco Cândido. Way, Truth and Life - Item 27. By the Spirit Emmanuel. Translated by Publio Lentulus – Published by ISC.

Mediumship Development Program

PROGRAM I

Unit Nº 1

3rd Part: Complementary Activity: Informative Summary

Specific Objectives:

- To prepare an informative summary of the selected spiritist book
- To present the summary

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

To Prepare the Informative Summary of:

- *The Spirits' Book*, by Allan Kardec.
 - ◇ *First Part: Causes. Questions 1 to 75.*
 - ◇ *Second Part: The Spirit World or World of Spirits Questions 76 to 613.*

A NECESSARY AWAKENING

Christ will shine on you."

Paul (Ephesians, 5:14)

A great number of newcomers or not to the Christian groups claim to have great difficulty in understanding and applying the teachings of Jesus. Some of them find obscurity in the texts, others persevere in the literary discussions. They become disturbed, they protest and reject the Divine bread for the human wrapping, which is required to preserve them on Earth.

Meanwhile, those friends do not perceive that this occurs because they remain dormant, victims of paralysis of their higher faculties.

In the majority of occasions, the Divine invitation slips by them through sanctifying suggestions; however, the distracted companions interpret them as sacred scenes, meriting praise, but very soon forgotten. The heart does not adhere remaining in a deafened sleep incapable of analyzing or understanding.

The individual needs to ask himself what he is doing, what he desires, what purpose he is seeking, and what he is aiming for. It is indispensable to self examine oneself, emerge from the animalism and stand up in order to master his own path.

Great masses, supposedly religious, are being conducted due to daily circumstances, as unconscious somnambulists. They talk about God, faith, and spirituality, as if they were breathing in a strange dark nightmarish atmosphere. Shaken up by the incessant currents of the river of life, they roll in the whirlwind of occurrences, blinded, sleepy, and half dead until they awaken and lift themselves up through their own effort, in order that Christ can enlighten them.



XAVIER, Francisco Cândido. Our Daily Bread – Item 68 - By the Spirit Emmanuel – Spiritist Alliance for Books

Mediumship Development Program

PROGRAM I

Unit Nº 1

4th Part: Spiritist Behavior

Specific Objectives:

- **To recognize the importance of the knowledge of the spiritist principles, the practice of prayer and the daily application of the Gospel for the formation of the medium.**

This class represents the completion of the first Unit of Study Program I of this Course. For this reason it should be introduced after the end of the theoretical studies, the exercises on prayer and the completion of the supplementary activities.

The completion of this Study Unit has as its purpose:

- to create a synthesis of the studied subjects, highlighting the basic points;
- to recognize the importance of the subjects that have been studied, the exercises on prayer and the daily practice of the Gospel for the formation of the medium.

Suggestions to the instructor for the application of the class spiritist behavior

- a) To initiate the lesson making a synthesis of the previously studied spiritist principles. To use audiovisuals resources in the preparation of a dynamic presentation.
- b) To ask the participants to read the texts of the annex and to follow the proposed exercises. The work can be accomplished individually or in a group.
- c) To correct the exercises, clarifying possible doubts or misunderstandings.

Mediumship Development Program

Program I — Unit Nº 1

4th Part: Spiritist Behavior

Material for group or individual studies

Guideline: *The Spiritist Principles, the practice of prayer and the daily practice of the Gospel in the formation of the medium.*

TEXT Nº 1

It has already been expressed that two wings are required to lead the human spirit to the presence of God.

One is called love, and the other Wisdom.

Through love, that is in essence service to our brothers and sisters, the human beings illuminate and transform themselves inside out, emitting, on behalf of others, the reflections of their own virtues; and, through wisdom, that starts in the acquisition of knowledge, they gather the influence of the forerunners of the progress, that in turn, expresses to them the reflections of their own greatness, impelling them toward the on High.

Through love, we value ourselves in life.

Through wisdom, we are valued by life.

From there results the imperative of their marching together, intelligence and goodness.

Goodness without knowledge is similar to the friendly well, in full shade, to satiate the thirst of the traveler without teaching him the way to go.

Intelligence without love can be compared to a valuable sign post that informs the pilgrim of the details of the route, but leaves them to succumb by the torment of their thirst.

We all have the need for knowledge and for love.

To study and to serve are inevitable routes in the work of evolvement.³

Exercise

1. Explain the meaning of the words love and wisdom, present in the text herein.
2. The mediumship practice can be considered a service to our fellow beings? Explain.

³ XAVIER, Francisco Cândido. Instrução. *Pensamento e Vida*. By the Spirit Emmanuel 7. ed. Rio de Janeiro: FEB, 1998, p. 23-24.

Mediumship Development Program

TEXT Nº 2

The mission of Spiritism is precisely this: to clarify, to illuminate the mind of humankind, so that they can disclose, with clarity, the way that will lead them to the achievement of the wonderful destination that is reserved to them. 4

The purpose of Spiritism is to awaken in the Humanity the forces of goodness; to complete the work of Jesus, regenerating the humankind; binding the visible world to the invisible one; and to prepare the Earth for the advent of the true age of fraternity. 5

It is therefore necessary to understand that the true spiritist, thus defined, is one who lives by the teachings of the Gospel, or who is making an effort to do so.

Exercise

Having as a basis the read text, the participants should mention three problems that might occur to spiritist mediums who do not study the Spiritist Doctrine, or struggle to overcome their moral imperfections.

⁴ VINÍCIUS, Pedro de Camargo. *O Mestre na Educação*. 5. ed. Rio de Janeiro: FEB, 1991. Cap. 17, p. 80.

⁵ VALENTE, Aurélio A. *Sessões Práticas e Doutrinárias do Espiritismo*. 6. ed. Rio de Janeiro: FEB, 1987. Cap. 4, p.68.

Mediumship Development Program

TEXT Nº 3

In the construction of domestic peace, in the accomplishment of generous ideals, in the unfolding of edifying services, it is necessary to provide resources to the general understanding, with a view toward cooperation, responsibility, and to the process of essential action. Without a doubt, prayer represents the indispensable renewal lever, to eliminate the obstacles of the hardened soil of incomprehension.

Prayer is the divine voice of the Spirit in the great silence.

It is not always characterized by verbal articulated sounds, but, invariably, it is a prodigious spiritual power in the communication of the emotions and thoughts, images and ideas, undoing hurdles, cleaning roads, remodeling conceptions and improving the mental picture in which we have been called upon to fulfill the tasks assigned to us by the Father.

Quite often, in the struggles of the sincere disciples of the Gospel, the majority of the followers do not understand their true purposes, their friends abandon them, their relatives yield to the shadows and ignorance; however, it is enough for them to take refuge in the sanctuary of their own life, emitting the beneficial energies of love and understanding, so that they can be moved, in the direction of on high, where they can rest among those who share their ideals.

Prayer, when engulfed by anguish and uneasiness cannot distance the disordered shouts of those who prefer the affliction and deliver themselves to the imprudence, but prayer shrouded in harmony and confidence is a force perpetuating direction to the compass of living faith. It rebuilds the landscape where we thrive and traces new routes toward the superior life.⁶

Exercise

Designate the benefits of prayer.

⁶ XAVIER, Francisco Cândido. *A Prece Recompõe. Vinha de Luz*. By the Spirit Emmanuel. 14. ed. Rio de Janeiro: FEB, 1996. Item 98, p. 209-210.

Mediumship Development Program

PROGRAM I

Unit Nº 2

1st Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

Class 1: Spirit, matter and fluids

Specific Objectives:

- To explain under the Spiritist view, Spirit, matter and fluids.
- To recognize the importance of this knowledge for the mediumistic practice

According to The Spirits' Book, there are two general elements in the Universe: Spirit, Matter and above all else, God, the Creator, Parent of all things. These three elements are the principle of all that exists -- the universal trinity. But to the material element must be added the universal fluid that plays the part of intermediary between spirit and matter, the nature of the latter being too gross for the spirit to be able to act directly upon it. (11)

1. SPIRIT

According to Spiritism, the Spirit is the intelligent principle of the Universe, and the intelligence is an essential attribute of the spirit. (9), (10)

Spirits are incorporeal beings formed of quintessential matter, but matter existing in a state which has no analogue within the circle of your comprehension, and so ethereal that it could not be perceived by your senses.(14)

In fact, Spirits represent the individualization of the intelligent principle, as well as the bodies represents the individualization of the material principle. The way and the time where this formation originated, however, are unknown, but the creation of the Spirits never ceases.(12), (13)

Many people believe that the Spirits are vague and indefinite beings. However, Spiritism explains that they are human beings that live in the spiritual plane, having as we have, a vehicle of manifestation, invisible and fluidic in its normal state, called the perispirit. (19) This vehicle serves as a mold for the elaboration of the physical body.

The existence of the Spirits has no ending, because from the moment in which we were created, we will live eternally. (15) Every Spirit has a defined form, with a specific coloration and brightness, according to its degree of evolvment. (16) Matter does not constitute an obstacle to the Spirit. They can pass through everything: air, water, earth, fire, etc. (17) Spirits are not in the same evolutive plane; they are of different degrees, according to the degree of purification to which they have attained. (18)

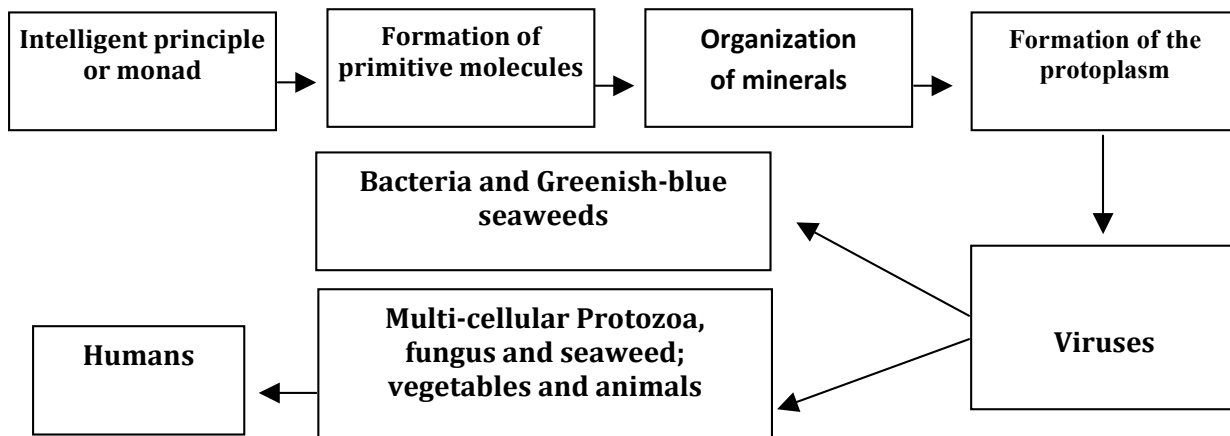
It is opportune to remember that the Spirit, before reaching the state of becoming a human being, with continuous thought, individuality endowed with reason, have transited in the kingdoms of nature where, under the form of spiritual principle (or monad), it developed its learning, slowly but necessary for the fulfillment of its destiny.

For many millions of years the spiritual principle transited in the kingdoms of nature before its transformation into spiritual individuality.

Mediumship Development Program

It is believed that the precursory molecules of life had appeared from the reaction between the diverse gases present in the primitive atmosphere, mainly the methane (CH₄), ammonia (NH₃), hydrogen (H₂) and vapor of water. By being relatively big and complex, the molecules formed in these reactions were taken by rains to the reservoirs of salty lukewarm water. In these localities, the precursor molecules of life contributed in the formation of molecular accumulations, microscopic and steady, capable of self-duplication. From this mineral life is organized under the impulse of the spiritual principle, determining the future traces of an organic life, because in the crystals, the molecules are displayed in a geometric ordinance that indicate the first vestiges of reproduction, necessary for the formation of cellular microorganisms, of vegetables and of animals.

The reactions that occurred due to the intelligent principle in the primitive molecules had resulted in the formation of the protoplasm, which is an essential structure to the manifestation of vitality in the living beings. (20) The protoplasm constituted basically of proteins, of a jelly nature, favors the appearance of viruses, which are considered to be the primary field of the existence. (23) The viruses, formed of a protein layer and an elementary genetic code, supply the bases for the organization of other unicellular microorganisms. Then, the bacteria and the greenish-blue seaweed appear, considered the first microorganisms, formed of primitive cells (prokaryotes), that in a next evolutive step, propitiate the conditions for the appearance of beings possessing a more evolved cellular organization (beings eukaryotes), unicellular and multi-cellular, such as the microorganisms protozoa and fungus, the multi-cellular seaweed, the vegetables, the animals, also the human beings, in accordance with the chart below.



Upon analyzing a retrospective of humankind's evolution, we can identify the evolutive acquisitions that indicate the passage of the intelligent principle in the various kingdoms of nature. In order to better understand the subject, let us refer to the chart below:

Mediumship Development Program

Chart 1: The Process of Humanization

Action of the Intelligent Principle	Resultant Evolutive Acquisition	Approximate Period
Reaction between the diverse gases of the primitive atmosphere	Formation of minerals, crystals and rocks, resultant of the chemical attraction, base for the formation of the organic substance and the principle of reproduction	3,9 billions of years
Organization of molecular complexes in salty and lukewarm waters necessary to the formation of the protoplasm	Action in the precursory molecules of life (methane, ammonia, hydrogen and water vapor), inaugurating the principles of chemical variety and the future differentiation of the beings of nature	3,5 billions of years
Stability and capacity of auto-duplication of the molecular complexes, due to the organization of the protoplasm	Appearance of the viruses, marking the birth of the first being with vitality capable of replication	3,0 billions of years
Significant modifications in the protoplasm through the formation of primitive cells containing specialized proteins (enzymes), capable of carrying out specific functions	Appearance of bacteria and the green-bluish seaweed (cellular prokaryotes beings), marking the formation of the first living cellular being and the beginning of elementary functions of digestion, reproduction, breathe, excretion and mobility. The beginning of meaning of life and death	2,5 billions of years
Evolution of the prokaryote cell to eukaryote cell, containing an organized nucleus and structures (organelles) specialized in the cytoplasm (primordial of the organs and systems)	Appearance of the eukaryote beings, marking the development of complex functions, that will be carried out by specific organs in the more evolved beings; delineation of the first morphologies, found in the plants and in the animals	2,0 billions of years for first eukaryote cells and 1,0 billions of years for the first animals
Significant differentiation of animals and plants, and formation of kingdoms, classes, families and species, due to ancestral similarity	Appearance of diverse groups of vertebrate animals, inside and outside of the water, and plants. Birth of the reptiles, insects and birds. The functions of nutrition, breath, sanguineous and lymphatic circulation, reproduction, excretion, glandular secretion (hormones) and neural stimulation (nervous system) start to be executed by specific organs. The constitution of the human blood results from the substitution of a copper molecule - existing in the circulatory system of the insects - for one of iron, and of the association of this molecule to a protein (globina). The thought of the animals, even those of mammals is discontinuous	From 600 to 65 millions of years: The primates appear at the end of this period
Development of neurological and endocrinal functions, each time more complex in humanized beings (hominídeos)	Appearance of the initial bands of reason, due to the continuous manifestation of the thought and due to the rational capacity to know how to choose (free-will); instinct is expressive in this phase due to the ancestral automatisms, directed for the preservation of the species. The memory is set in motion to favor the reasoning and the learning process. Expressive development of emotions and feelings, with primitive perceptions of God, of oneself (the self), and of the other (the individual different from the self). Straightening of the vertebral column, increase of the cerebral circumvolutions and acquisition of special functions in level of the cortex of the brain. The human evolution occurs, in a systematic way, in the physical and spiritual planes, marking the existing evolutive distances between the more evolved primates and the human beings.	First ancestral of human beings (Australopithecus): 3,800 thousands of years <i>Homo habilis</i> : 1.800 thousands of years <i>Homo erectus</i> : 1500 thousands of years <i>Homo sapiens</i> (man of Neanderthal and Cro-Magnon): 200 million years <i>Homo sapiens</i> , sapiens of the present time

Mediumship Development Program

Chart 2: Human Evolution

GOD	<ul style="list-style-type: none">◇ Supreme Creator, provides life◇ Sowing of the principle of life in our planet, by the Superior Spirits
SEEDS OF LIFE	<ul style="list-style-type: none">◇ Macromolecular aggregations, precursor of the protoplasm
INORGANIC MATTER (MOLECULAR COMPLEXES)	<ul style="list-style-type: none">◇ Formation of proteins, base of the cellular organization◇ First being with vitality
PROTOPLASM	<ul style="list-style-type: none">◇ First beings formed of primitive cells (prokaryotes) — asexual reproduction
APPEARANCE OF VIRUS	<ul style="list-style-type: none">◇ First living beings formed of more evolved cells (eukaryote) — beginning of the sexual reproduction, complex cellular functions and elaboration of the future corporal morphologies
BACTERIAS AND GREEN-BLUISE SEAWEEDS	<ul style="list-style-type: none">◇ Acquisition of superior functions, carried out by specific organs: nutrition, breath, excretion, reproduction, circulatory system, glandular secretion (hormones), neurological stimulus (nervous system). Appearance of the blood
PROTOZOARIOS, FUNGUS, SEAWEED MULTI-CELLULARS	<ul style="list-style-type: none">◇ Discontinuous thought, sharp instinct, development of emotions
APPEARANCE OF PLANTS, AQUATIC AND TERRESTRIAL ANIMALS	<ul style="list-style-type: none">◇ Initial bands of reason, for the manifestation of the continuous thought; capacity to choose (free-will), to memorize, to learn, to feel (emotions and feelings) and to perceive (God, oneself and the other)

2. MATTER

In order for the Spirit to act, it needs the matter, even if it is in the form of energy. Matter is the tie that holds the Spirit; Matter is the element which enchains spirit, the instrument which serves it, and upon which, at the same time, it exerts its action." From this point of view it may be said that matter is the agent, the intermediary, through which, and upon which, the spirit acts. (8)

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

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

Even in the physical world, what dissimilarity at the point of view of solidity, of compressibility, of weight and multiple properties of bodies, between atmospheric gas and a thread of gold, between the aqueous molecules in the clouds, and those of the mineral which forms the bony framework of the globe! What diversity between the chemical tissue of the varied plants which decorate the vegetable kingdom, and that of the no less numerous representatives of animal life upon Earth!

However, we can state as an absolute and fundamental truth, that all substances known and unknown, however dissimilar as they may appear, either in view of their constitution or in regard to their reciprocal action, are only different forms through which matter presents itself, only varieties into which it is transformed under the direction of the innumerable forces which govern it. (1)

The Spiritist Doctrine explains to us that all creation has its origin in the cosmic fluid, that we can understand as being the divine plasma, product of the Creator or nervous force of the Almighty (21) From the modifications occurred in the universal cosmic fluid, bodies, substances and others existent matters appear. They have as origin a primitive matter, also known as ether, or cosmic matter, or primitive cosmic matter. (2), (3)

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

These Glorious Intelligences utilize the divine plasma converting it into cosmic habitations, of multiple expressions, radiating or obscure, gasified or solid, obeying the predetermined laws, as dwellings that last through the millenniums but that wind up being consumed and then transformed, because the Created Spirit can form or co-create, but only God is the Creator of All the Eternity. (21)

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

Humanity. In addition, within the same basis, they also shape the shadowy places, due to the infernal purgation, generated by the unbalanced or criminal minds in the inferior and abysmal circles, and that represent agglutination of brief duration, in the microcosm in which they live, under the same principle of mental command that the Higher Intelligences shape the macrocosmic constructions, that defy the passage of the millenniums. (22)

2. FLUID

There is an ethereal fluid that pervades space and penetrates bodies. This fluid is ether, or primitive cosmic matter, generatrix of the world and beings. There are inherent forces in ether that preside at the metamorphoses of matter — the necessary and immutable laws which rule the world. These multiple forces, indefinitely varied according to the combinations of matter, localized according to masses or bulk, diversified in their modes of action according to circumstances and places, are known upon Earth under the names of weight, cohesion, affinity, attraction, magnetism, and active electricity. (3) As a result, these forces produce vibratory and waving movements called energy, that are expressed under radiating, luminous, calorific, sonorous or electromagnetic form.

Now, just as there is but one simple primitive substance generatrix of all bodies, but diversified in its combinations, even as all forces depend upon a universal law diversified in its effects, and which in the eternal decrees has been everywhere imposed upon creation in order to constitute harmony and permanent stability. (4)

Although, from another point of view, this fluid may be classed as forming part of the material element, it is, nevertheless, distinguished from that element by certain special properties of its own. If it could be classed simply and absolutely as matter, there would be no reason why spirit also should not be classed as matter. It is intermediary between spirit and matter. It is fluid, just as matter is matter, and is susceptible of being made, through its innumerable combinations with matter, under the directing action of spirit, to produce the infinite variety of things (...) (11)

So far as the elementary universal principle is concerned, it offers two distinct states:

- a) that of etherealization, or imponderability, (that cannot be weighed) that one can consider as the primitive and normal state; (6)
- b) that of materialization, or ponderability, (that has weight) which is in some sort only consecutive. The intermediary point is that of the transformation of the fluid into tangible matter; but there is still no sudden transition, for one can consider our imponderable fluids as a boundary between the two states. (6)

Each one of these two states gives place necessarily to special phenomena. To the second (fluids of ponderability) belong those of the visible world (physical), and to the first those of the invisible one (spiritual). Those called material phenomena are, properly speaking, in the domain of science. The solution of the others, designated spiritual or psychical phenomena, because they are allied more especially to the existence of spirits, is among the prerogatives of Spiritism. But, as spiritual and material life are in incessant contact, the phenomena of these two orders are presented often simultaneously. The individual, in a state of incarnation, can have only the perception of the physical

Mediumship Development Program

phenomena, which are connected with the material life. Those, which belong to the exclusive domain of spiritual life, escape the eye of the material senses, and can be perceived only in the spiritual state. (6)

Finally, it is noteworthy to mention that *in an etherealized state (imponderability) the cosmic fluid is not uniform. Without ceasing to be ethereal, it is* submitted to modifications as varied in their kind and more numerous than in a state of tangible matter. These modifications constitute distinct fluids, which, although proceeding from the same principle, are endowed with special properties, and give rise to particular phenomena of the invisible world. (7)

All being relative, these fluids have for the spirits, who are themselves fluidic, an appearance as material as that of the objects for the incarnates, and are for them that which the substances of the terrestrial world are for us. They elaborate and combine them, in order to produce determined effects, as the individuals do with their materials, yet by different processes. (7)

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



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to explain spirit, matter and fluids, besides being capable of relating these theories with the mediumistic practice.

Mediumship Development Program

GLOSSARY:

Seaweed	Primitive chlorophyll cellular beings - containing mainly aquatic organisms (prokaryotes and eukaryotes).
Bacteria	Microscopic organisms (microorganisms), that fall into a category of life called the Prokaryotes. They are related to the states of illnesses and health of the human beings, as well as to the food production (ecosystem- as an anti-polluted agent).
Globulins	Any member of a class of proteins, most of which are insoluble in water but soluble in saline solutions (euglobulins). They possess substances albuminoids that may have a protective action (immune) in the organism. The antibodies are immunoglobulins
Molecules	In science, a molecule is the smallest particle of a pure chemical substance that still retains its chemical composition and properties. A molecule consists of multiple atoms joined by shared pairs of electrons in a covalent bond. The use of the word molecule is usually confined to chemical compounds, of multiple atoms.
Monad	The monad, or the spiritual principle, from which the Spirit is derived.
Primates	The most highly developed order of mammals, including man, the apes, lemurs, and monkeys.
Proteins	Any of a large group of nitrogenous organic compounds that are essential constituents of living cells; consist of polymers of amino acids; essential in the diet of animals for growth and for repair of tissues; can be obtained from meat and eggs and milk and legumes; "a diet high in protein." Complex molecules made by genes that give structure to our organs, bones and muscles. Often called the building blocks of tissues.
Protoplasm or bioplasm	The complex, semi fluid, translucent substance that constitutes the living matter of plant and animal cells and manifests the essential life functions of a cell. Composed of proteins, fats, and other molecules suspended in water, it includes the nucleus and cytoplasm (Protoplasm, from the greek <i>protos</i> = first, <i>plasma</i> = formation).
Asexual Reproduction	It is a biological process by which an organism creates a genetically similar copy of itself without the combination of genetic material with another individual. These organisms do not have different sexes, and they are capable of "splitting" themselves into two or more parts and re-grow their body

Mediumship Development Program

Sexual

Reproduction

parts. The mono-cellular organisms have asexual reproduction such as the bacteria.

It is a biological process by which organisms create descendants through the combination of genetic material. These organisms have two different adult sexes, male and female. In the human species, the spermatozoid is the masculine cell and the egg is the feminine gamete.

Virus

Any of numerous submicroscopic complex organic objects which have genetic material and may be considered as living organisms but have no proper cell membrane, and thus cannot by themselves perform metabolic processes, requiring entry into a host cell in order to multiply. The simplest viruses have no lipid envelope and may be considered as complex aggregates of molecules, sometimes only a nucleic acid (DNA or RNA) and a coat protein. They are the causative agent of a disease, The manifestations of disease caused by multiplication of viruses in cells may be due to destruction of the cells caused by subversion of the cellular metabolic processes by the virus, or by synthesis of a virus-specific toxin. Viruses may infect animals, plants, or microorganisms and human beings

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PROGRAM I

Unit Nº 2

1st Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

Class 2: Perispirit and Vital Principle

Specific Objectives:

- To describe the main characteristics, properties and functions of the perispirit.
- To explain the importance of the perispirit in the mediumistic communications.

The study of the perispirit represents one of the most important subjects in the understanding of the mediumistic phenomena. The study of the following items aims toward a better understanding of certain characteristics and properties of this linking element between the Spirit and the physical body.

1. GENERAL CHARACTERISTICS OF THE PERISPIRIT

- **The perispirit and the physical body originate from the universal cosmic fluid**

The perispirit, or fluidic body of the spirits (incarnate or disincarnate), is one of the most important products of the cosmic fluid: it is a condensation of this fluid around a focus of intelligence or soul. (...) the fleshly body has also its origin in this same fluid transformed and condensed into tangible matter. (7)

In the perispirit the molecular transformation operates differently, for the fluid preserves its imponderability and its ethereal qualities. The perispiritual and carnal body have, then, their source in the same primitive element; both are of matter, although under two different states of it. (7)

- **The perispirit is the physical envelope of the Spirit, but of a semi material nature.**

The Spirit, due to its spiritual essence is an unlimited abstract being, which can have no direct action upon matter. An intermediary is necessary to it. This intermediary is the fluidic envelope, which makes in some sort an integral part of the Spirit, a semi-material envelope, connecting matter with spirit by its ethereal nature. Like all matter, it is drawn from the universal cosmic fluid, which is submitted by this circumstance to a special modification. This envelope, designated perispirit, from an abstract being, makes of the spirit a concrete, defined being, seized by thought. It renders it apt to act over tangible matter (5)

- **The way that the perispirit is linked to the physical body of the incarnate**

When the spirit must incarnate in a human body in process of formation, a fluidic connection, which is none other than an expansion of the perispirit, attaches it to the germ toward which it finds itself attracted by an irresistible force from the moment of conception. By measure, as the germ unfolds, the connection shortens. Under the influence

Mediumship Development Program

of the vital material principle of the germ, the perispirit, which possesses certain properties of matter, is united molecule by molecule with the forming body; whence one can say that the Spirit, through the perispirit, takes root in the germ, like a plant in the Earth. When the germ is entirely developed, the union is complete, and then it is born into outward life. (6)

In the process of reincarnation, it is opportune to remember that the uterus represents a psychic vase of elevated magnetic power or a living mold destined to the making of the forms, under the creative blow of the Divine Goodness that always offers us the resources for the development of Wisdom and Love. This vase attracts the soul in need of reincarnation and which possesses affinity with it, reproducing its dense body, in time and space, similar to the soil that swallows the seed to donate to it a new germination, consonant to its own characteristics. (19)

- **The manner in which the detachment of the perispirit occurs, in the process of death**

At the moment of death the perispirit detaches more or less slowly from the body. (11)

By contrary effect this union of the perispirit and flesh, which was accomplished under the influence of the vital principle of the germ, when the principle ceases to act in consequence of the decay of the body (...) then the perispirit detaches itself molecule by molecule, as it was united, and the Spirit is rendered free. It is then not the departure of the Spirit, which causes the death of the body, but the death of the body that causes the departure of the Spirit. (6)

- **Constitutive elements of the perispirit**

(...) Spirits draw their perispirit from the place where they find themselves; that is to say, that this envelope is formed from the ambient fluids. The result is, that the constitutive elements of the perispirit must vary according to worlds. (8)

There are some Spirits that in spite of their fluidic envelope, ethereal and imponderable as regards tangible matter, this one is still too heavy, if one can express it thus, in relation to the spiritual world to allow them to leave their place. It is necessary to include in this category those whose perispirit is gross enough to be confounded with their carnal body, which for this reason they believe is still alive. These spirits (and their number is great) remain on the surface of the Earth like the incarnated ones, believing themselves always to be attending to their occupations. Others, a little more dematerialized, are not sufficiently so to elevate themselves above the terrestrial regions. (9)

Superior spirits, on the contrary, can enter into inferior worlds, and even incarnate themselves there. They draw, from the constitutive elements of the world they enter, the materials for the fluidic and carnal envelopes appropriate to the midst where they find themselves. They, like the great lord who temporarily leaves his gilded garments to assume the peasant's garb, without being other than the titled character he is on account of the change, will not change thereby their high estate. (9)

Thus, the Spirit removes from the planet where it lives, whether incarnate or disincarnate, the necessary elements to organize its perispirit. (14)

Mediumship Development Program

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

This capital fact results from it: that the inmost constitution of the perispirit is not identical with all incarnated or disincarnate spirits that populate the Earth or surrounding space. (10)

- **Relation of perispirit with the elements of Nature**

The perispirit is the link that unites the spirit with the material body. It participates at once in the nature of electricity of the magnetic fluid, and of inert matter. It may be said to be the quintessence of matter; it is the principle of organic life, but it is not that of intellectual life, the principle of which is in the spirit. It is also the agent of all the sensations of the outer life. Those sensations are localized in the earthly body by the organs that serve as their channels. When the body is destroyed, those sensations become general. (11)

During life, the body receives external impressions and transmits them to the spirit through the intermediary of the perispirit, which constitutes, probably, what is called the nervous fluid. The body, when dead, no longer feels anything, because there is in it no longer either spirit or perispirit. The perispirit, when disengaged from the body, still experiences sensation; but as sensation no longer reaches it through a limited channel, its sensation is general. (12)

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

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

- **Perispirit and the moral evolvement of the Spirit**

The nature of the fluidic envelope is always in accord with the degree of moral advancement of the spirit. Inferior spirits cannot change their inclination, and consequently cannot by desire transport themselves from one world to another. (9)

Spirits draw their perispirit from the place where they find themselves. The result is, that the constitutive elements of the perispirit must vary according to worlds. Jupiter, being a very advanced world, in comparison to the Earth, where corporeal life has not the materiality of ours, its perispiritual envelope must be of a nature infinitely more ethereal than upon our Earth. Now, although we would not be able to exist in that world in our carnal bodies, our spirits would not be able to penetrate there with their terrestrial perispirit. In quitting the Earth the spirit leaves there its fluidic envelope, and is supplied with another appropriate to the world where he must go. (8)

It also becomes evident that the perispiritual envelope of the same spirit is modified with the moral progress of the latter at each incarnation, although incarnating itself in the same surroundings (...). (10)

- **Perispirit and Vital Fluid**

There is in organic matter a special indiscernible principle, which has never yet been defined: it is the vital principle. (1)

Mediumship Development Program

Is the vital principle something distinct, having a separate existence before it enters the systematic unity of the generative element? Or is it only a particular state, one of the modifications of the universal cosmic fluid, which has become the principle of life, as light, fire, heat, and electricity? (2)

The activity of the vital principle is sustained during life by the action of the organs, as is heat by the rotary movement of a wheel. As this action ceases with death, the vital principle is extinguished, as heat is when the wheel ceases to turn. But the effect produced upon the molecular state of the body by the vital principle lives after its extinction, just as the carbonization of wood continues after the extinction of heat. (3)

We have taken as an illustration heat generated by the movement of a wheel, because it is a common effect known to all and easier to comprehend; but it had been more exact to say, that in the combination of elements needed to form organic bodies, they are developed by electricity. Organic bodies are therefore veritable electric batteries that operate to the extent that the elements composing them are in a condition to generate electricity, which is life. When these conditions are arrested, death ensues. The vital principle can be none other than a particular kind of electricity designated under the name of animal electricity, evolved during life by the action of the organs, of which the production is arrested by death owing to the cessation of this action. (4)

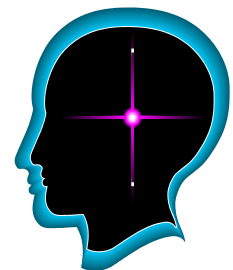
In the spiritual plane, the disincarnate individual will deal more directly with a living fluid [vital] and multiform, scorching and undetainable that sprung from its own soul. For this reason we can, up to a certain point, define it as a by-product of the cosmic fluid, which is absorbed by the human mind, in a vitalist process similar to breathe, through which, the individual assimilates the emanated force of the Creator, scattered throughout the entire Cosmo, manipulating it, under its own responsibility, to influence in the Creation, starting from itself. (20)

This fluid is its own continuous thought, generating potential energy that it had not dreamed of. (16)

2. PROPERTIES AND FUNCTIONS OF THE PERISPIRIT

The main properties of the perispirit can be thus summarized:

- *Plasticity* — refers to the morphologic alterations that occur due to the continuous mental commands of the Spirit. As a result of this property, the perispirit is capable of expanding and exteriorizing in the out-of-body phenomena and in its fluidic donations.
- *Density* — it is the property that deals with the measure of weight (ponderability) and luminosity (mental vibratory frequency); both are related to the evolution of the Spirit.
- *Penetrability* — is the ability to cross through physical barriers, if the required mental conditions exist.
- *Visibility* — the perispirit is normally invisible to the incarnate Spirits; the less evolved disincarnate can only perceive the perispirit of similar and those of Spirits more inferior than they are. The visibility is, a natural occurrence in the Superior Spirits.



Mediumship Development Program

- *Sensitivity* — is the property of perceiving sensations, feelings and emotions. These perceptions are not caught by means of specific organs, but by the entire perispiritual body.
- *Bicorporeity or out-of-body experience* — represents the property of the Spirit whereby it becomes two, that is to say, the physical body is sighted in one place (generally sleeping in a bed) and the perispirit is seen at another place.
- *Unicity* — means to say that each person has in its own perispirit the sum total of its evolvment. Therefore, there are not two equal perispirit.
- *Changeability* — it is the property that allows changes in the perispirit as a result of the evolutive process. The changeability occurs in that it is related to the substance, the form and the perispiritual structure.

The functions of the perispirit can be summarized in four: instrumental, individualized, organizer and sustaining.

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

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

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

3. PERISPIRIT AND THE MEDIUMISTIC COMMUNICATIONS

The perispirit is not found enclosed within the limits of the physical body, as it would be in a box. Due to its fluidic nature, it is expandable, radiates outward, and forms around the body a sort of atmosphere allowing thought and will power to more or less expand. From there evolves the facility in people who are able, without necessarily having physical contact with others, to contact them through their perispirit and exchange expressions with them and sometimes thoughts, through means of intuition. (15)

In a similar way, the Spirits communicates with the incarnates through mediumship. The medium and the communicant Spirit communicate with one another, through their respective perispirit and exchange impressions and feelings.

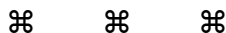
The perispirit also plays an important role in the vaporous or tangible apparitions. (12)

During the ordinary mediumistic communications, the suffering or needed Spirit can be of a moral and intellectual degree inferior to the one of the medium that is transmitting the message. In this case, it is established between the medium and the

Mediumship Development Program

communicant Spirit a fluidic link in which the medium, similar to a nurse, allows the Spirit to portray and transmit to the ones present, its pains, feelings, difficulties, and its degree of moral-intellectual understanding. This link between the Spirit and the medium, and the consequent manifestation of its state - via perispirit - is only possible with the consent of the medium, that attend the request (conscientiously or not) of the communicant Spirit.

Obs.: We will study, in the Module N^o 3, the role of the perispirit in the diverse mediumistic manifestations.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants should be able to relate the main characteristics, properties and functions of the perispirit. with the mediumistic phenomena.

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Mediumship Development Program

PROGRAM I

Unit Nº 2

1st Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

Class 3: The Spiritist Fluid-therapy: Passes

Specific Objectives:

- To define the spiritist pass.
- To clarify the mechanisms, types and effects of the pass.
- To explain the utilization of passes in the mediumistic meetings.

The universal fluid is, as has been seen, the primitive element of the carnal body and of the perispirit, which are only transformation of it. By the sameness of its nature this fluid can furnish to the body the principal reparative. Being condensed in the perispirit, the propelling power is the spirit, incarnated or disincarnated, which infiltrates into a deteriorated body a part of the substance of its fluid-envelope. (1)

These explanations from Kardec are necessary so that we better understand what the pass is, what its mechanism is, the correct way to apply it and the benefits that can be achieved through it.

1ST CONCEPT OF SPIRITIST PASSES

- It is a controlled emanation of the mental force that, under the lever of the will and the action of prayer, attracts the Divine Forces in our benefit. (20)
- (...) it is the action or effort to transmit, to another individual, magnetic energy, from each of us or from a Spirit, in order to assist their physical and/or mental deficiency, that is a result of the lack of this energy. (7)
- Passes are always, according to the spiritist vision, a fluidic-magnetic procedure, that have as its main objective to assist in the restoration of the patient's organic balance. (13)
- In the same manner that a blood transfusion represents a renewal of the physical forces, the pass is a transfusion of psychic energies (...) it is the transmission of a psychic and/or spiritual force, not requiring any physical contact in its application. (6)

2ND MECHANISMS OF PASSES

The mechanism of the pass is based on the transmission of vital fluid:

- *The vital fluid may be transmitted by one individual to another individual. An organization in which it exists more abundantly may impart it to another in which it is deficient; and may thus, in certain cases, rekindle the vital flame when on the point of being extinguished. (4)*
- *The energy transmitted via passes acts upon the perispirit of the patient and from this to the physical body. The perispirit receives the energy through determined points that Andre Luiz classifies as Centers of Force and, certain spiritualist schools refer to as chakras. (8)*

Mediumship Development Program

- *Our perispirit possesses seven main centers of force or chakras, that congregate in the ramifications of the plexus and that, vibrating in attunement with one another, under the influx of the directive power of the mind, establishes a vehicle of electric cells for our use, that we can define as, being an electromagnetic field, in which the thought vibrates in a closed circuit. (19)*

The vital centers are also located in the etheric double. The etheric double is a fluidic body that presents itself as an energetic duplicate of the individual, interpenetrating its physical body, at the same time that it seems to emerge from it. The etheric double continuously emits an energetic emanation that presents itself in the form of rays that emanate from its entire surface. (10)

The main centers of force are: crown, brow, laryngeal, cardiac, spleen, gastric and root, in accordance to their localization, next to the organs of the physical body. (9)

It is well-known the capital role played by the will in all the phenomena of magnetism (...). The will is an essential attribute of the Spirit, that is to say, of the thinking being. With the aid of this lever, it acts upon the elementary matter, and due to a consecutive action, it reacts on its composites, whose inner properties thus become transformed. (5) It is through this means that the water is magnetized. It is also through this means that the well-known physical cures occur among the spiritists.

(...) The stronger the will and the more positive our confidence is, the more efficient will be the effect of the magnetization. Likewise, we thus affirm, that the more we elevate ourselves spiritually, the greater will be our power of irradiation. (14)

The perispirit of the patient receives fluids from the pass-giver or healer, which will then be transferred to the physical body, considering that the transfusion of fluids occurs from perispirit to perispirit.

The magnetic energies that are continuously released from us form an atmosphere around our body. If it is stimulated by our will, it will not act significantly on the individuals that surround us. However, if our will stimulates and directs it, it will move with all the power that we may give to it. (15)

Another important factor about passes, besides the will, is the action of the prayer. Prayer will attract the assistance of the good Spirits, propitiating an uplifting harmonious atmosphere, favorable for the cure. Prayer is a positive resource at everyone's reach, specially the pass-giver. And once it is properly executed, works as a true shower of "fluidic cleanses." (11)

Prayer plays yet another pivotal role, that of cleansing the spiritual environment, where the one who is praying finds himself. At the moment when the pass-givers start to receive energies of a superior quality, and they also start to repel the inferior energies present in the ambiance. (12)

3RD TYPES OF PASSES OR MAGNETIC ACTION

Magnetic action can be produced in many ways:

1. *By the fluid of the magnetizer himself; properly speaking, magnetism, or human magnetism, the action of which is subordinate to the power, and above all to the quality of the fluid.*

Mediumship Development Program

2. *By the fluid from the spirit acting directly and without intermediation upon an incarnate being, either to cure or to calm the suffering, to provoke spontaneous somnambulistic sleep, or to exercise over the individual any moral or physical influence. That is spiritual magnetism, of which the quality is determined by the quality of the spirit.*⁷
3. *By the fluid which the spirits shed upon the magnetizer, to which the latter serves as a conductor. This is mixed magnetism, semi-spiritual, or human-spiritual. The spiritual fluid, combined with the physical, gives to the latter the qualities that are wanting to it. The meeting of spirits for a like circumstance is sometimes spontaneous, but more often it is brought about by the call of the magnetizer. (3)*

4TH THE EFFECTS OF THE PASS

Not everyone is receptive to the magnetic action, and even among those who are we can notice greater or minor receptiveness on their part. This is the result of several conditions, some related to the magnetizer and others to the person who is receiving the magnetism. It can also be a result of occasional circumstances of diverse factors.

Usually, magnetism does not exert any action on the individuals who enjoy perfect health. (16)

The negative factors that intervene in the effects of the passes can be thereby summarized: impediments related to trials (the particular individual has to undergo the trials); physical conditions of the pass-giver (elderly, use of certain medicines, illnesses in general, vices etc); lack of cooperation on the part of the patient (lack of faith or a rejection toward the fluidic action.)

The great effect or benefit of the pass is, of course, the cure, physical or psychic.

The cure is performed by the substitution of an unhealthy molecule for a healthy one. The curative power will then be drawn from the purity of the inoculated substance. It depends also upon the energy of the will, which provokes a more abundant fluidic-emission, and gives to the fluid a greater force of penetration. (...). The fluids that emanate from an impure source are like defective medical substances. (2)

The people that are sick in body and soul - imprisoned by spiritual attachments (obsession) or spiritual influences – should take advantage of the resource of the pass for their illnesses.

5TH—PASSES UTILIZED DURING THE MEDIUMSHIP MEETINGS

Passes are usually employed during the mediumship meetings. It is a form of donation of healthy energy to the communicating suffering Spirit, thereby assisting in its recovery or for restoration of the balance of its mental and emotional state. It also has the power of assisting the medium during the mediumistic communication, to dissipate the deleterious fluids in order to avoid their negatively affecting the somatic balance of the medium. Evidently, this is not an obligatory procedure, since the mediums harmonized by the superior spiritual plane will find the required resources in order of to avoid their being influenced by the actions, emotions or feelings of the suffering spirit, who utilizes their psychic faculties to communicate.

⁷ Examples: “*Revue Spirite*,” Feb., 1863, p. 64; April, 1865, p. 133; Sept., 1865, p. 264.

Mediumship Development Program

Passes are essential in the therapeutic task of disobsession. (17)

Jesus imposed His hands over the patients and the suffering people, and also over the ones who were obsessed (by spiritual attachment), curing them of their illnesses. The apostles also adopted the same practice. (17) During the mediumship meetings, the application of passes should be regularly exercised, because the task of disobsession requires energies from all of those present in the room. Therefore, the spiritual instructors are ready to reconstitute the forces expended during the meeting, utilizing the magnetic resources present in the room. We should refrain from any unnecessary noises, in order not to interfere with the peace and the respect in the ambience. (18) The pass-givers, however, will apply the pass, whenever required, following the directions of the director of the meeting.



NOTES TO THE INSTRUCTOR

At the conclusion of the study, the participants will be able to:

- Define the spiritist passes.
- Clarify the mechanisms, benefits, types and indications of the pass.
- Explain when, how and why passes are utilized in the mediumistic meetings.

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PROGRAM I

Unit Nº 2

1st Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

Class 4: Prayer and its Fluidic Action

Specific Objectives:

- To define prayer
- To explain the correct way to pray, the types of prayer and its importance in a mediumship meeting, according to Spiritism.

1. WHAT IS PRAYER?

Prayer is an act of worship. To pray to God is to think about Him; it is to come close to Him; it is to set yourself in communication with Him. There are three things we can consider or accomplish through prayer: to praise, to ask for and to be thankful. (5)

We can also say that prayer is an invocation through which, by means of thought, Man enters in communication with the being to whom he directed himself. This may be for the purpose of asking for something, giving thanks or as a glorification. (2)

To pray is not only to request, to praise, to complain, or to beseech for something desired; it is above all to attune thoughts and emotion, to construct fruitful mental conjunctions, in order to establish circuits of powerful constructive energies. (16)

2. WHAT IS THE CORRECT WAY TO PRAY, ACCORDING TO THE INTERPRETATION OF THE SPIRITIST DOCTRINE?

True prayer should not be recited, but rather felt. It should not be a comfortable process of lip movement often framed by beautiful words. It should be rather a live expression, of a genuine feeling, to allow us to carry a legitimate communion with the Higher Spirituality. (15)

Prayer is no less than a conversation that we entertain with God, our Father; with Jesus, our Master; and with our Spiritual friends.

It is a quiet, humble dialogue, enveloped in fervor where the son, tiny and imperfect, speaks with the All Powerful and Good Father, the Perfect Being.

When spiritists pray they know beforehand that their prayer does not create modifications in the Law, which is unalterable. It modifies, however, our inner self, helping us to acquire the required moral strength to allow them to overcome all difficulties that are attenuated through the communion with the Superior Spiritual World. (14)

Jesus clearly defined the quality of prayer. He said that when you pray you should not make yourself conspicuous, but rather pray in secret. Do not prolong your prayers because it is not by the multiplicity of the words that you will be heard, but by their sincerity. Before you start praying, if you have negative thoughts toward another, be forgiving, as prayer is not pleasing to God if it does originate from a heart cleansed of non-charitable sentiments. (1)

Mediumship Development Program

Lastly, He clarifies that a prayer should be enveloped by humility, that each one of us should examine our own defects and not those of our neighbor's. (1)

When Jesus recommends that we pray privately (you should enter your room and, with a closed door, pray to your Father in private, in Mathew's words), He does not establish a position or a special physical or mystic posture in order to enter into communion with God. After all, we cannot forget that there are multitudes of people existing in the planet who do not possess even a modest room in order to collect themselves. What Jesus intends is for us to collect our thoughts in order to dialogue with God alone. (17)

In isolation, prayer flows with more maturity, without interferences or concerns with formulas and formats, favoring the legitimate communion with the Spirituality (...)

During these moments, Jesus tells us not to worry about prolonging ourselves, as if the answers were linked to the amount of words, or as if we were skillful lawyers committed to convincing Heaven to help us. (17)

The essence is not in praying for a lengthy time, but praying well. (6) Long prayers apart from being tiring, can also reveal a form of ostentation, which is always contrary to humility.

Another quality of prayer is to be intelligible:

Those who pray without understanding what they say become accustomed to attach more value to the words than to the thoughts; for them the words are efficient, even if the heart does not accompany it. (7)

To this respect, the apostle Paul tells us with clarity: if I, therefore, do not understand the meaning of the words, I will be a Barbarian for the one to whom I speak, and the one who speaks will be for me in the same way (...) (8)

The intelligible prayer speaks to our Spirit. For this, it is not enough that it is said in an understandable language; there are prayers in vulgar language that do not say much more to the thought than if they were spoken in a strange language, and for this reason, they do not go to the heart; the rare ideas that are formed sometimes are shadowed by the superabundance of words and the mysticism of the language. (8)

The main qualities of prayer are clarity, simplicity and conciseness, without useless phraseology, or a luxury of epithets, which represent nothing more than a sparkly garment. Each word must have its reach, awaken a thought, move a fiber; in a word, it must cause reflection; with these conditions only can prayer reach its objective, otherwise it will be nothing but a loud sound. (8)

Prayer must also be spontaneous, be born of the heart: Prayer is always pleasant to God when said from the heart, because to God the intention is everything. Thus, the prayer that comes from within is always more preferable than the one that is read, no matter how beautiful it might be, because it will be read by the lips more than from the heart. Prayer pleases God when said with faith, fervor and sincerity. (5)

3. TYPES OF PRAYERS

The most perfect model of conciseness in prayer is without a doubt, the Sunday Prayer [The Lord's Prayer]. A true masterpiece of sublime simplicity; in its most reduced form, it summarizes all the duties of man before God, himself and his neighbors. (8)

Mediumship Development Program

The Lord's Prayers must be seen not only as a prayer, but also as a symbol that must be placed in prominence above any another prayer. Either because it proceeds from Jesus Himself (Matthews, 6:9-13), or because it can surpass them all, according to the thoughts that are attached to it. (4)

The Lord's Prayer summarizes an order of the necessary things in life and the principle of charity. Those who say it for the benefit of someone else, or ask for the latter what they would ask for themselves. (4)

All prayer can be defined as being an appeal from our soul to link us, instantly, to the Spiritual World, according to the principles of affinity established in the mental interchange. (13)

Prayer, as a prayer is an appeal, we are evidently led to classify them in some ways, according with the instructions of the Spiritual Benefactors.

In the first place, we have the vertical prayer, that is, the one that expresses truly high aspirations projecting itself in the direction of the on High, because of the mentioned principles of affinity collected by the Missionaries of the Superior Spheres.

In the second place, we have the horizontal prayer, represented by the vulgar wishes (...). These words will find resonance among those Spirits who are still linked to terrestrial problems. (14)

Finally, we have the descending prayer. This one will not be considered as prayer, but rather as an invocation (...). In the invocation an appeal will receive the reply from entities of lower vibratory level. They are the inadequate petitions, exposing desperation, rancor, intentions of revenge, ambition etc. Prayer is either vertical, horizontal, or descending, as a result of the mental potential of the person who pronounces it, or of the feelings that are expressed by that person. (13)

Prayer, no matter which type is an action that causes a reaction that corresponds to it. According to its nature, it either hangs in the region where it was emitted, or it is raised to the heights or depths, receiving an immediate or a delayed reply, determined by its proposed destination. Mundane desires or requests find their culmination in the same sphere where they were generated. Impulses expressing desires of a nobler expression are supported by noble souls. Ideals and petitions of a deeper meaning in immortality extend to the heights. (21)

Each prayer, as well as each emission of force, characterizes itself by a determined frequency, and we are all surrounded by Intelligences capable of attuning with our appeal, similar to broadcasting stations. (21)

4. THE IMPORTANCE OF PRAYER IN A MEDIUMSHIP MEETING

a) Preparation for the mediumship meeting

It is through prayer that individuals obtain the assistance of the good Spirits who come running to sustain them in their positive resolutions and inspire wholesome ideas. In this manner they acquire the moral strength necessary to be able to surmount all difficulties, and return to the straight and narrow path should they at any time stray away from it. (3)

Mediumship Development Program

Therefore, in the day of the mediumship meeting, at least for a few minutes or hours before the beginning of the task, whichever the position you occupy in the group, dedicate some time to prayer and meditation in your own home. Attune yourself to the Highest Spheres. Lift your spirit up, far away from the vulgarities of the earthly life, and pray, searching for the inspiration of the Highest Life. Think that in a short time you will be in contact, although briefly, with the companions from the Spiritual World (...) and anticipate the cultivation of affection and their respect, productive compassion and goodness to all those who had lost their physical body minus the much desired spiritual maturity. (18)

b) Prayer during the mediumship meeting

Spiritism suggests the habit of prayer prior to and after its meetings: If Spiritism proclaims its utility; it is because prior observation has allowed the evidence of its effectiveness and its way of action. (9)

Besides its pure moral action, Spiritism demonstrates through prayer an effect in certain ways material, resulting from the fluidic transmission. In certain diseases its effectiveness is evidenced by the experience, as demonstrated by the theory. (10)

The rejection of prayer on the part of some believers in the spiritual manifestations, can, therefore, be considered as an isolated opinion that can bring some individualities together, but that will never bring the majority together. It would be an error to characterize such a doctrine to Spiritism, since it positively proposes the opposite. In Spiritists meetings prayer predisposes to a collection of thoughts and seriousness, an indispensable condition, as we known, to receive serious communications. Does it mean to say that they must be transformed into religious assemblies? By no means! The religious acceptance is not synonymous with religious professionalism; anything that could provide the meetings with this last characteristic should be avoided. (11)

A moment prior to the beginning of the meeting, the director of the meeting will dim the lights and will assume the word, saying the initial prayer.

He will ponder, however, over the need of not prolonging the prayer beyond two minutes.

There are those who prefer the memorized prayers; however, it is advisable for the director of the meeting to pray in his own words, enveloping the team in the feelings that flow from the soul.

Prayer, under these circumstances, requests a minimum of time, as there are entities anxiously waiting for aid, just as a desperately sick person in need of substantial medication. (20)

The final prayer, pronounced by the director of the [mediumship] meeting will observe conciseness and simplicity (21).

Prayer has the power of calming and subduing the needy or confused Spirit that communicates, thus supplying it with healthy fluids for its inner harmonization.

The mediums that seek refuge in prayer create around themselves an environment favorable to the spiritual support, aiding them to be exempted of the harmful action from certain unscrupulous Spirits.

Mediumship, in the superior order of life, has always been associated with prayer, in order to become the instrument of the enlightened workmanship of the world. (22)

Mediumship Development Program

As prayer is the highest and purest expression of the thought it traces a fluidic path that allows the Entities from Space to come down to us and to communicate with us; in the spiritist groups it provides a favorable way for the production of the phenomena of a higher order, at the same time that it protects and preserves them from the evil Spirits. (13)

The medium who desires to serve in the field must make prayer their daily food, because the more important the task they are executing the greater the harassment they will be inclined to experience. (11)

c) Prayer and Spiritual Vampirism⁸

(...) Prayer is the most efficient antidote against vampirism. Prayer is neither a mechanical movement of the lips, nor a consecutive of easy repetition in the device of the mind. It is vibration, energy, and power. The individuals who pray, mobilizing their own forces, carry through a task of immeasurable meaning. A similar psychic state discloses ignored forces, reveals our divine origin, and places us in contact with superior resources. Through this accomplishment, the Spirit, in any form, can emit rays of an amazing power. (23)

Each one of us constantly receives trillions of rays of various orders and emits forces that are peculiar to us, and which go to act in the plan of life, at times in far away regions. In this circle of incessant exchange, divine rays, discharged through sanctifying prayer, become advanced factors of an efficient and definitive cooperation in the cure of the body, in the renewal of the soul, and in the enlightenment of the conscience. Any elevated prayer is a flowing of creative and vivifying magnetism and anyone who cultivates prayer, with the right balance of sensitivity and feeling, gradually changes itself into a radiant focus of energies of the Divinity. (24)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- Define prayer;
- Explain the right way to pray, the various types of prayer, and its importance in a mediumship meeting.

⁸ *Spiritual Vampirism: a type of obsession, which the disincarnate entity feeds itself from the vital fluids of the incarnate, worming him out of vitality.

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Mediumship Development Program

PROGRAM I

Unit Nº 2

1st Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

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

Specific Objectives:

- To define mediumship under the spiritist view.
- To provide the classification of mediumship present in the Spiritist Codification.
- To comment briefly about this classification.

1. SPIRITIST CONCEPT OF MEDIUMSHIP

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

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

It reveals the glory of nature.

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

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

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

Thus it is with, mediumship.

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

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

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

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

Only then can it become a source of continuous teaching and assistance, consolation and blessing. (5)

The greater the Spirit advances in the pathway toward evolvment, the greater it will perceive the non-existence of death as a cessation of life. (18)

It understands, little by little, that the tomb is the doorway toward renewal, as a cradle is to the access to early experience, and observes that its period of training on the Planet is a trip toward stations of Greater Progress.

Along our pathway, we are all instruments of the forces with which we attune. We are all mediums, within our own mental sphere. We will associate with enlightening energies, if our thoughts flow towards the superior life, otherwise we will still be enslaved to the shadows of the primitive and tortured forces.

Each human being, together with the emotions that reflects its inner world, emits specific rays and lives in the spiritual wave with which it attunes itself (18). It is for this reason that we must understand and accept each medium with his own mind.

Mediumship Development Program

Each mind has its own rays, personalizing observations and interpretations. According to the rays that we emit, we will erect the spiritual domicile with the thought waves that our soul is attuned to. (19)

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

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

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

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

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

Through it, the Spirits that triumph upon death are able to return speaking of the life in fullness and presenting the results of their actions, while they were incarnated.

Hope, thereby, consoles the physical beings, guiding them safely to the beneficial enjoyment of the hours, cultivating resources that will constitute invaluable benefits to their happiness.

If mediumship did not exist an innumerable myriad of problems would be insolvable, thereby allowing more serious troubles to assail the individual.

Without hearing or feeling the spiritual reality in which the mediums are merely the instrument, for certain, more devastating dramas and unjustifiable tormenting situations would exist. (12)

Upon considering mediumship as an evolutive achievement of the Spirit, a gift to the Spirit granted by God, for its spiritual growth, it should not be viewed under the optics of mysticism. People, who possess more ostensive mediumistic faculties, are not the chosen of the divinity.

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

The respect and the devotion that mediums dedicate to the task is what will appraise them, to receive the estimation and the admiration of others, as occurs with anyone, whatever the nature (obscure or clear) of the activity to which they dedicate themselves (...).

Mediumship, (...) applied to the service of goodness, can become an instrument of light for its carrier, as well as for those who search for it. (13)

Mediumship Development Program

A mediumship that promotes and elevates the human being is the fundamental purpose of Spiritism. This because, if on the one hand it enlightens and educates the medium, on the other hand, the Gospel of Jesus, lived intensely and deeply, propitiates the moral reformation necessary to ascend to the higher planes of life.

Hence, mediumship with Christ has the objective of opening the doors of the glorious perceptions of the Infinite, allowing Humanity to rise to the summit of progress. We will then be practicing it accordingly, stimulating our evolvment and that of others, a goal so greatly desired by human beings. (17)

Mediumship in itself, is neither good nor bad, but rather, presents a character of neutrality. However, it propitiates the individuals to use it as they wish. The results derived from its utilization will accompany the medium to the end of his evolutive journey in the physical body. (14)

Mediumship is above all, an opportunity of service, a blessing from God that makes it possible to maintain contact with the spiritual life. It is because of the mediumistic interchange that we are able to have in here, in the physical plane, not only the certainty of the survival of the soul after death, but also the balance of rescuing with proficiency the previous debits acquired in previous incarnations. (10)

Finally, it is noteworthy to mention that there is no one type of mediumship more important than another. All of them are useful and necessary. Also, there is no one medium more powerful than another. According to apostle Paul of Tarsus, the mediumistic gift comes from one original source, and from the same Lord. (11)

2. CLASSIFICATION OF MEDIUMSHIP ACCORDING TO KARDEC

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

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

2.1 – Mediumship of physical effect

We give the term physical manifestations to those phenomena that impress our senses, such as the production of sounds, and the movement and displacement of solid bodies. Some of the above are spontaneous, and independent of our wills, while others may be called forth by us (...).

The simplest, and one of the earliest-observed, of these manifestations, was the circular movement of a table. This movement may be produced in any other object; but a table being the one with which most people make the trial, because the most convenient object for the purpose, the expression "table-turning" has come into general use to denote this particular phase of the manifestations we are considering. (1)

Another phenomenon of frequent occurrence, according to the nature of the medium, is the production of raps that seem to be made in the tissue of the wood, without the table's moving at all; these raps, sometimes very faint and gentle, at others, extremely loud, are also often heard in the other furniture of the room, in the doors, walls, or floor. (2)

Typtology is the spiritist manifestation that is obtained by means of raps and tiltings, which can be presented under various forms (3):

Mediumship Development Program

The first of these consists in the movement of the table, which tilts itself up on one side, and then falls back, striking the floor with its foot. To obtain this effect, the medium has only to place his hands on the edge of the table. (3)

Sematology is the language of signs. It having been agreed, for example, that one tilt shall mean "no," and three tilts " yes " (or any other numbers, this being indifferent), the spirit is asked the desired questions (4)

Alphabetical typtology, consists in designating the letters of the alphabet by tilts; words, sentences, and even long communications are thus obtained. (5)

This mode of proceeding is extremely tedious, and requires an enormous amount of time for obtaining spiritist communications. It is practically not utilized nowadays. One example of this kind of communication is the ouija board, but people who have no knowledge of Spiritism only employ it.

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

- a) Spirit Sounds (or pneumatophony) – are the cries of every kind and vocal sounds that imitate the human voice. (7)
- b) Direct Writing (or Pneumatography) – is the writing produced directly by a spirit, without any intermediary; it differs from psychography which is the transmission of a spirit's thought utilizing the writing of the medium's hand. (6) In Kardec's times, the direct writing was obtained in slate stone.
- c) Materialization of Spirits, apports and transports of objects and people; levitation of objects and people, among others, are phenomena of physical effects that occurred more often after the disincarnation of Kardec (1869). With the scientific spiritist research conducted by William Crookes, it was possible for the first time to classify these phenomena (1870-73), because of the materialization of the Spirit Katie King (or Anne Morgan), through the mediumship of Florence Cook. (Spiritist Facts, by William Crookes)

2.2 – Mediumship of intelligent effect

It is a characteristic of mediums that are more prone to receive and to transmit intelligent communications. (8)

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

- a) Hearing mediums – the ones who hear the Spirits;
- b) Mediums of trance-communication or psychophony;
- c) Seeing mediums – the ones who are endowed with the faculty of sight of the spirits during a state of vigilance;
- d) Inspirational mediums – those who receive the ideas from the Spirits (commonly they are speakers);
- e) Presentiment mediums — persons, who, under certain circumstances, have a vague intuition of future events in the domain of ordinary life; (9)
- f) Prophetic mediums –these are a variety of the inspired mediums, or of presentiment mediums; they receive, with God's permission, and with greater precision than do the presentiment mediums, the prior awareness of

Mediumship Development Program

future occurrences of general interest, which they are charged to predict for the enlightenment of mankind; (9)

- g) Somnambulic mediums – those who, once freed from their physical body, transmit positive guidance from the Spirits;
- h) Painting and drawing mediums;
- i) Musical mediums;
- j) Automatic –writing or psychography – those who write under the influence of spirits

Finally, at this time, we cannot overlook two important observations made by Kardec. The first one is that the division in physical and intellectual effect is not absolute, because, upon analyzing the different phenomena produced through and under the mediumistic influence, we perceive that in all of them there is a physical effect and an intelligent one. Often times, it is difficult to determine the limit between the two, but this presents no significant consequence. (8)

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NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to define mediumship under the spiritist view and classify it according to Kardec.

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Mediumship Development Program

PROGRAM I

Unit Nº 2

1st Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

Class 6: The animic phenomena

Specific Objectives:

- **Define the animic phenomenon.**
- **Differentiate the animic phenomenon from the mediumship phenomenon**

The Spiritist Doctrine enlightens us regarding the existence of two types of psychic phenomena, which are a property of the human being: the animic phenomena (from anima, soul) - produced by the incarnate Spirit itself, and the medianimic phenomena (from medium, or intermediary) - resulting from the intervention of the disincarnate Spirits - they utilize a human instrument (the medium) to manifest through them. (21)

In the animic phenomena, the incarnate Spirit separates from itself from its physical body and is able to communicate with other Spirits, whether they are disincarnate or incarnate.

During this disassociation - which can be of a short or prolonged duration - the disassociated incarnate Spirit is conscious of the occurrences it experiences not only in the physical plane, but also in the spiritual plane, and is able to actively participate on both planes. (18)

Allan Kardec, in chapter eight of the second part of The Spirits' Book, refers to the "animic phenomena" as phenomena of emancipation of the soul because, in this condition, the Spirit reveals itself freer and more independent.

The animic phenomena can easily be interpreted as being of a medianimic nature, for exhibiting the impressions of the medium that produces them. It is essential to keep in mind that in any and all medianimic phenomenon, the animic factor is present, due to the fact that the communicant Spirits makes use of the biological, psychological and cultural elements of the medium, in order to elaborate and manifest its message (...). One would expect that the animic projection would not exceed the acceptable levels (...). (25)

In the study of psychic phenomena it is important to know how to distinguish animism from a mischievous mediumship communication. Mischievous mediumship is deliberate or intentional, meaning that there is no communicating Spirit present; the pseudo-medium conscientiously simulates the medianimic communication. This condition is one of the more serious impediments encountered in the practice of mediumship, and is worrying and disturbing to many workers. (24)

The preponderance of the animic phenomenon is well characterized in two specific situations:

a) During the beginning stages of the practice of mediumship, when the medianimic channels are being prepared by the Spirits. In this type of situation, the new or beginner medium faces physical difficulties that are overcome gradually in time.

b) In the psychic-emotional disharmony caused by prior errors or crimes committed by the medium, in the past, in previous existences. The person's response to her painful

experience was so strong that even the biological shock of rebirth did not make her forget. She fixes herself on this memory and acts as if she still lives in the past. (24) She returns from the past to communicate with the present because as she receives shameful memories, she concentrates her remembrances to where her thoughts were, thus acting as if she were the communicating Spirit. (25)

We must, therefore, differentiate psychic phenomenon, that is the manifestation of a natural psychic faculty and part of the achievements attained through the evolution of the human being, from an intentional mischievous mediumship phenomenon, which is the evidence of psychic disequilibrium originated from prior actions of the past, committed by the individual.

The authentic and true animic phenomena, understood as a revelation of an extracorporeal activity are various. We will study the more known ones, as follows:

1 – Dreams

Dreams are the remembrance of what your Spirit has seen during sleep. (...) (3)

The Spirit's liberty is judged by dreams.

A Spirit is never inactive. The bonds that unite him to the body are relaxed during sleep; and as the body does not then need his presence, he travels through space, and enters into more direct relation with other Spirits. (1)

When his body is asleep, a Spirit enjoys the use of faculties of which he is unconscious while his body is awake. He remembers the past, and sometimes foresees the future: he acquires more power, and is able to enter into communication with other Spirits, either in this world or in some other. (2)

The body being torpid, the Spirit tries to break his chain, and seeks in the past or in the future, for the means of doing so. (2)

Sleep effects a partial freeing of the soul from the body. When you sleep, your Spirit is, for the time being, in the state in which you will be after your death. (2)

The Superior Spirits, when they sleep, share the company of Spirits who are similar or superior to themselves. They go about with them, conversing with them, and gaining instruction from them; they even work at undertakings they believed were already completed while they were on Earth, upon returning to the spirit-world. Their dreams are filled with pleasant and happy remembrances.

The inferior Spirits go, during their sleep, into worlds of lower rank than the Earth, where they are drawn back by old affections, or by the attraction of pleasures lower than those to which they are addicted in your world. (3) Their dreams are heavy, confusing, tormented, the majority of them are nightmares.

2 – Somnambulism

Somnambulism is a more complete state of independence of the soul, and its functions are more developed than in dreaming, and it has perceptions that it has not in dreaming, which is imperfect somnambulism.

In somnambulism, the Spirit has a total control over himself (...). When somnambulism occurs, it is because the Spirit of the sleeper, intent upon doing something or other that requires the aid of his body, makes use of it in a manner analogous to that in which Spirits

Mediumship Development Program

make use of a table, or other material object, in producing the phenomena of physical manifestations, or of a human hand, in giving written communications. (9)

The phenomena of natural somnambulism occur spontaneously and independently of any known external cause; but, in persons endowed with a special organization, they may be produced artificially through the action of the mesmeric agent. The only difference between the state designated as mesmeric somnambulism, and natural somnambulism is the one is artificially produced, while the other is spontaneous. (10)

It is important to differ somnambulism, natural or artificially produced, from sonambulic mediumship. In the first case an animic phenomenon of emancipation of the soul occurs, the incarnate Spirit works by himself. In the second case, other Spirits assists the mediums in the sonambulic state. (17)

3-Telepathy

Telepathy or transmission of thought is an animic faculty that occurs among people, independently of them being awake or asleep. A Spirit can communicate telepathically because he is not enclosed in his body as in a box, but radiates around in every direction. *He can, therefore, hold communication with other Spirits even in the waking state, although he does so with more difficulty. (4)*

Telepathy is an inarticulate language of the thought, it is a communication of thoughts, which sometimes enables two persons to see and understand one another without having any need of human speech. They may be said to speak the language of Spirits. (5)

4- Lethargy and catalepsy

Lethargy and catalepsy originate from the same cause, that is, the temporary loss of sensibility and power of motion, from some as yet unexplained physiological condition. They differ in this respect, in lethargy the supression of the vital force is general, and gives to the body all the appearences of death, whereas, in catalepsy, that supression is localized, and may affect a more or less extensive portion of the body, while leaving the intelligence free to manifest itself; a fact which does not allow it to be confounded with death. Lethargy is always natural; catalepsy is sometimes spontaneous, but it may be produced and dissipated artificially by mesmeric action. (8)

Someone who is in a state of lethargy, or even catalepsy, is unable to see or to hear through the physical organs. The Spirit is conscious, but cannot express itself. (6)

In lethargy, the body is not dead, for it still accomplishes some of its functions. Its vitality is latent, as in the chrysalis, but is not annihilated; and a Spirit is united to its body as long as it remains alive (...). When one who is apparently dead comes to life again, it is because the process of death was not entirely consummated. (7)

Lethargy⁹, according to Medicine, is a pathological sleepiness, or shock or a mental torpor. Lethargy can be disclosed also in the state of deep coma, situation where the person does not react to any stimulation (luminous, verbal, of pain, heat, etc). It is observed that even some involuntary movements are compromised.

⁹ * BLAKISTON Medical dictionary. Edição Andrei. São Paulo-Brasil.

Catalepsy* is understood as an intermittent cerebral illness, characterized for the suspension more or less complete of external sensitivity and voluntary movements, and mainly, for an extreme rigidity of the muscles.

5- Trance

Trance is the state in which the soul's independence of the body is made more clearly visible, and, so to say, palpable, to the senses of the observer.

In dreaming and somnambulism, the soul wanders among terrestrial worlds; in trance, it penetrates into a sphere of existence of another order, into that of the etherealized Spirits with whom it enters into communication, without, however, being able to overstep certain limits which it could not pass without entirely breaking the links that attach it to the body. Surrounded by novel splendors, enraptured by harmonies unknown to Earth, penetrated by bliss that defies description (...)

In the state of trance, the annihilation of corporeal ties is almost complete. The body no longer possesses anything more than organic life; and we feel that the soul is only held thereto by a single thread (...). (11)

6- Bi- Corporeity

In bi-corporeity, the Spirit partially disengages from the body, temporarily acquiring both visibility and tangibility. Meanwhile, the body remains asleep, living the organic life. (13)

The Spirit of a person, when partially disengaged from the body, can show itself just as well as that of one who has departed this life, and with all the appearance of reality; and may even (...) acquire a momentary tangibility. This is the phenomenon designated as bi-corporeity, which has given rise to the stories of doubles, that is to say, of individuals who have been proved to be simultaneously present in two different places. (14)

Saint Anthony of Padua, an Italian priest canonised by the Catholic church, and Eurípedes Barsanulfo, a Brazilian spiritist, are two great examples of Spirits that, when incarnate, possessed, in degree of high development, this type of animic phenomenon.

7-Second-Sight

(...) it is the faculty which gives to those who are endowed with it the power of seeing, hearing, and feeling, beyond the limits of the bodily senses. They perceive things at a distance, at all points to which their soul extends its action; they see them, so to say, athwart their ordinary sight, and as though in a sort of mirage.

At the moment when the phenomenon of second-sight occurs, the physical state of the seer is visibly modified. His glance becomes vague; he looks before him without seeing; his physiognomy reflects an abnormal state of the nervous system. It is evident that his organs of sight have nothing to do with his present perceptions; for his vision continues, even when his eyes are shut. (12)

8-Transfiguration

The phenomenon of transfiguration consists in the change of aspect of a living body. (15)

Mediumship Development Program

Transfiguration, in certain cases, may be caused simply by a muscular contraction that gives a new expression to the face as to render the person no longer recognisable. (16)

The most beautiful transfiguration we have known is the one of Jesus, in Mount Tabor, which happened in the presence of the apostles Peter, James and John. (Matthew, 17:1-9)

According to the text in the Gospel, at the moment of the transfiguration, Jesus' face shone as the sun, and his clothes became white as light. (Matthew 17: 1-9.) (20)

Be advised that the animic phenomenon is as important as the medianimic, as both are part of the psychic structure in an individual. If it is correct to affirm that all medianimic phenomenon has an animic component, it is equally correct to say that the animic phenomenon is seconded by the action of a spirit. It is difficult, though not impossible, to establish limits where one begins and where the other ends. We must earnestly try not to create difficulty or, even to make the mediumship practice impracticable, fearful of the mystifications of the animic content present in the medianimic messages.

The thesis on animism is a respectable one. It stems from various conscientious, sincere investigative examiners, and clarified in order to restrain inevitable misrepresentation from the imagination; however, it has being utilized by the majority of our incarnate workers, as an inquisitorial process, rather than an educative tool, in the fraternal action. Thousands of friends refrain from work, and justifiably draw away in lieu of the obstacles encountered in the mediumship initiation, because animism was converted into Cerberus. Serious and edifying affirmations turn into an oppressive system, interfering and hindering the candidates' path toward service through natural successive stages and application. Absolute preciseness is requested of them, because we forget the first lessons we receive from nature. Sheltered in their supposed castle, a number of our friends, in congregating for the deeper service of interchange with the spiritual sphere, commonly do not accept the associates, who have to grow and perfect themselves in time and through effort. (26)

The medianimic phenomena in its varied presentations, at its initial phases, appeared to originate as a result of animic amplification. The thoughts, dreams, and meditations in face of the outside events had been activating an expansion of the conscience, as if seeking a link with the spiritual world (...)

With the evolvement of humans, the medianimic phenomena have been widening and becoming more consistent; that is, the medianimic phenomena accompanied by the animic resources of the more sensitive, had become more independent and more refined each time (...). Therefore, in time and with more experience, the mediums will be able to better evaluate their most intimate sensations, and the variations between the animic and the medianimic phenomena (...). (20)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- Define the animic phenomenon and to differentiate it from the medianimic phenomenon.
- Cite the most known animic phenomena and to explain them.

GLOSSARY:

Cerberus	In Classical Mythology, the tree headed dog who guarded the entrance to Hades.
Shock	A state of physiological collapse. State of conscience or partial sensibility, followed by a expressive reduction of the spontaneous movements. Mute without the loss of sensorial perception.
Hysteria	A condition of a nervous excitement in which the sufferer laughs and cries uncontrollably and/or shows strange changes in behavior or physical state.
Morbid	Connected with or caused by the decease of body or mind.
Torpor	A condition of (lazy) inactivity; having lost the power of feeling or moving.

Mediumship Development Program

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Mediumship Development Program

INVITATION TO RIGHTEOUSNESS

But when you are invited, go.”
Jesus (Luke, 14:10)

At all times, righteousness has constituted the divine fountain capable of providing immortal values.

The individual that reflects must have observed that the period of infancy is a set of calls to the sublime spring.

The sacred invitation is repeated year after year. It comes down by way of our loving human parents, our academic mentors, from healthy reading material, from the religious sentiments, and from our common friends.

Nevertheless, few intelligences do reach the youth with their attention fixated on an elevated calling. Almost all the people listen to the petitions from an inferior nature forgetting their precious obligations.

Notwithstanding, the calls still persist.

Here it might be a friendly book revealing truth, silently; there, it could be a generous companion who insists on the enlightened realities of life.

Rebellion in man, however, even after maturity, usually laughs unconsciously, continuously passing by in a compulsive march, in the direction of natural disenchantments, which will impose more balanced thoughts.

In the Gospel of Jesus, the invitation to righteousness is groomed in eternal truth. By accepting it, we will be able to proceed toward the encounter with our Father without hesitation.

If the Christian trumpet has already reached your ears, accept its truth without hesitation.

Do not wait for the thorns of necessity.

During a storm it becomes more difficult to visualize the port.

The majority of our brothers on Earth walk toward God under the ultimatum of much pain, so do not wait for the lashing from the shadows when you can calmly follow through the clear paths of love.



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PROGRAM I

Unit Nº 2

1st Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

Class 7: To identify the animic and mediumistic phenomena – evaluation criteria

Specific Objectives:

- To make the distinction between mediumistic and animic phenomena

One of the greatest difficulties that mediums encounter in the fulfillment of their task – particularly if they are beginners – is related to the nature of the communications. However, in spite of being informed of the existence of two distinct psychic phenomena, animic and mediumistic, we still have some questions. Is it possible for the spiritist to clearly evaluate if the phenomenon is of a mediumistic or of an animic nature? Under the remembrance of certain images, the thoughts of the medium would not become subject to definitive associations, automatically intervening in the interchange between incarnates and disincarnates? (8) In the spiritist or somnambulatory phenomena, where does the limit of the action of the medium's own soul end and the action of the Spirits begin? (2)

Relative to these questions, Allan Kardec observes the following:

It is very difficult to distinguish, under certain circumstances, what originates directly from the soul of the medium, from that which originates from another source [the disincarnate Spirit], because quite often, the two actions interact with each other. It also occurs in the cures through the imposition of the hands, the Spirit of the medium can act by him or herself, or with the assistance of another Spirit; similarly, the poetical or artistic inspiration can also be derived from another origin. But, because it is difficult to make a distinction such as this one, it cannot be assumed that it is impossible. At times, the duality is evident and, in most cases it is usually derived from thorough observation. (2)

Upon analyzing these thoughts, one would be led to admit that the answers to the above questions necessarily have, to undergo the scrutiny of thought, the mind and the mental attunement.

The Spirit Emmanuel considers thought to be a creative force that originates from the individual who generates it, through subtle waves, in circuits of action and reaction in time, being as measurable as the photon that, thrown by the luminescent fulcrum which produces it, covers the space with determined speed, supporting the fulgurating work of the Creation.

The human mind is a mirror of light, emitting rays and assimilating them (...). (11) Therefore, concerning mediumship, let us not overlook thought.

We march, under the influx of our own creations, wherever we go.

The gravitation in the mental field is as incisive as it is in the sphere of the physical experience. In this manner, serving moral progress, the soul moves in the glory of goodness. Being confined in selfishness, it crawls in an unbalance, under the darkness of evil (...)

It is indispensable to observe the direction of our own steps, in order to prevent or avoid the fog of confusion and the pain of repentance (...) (6)

To imagine, is to create. And all creation has life and movement, even if only briefly, imposing responsibility on the conscience that manifests it. And since life and movement are

Mediumship Development Program

... tied by the principle of exchange, it is imperative to analyze what we give, in order to be aware of what we will receive. (7)

In short, it is pivotal to learn to know oneself, in order for us to be able to distinguish our personal ideas and thoughts, from those of others.

For one to be able to distinguish if it is the Spirit of the medium or another one who is communicating, it is necessary to observe the nature of the communications, through the circumstances and the language. (5) All of this requires time and learning (...).

Let us define the medium similar to a bridge binding two spheres, between which an apparent solution of continuity is established, by virtue of the differentiation of the matter of the vibratory field. For the medium to be a relatively accurate instrument, it is essential that he learns to yield, and not all of the resources of the mediumistic configuration can achieve this result, in short term. This acquisition demands devotion to the happiness of others, an elevated awareness of the collective good, an advanced sense of fraternal assistance and a calm superiority in the attritions of the opinions of others (...) (9)

In usual mediumism (...) the collaborators will serve with their particular mental matter, undergoing the natural impreciseness in face of the terrestrial inquiry. (10)

The mediums, especially the beginner or inexperienced ones, do not possess the necessary resources to determine the limit of their own action from that which originates from that of the discarnates. (2)

It is important that the individuals always be committed to the practice of righteousness, to the benefit of others, by means of their inner moral reform and from constant study, in order to become an instrument of peace and progress. In time they will learn to distinguish the thought that which originates from the Spirits.

The mind attuned to righteousness does not have to be concerned with animism, because it will always be composed of the mediumistic phenomena, by the simple fact that the communicating spirit will utilize the biological, psychological and cultural elements of the medium, in order to elaborate and express its message. (5)

It is for this reason that, in spite of the different nature of the communicating Spirits, the communications received will usually present the personal characteristics of the medium, as to the form and style. (3)

According to clarification given by the Spirits Erastus and Timothy, whichever the diversity of the Spirits that communicate through the mediums, the dictation that they receive, though proceeding from such diverse Spirits will bring, relative to form and style, their individual personal characteristics. Although the thought transmitted may be entirely foreign to him, although the subject treated, may be beyond his usual range of ideas, although what he says may not have originated from his own mind, the manner of our communication will, nevertheless, be modified by the influence of the qualities and properties which constitute one's own personal individuality. (1)

In addition, psychic phenomenology, as to its perceptibility of sensations in the conscientious zone, *can propitiate a condition of well-being, balance and peace (...), or, on the opposite way, weigh, shadowy, negative and sickly thoughts; depending on the inner source of the Spirit who has expanded and reflected in the conscious zone (...) In accordance with the source of origin, of still defective fulcrums or previously elevated ones, we would encounter the diverse modalities of manifestations. (4)*

Mediumship Development Program

Because of this, for the mediums to feel secure regarding the nature of their communications, if they are mediumistic or of an animic nature, it is essential that they learn to know themselves. They have to study intensely not only the subject matter pertinent to mediumship, but also other fundamental aspects of the Spiritist Philosophy. They should not overlook their own inner reform, trying to live their daily lives according to the teachings of the Gospel, and being perseverant in this task.



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- Make the distinction between mediumistic and animic phenomena.

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Mediumship Development Program

PROGRAM I

Unit Nº 2

2nd Part: Fundamental Principles of Spiritism: Introduction to the Study of Mediumship

Content: Mental Irradiation

Specific Objectives:

- **To define mental irradiation and to explain its purposes.**
- **To emphasize its importance in the mediumship meeting.**
- **To practice mental irradiation.**

The practice of mental, irradiation, also denominated mentalization or irradiation at distance, has as purpose to:

- a) Motivate the students of mediumship to expand their thoughts by means of the action of their will, based on the principles of ideoplasty, taught by Allan Kardec;
- b) Emphasize the importance of these mental controlled expansions, in benefit of the balance and harmony of the mediumship meeting.

We propose that the exercises should be thus practiced:

1º) To explain what mental irradiation is, according to the spiritist guidelines, before initiating the mediumistic practice, per se. This explanation may be provided gradually, as the work begins to evolve.

2º) To demonstrate the practice of mental irradiation, projecting ideas or images, on behalf of a sick person or someone in need of assistance; on behalf of the universal peace and harmony. (See examples below.)

3º) To provide to the participants opportunity to exercise mental irradiation, saving some time of the class for this purpose, prior to the final prayer.

4º) To inform that the exercise of prayer will continue together with the irradiation.

The success of a mental irradiation depends upon:

- a) The desire for goodness, of the concentration and of the respectful silence;
- b) Of the union of thoughts, of the communion of ideas and feelings, of the courtesy among the participants.

(FERGS. Meetings for Irradiation. Fluid-therapy, p. 57.)

ANNEX

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 2

2nd Part: Mental Irradiation

Material for group or individual studies

Material for the Practice of Mental Irradiation

1. Mental Irradiation: concept and importance

♦ Etymologically to irradiate means to launch or to emit (rays, energy, fluids, thoughts, or feelings) from one. Irradiation means to shine, to lighten, to launch rays of light or heat, to crown, to surround with resplendent rays; to irradiate. Vibration is the act of vibrating, that is to say, to make to oscillate, to agitate, and to move any fluid or energy in the atmosphere.

♦ We can say that all of us incarnate Spirits, have the ability to expand or extend our vital and mental fluids, under the form of electromagnetic energies, which dislocate in the atmosphere aiming a target, under the form of irradiations.

♦ Our thoughts and feelings can be irradiated long distances, in the same plane of life or between the physical and the spiritual planes.

♦ We can concentrate our thoughts on a sick person or someone facing difficulties, and envelope them in vibrations of health, balance, peace or harmony. We can also vibrate mentally for peace in the world or for a country in particular, for the success of an accomplishment etc.

♦ Like prayer, the irradiation can be accomplished alone, during our moments of meditation, or in public, either in specific meetings for this purpose, or prior to the end of a mediumship meeting.

♦ The capacity of the expansion of our thoughts and feelings is related to our level of evolvment, because each one of us breathes [vibrates] in a particular type of wave. The more primitive the condition of the mind, the weaker its vibratory influx of thought (...). (6)

♦ The Spirit Andre Luiz explains that registered in the heart of man is an electromagnetic force of one oscillation per second. He also explains that all living substances on Earth emit energies focused in the gamma of ultraviolet radiations (short waves of energy, invisible to the naked eye). (7)

Finally he explains that the souls who are regularly evolved and have appreciably good vibratory conditions because of their sincere devotion to righteousness, and by their disregard of personal desires. They can, in this way, project mental rays of sublimation, thus assimilating higher currents and enriching the vital mental rays they generate, similar to common dynamos. (7)

♦ *These vital rays represent the ectoplasmic fluids (or vital fluids) that envelope the person in need of assistance, even though she were at distance.*

♦ *Kardec explains that the Spirits act upon spiritual fluids, not by manipulating them as men manipulate gas, but by the aid of thought and will. Thought and will are to the spirit that which the hand is to man. By thought they impress these fluids into such and such directions; they agglomerate them, combine or disperse them; they form harmonious wholes*

Mediumship Development Program

of them, which have a definitive appearance, form, and color; they change the properties of them, as a chemist changes those of gas or other bodies by combining them by following certain laws.

Sometimes these transformations are the result of an intention; often they are the product of an unconscious thought (1)

♦ *Fluids being the vehicle of the thought, the latter acts upon them, as the sound does upon the air. They bring us the thought, just as the air brings us the sound. We can, then, say with all truth that in such fluids there are waves and rays of thoughts that cross each other without ever becoming entangled, as do the waves and sonorous rays in the air.*

Moreover, the thought creates fluidic images and reflects itself back on its perispiritual body, as on a mirror; the thought takes on body and somehow photographs itself on it. (2)

♦ In synthesis: when we project our thoughts and feelings, through our will, we create a fluidic image that can reach the aimed target, if the aimed target is receptive.

♦ The action of will occurs through the phenomenon of suggestion that is a pure and simple mental force, assuming the idea for a living image. A suggestion, like electricity, explosive, vapors and atomic disintegration, are neither good nor bad, all will depend on how each will be utilized. We see the action of will, in this manner, not only in the altar for prayer and in the sacred symbols of the religious service, advising us of the virtue and the progress in the hearts of the people, as well as the depressing spectacles of barbarous rites and in the demagoguery of the bad influence, transpiring the inferior psyche that inspires licentiousness and rebellion. (9)

♦ We thereby understand, why our emotions, thoughts and acts are dynamic elements of induction. (9)

We all exteriorize the mental energy, configuring the subtle forms with which we influence others, and we are all affected by these forms, born in the other people's brains.

Each attitude in our existence, polarizes forces in those who attune with our way of being, impelling them to conscientious or unconscious imitation. (9)

2. Exercises of mental irradiation

These exercises can be thus accomplished:

a) *When we are alone*, during moments of inner introspection: In this situation, the person will look for a calm quiet place, seeking attunement with the object of its irradiation, if this is the case, or to create mental images favoring peace or success in some enterprise or venture.

Prayer, edifying literature, evolved music are ways of inducing or raising of our vibratory levels, also allowing the mental emanations emitted by the person to reach the spiritual benefactors, which will result, in an addition of forces.

It is important to work with the irradiation at a preset time and day, so that we can achieve the continuity in the exercise.

b) *In group practice*, during a specific meeting for this purpose (meetings of mental irradiation), or shortly prior to the final prayer in the mediumship meeting.

The exercises of mental irradiation that are carried out during spiritist meetings have the following aim or purpose, among others:

Mediumship Development Program

- To benefit those present who have diseases in their physical bodies and those who are prisoners of obsessive processes;
- To send vibrations to the workers of the Spiritist Center or the Spiritist Movement, for the peace and harmony of the Universe;
- To collaborate with the spirituals directors of the mediumship meetings, in the task of assistance to the suffering Spirits;
- To provide solidarity to all those who work to neutralize the negative forces, still present in the Planet, which favor wars, the fights between brothers and sisters, madness, suicide, homicide, and the subjugation to inferior passions.

Considerations regarding mental irradiation

- During all the irradiation exercises, carried out alone, or in a group, the method to be followed is through the mental process, establishing a connection with the sick person as if she were present. It is necessary to direct the thoughts correctly and effectively as negative fluidic energy could be found along the way. (3)
- If the sensitivity of the mediums perceives negative energy or influences or if they encounter any type of obstacle during this irradiation, they should always resort to prayer, which will draw the protector Spirits to our aid. (3)
- Normally a protector Spirit, who spontaneously collaborates in this task, makes the connection between the emitting agent and the one in need. (4)
- When the address of the sick person is unknown to all or if we do not know how to locate it, it is sufficient to concentrate on the person as if he were present in the meeting. (4)
- In the treatment at a distance it is not necessary to recall any particular gestures used in the past. It is sufficient to concentrate on the individual who is ill, and ask God for the assistance needed so that his good health can be restored. (4) In this situation, the ideoplasty can create images of the sick person receiving the healthy renewing fluids that will ultimately restore his organic balance. It is also possible for those who are radiating to depict the sick person in a happy and healthy condition, totally recovered from the prior evil that was afflicting him.
- One can observe in this example of ideoplasty, that the irradiation of regenerative fluids were activated by the desire of viewing the person recovered due to the prayers to God. The mind of the pass-giver, associated with those of the Spirit benefactors, directed the appropriate assistance to the needed person and transmitted a mental form of cure (image-plasticity) to her.
- During the mediumship meetings, prior to the end, the mental irradiations are aimed at complementing the assistance provided to the suffering Spirits, to restore the x energies spent, especially by the mediums, and to disintegrate any negative mental residue that, perhaps, still remains in the room.
- During the meetings of disobsession, or in other mediumistic meetings, if the director perceives fidgeting or disharmony, he can ask for irradiation prior to the beginning of the mediumistic practice. This resource has the functioning of balancing the meeting and supplying propitious atmosphere for the accomplishment of the mediumistic interchange.

Mediumship Development Program

- In this manner, the director of the group can request the participants to form a mental alliance by means of the emission of more uplifted ideas and thoughts, either by way of silent prayer, or uplifting images. (5)
- Some Spiritist Centers schedule specific meetings for mental irradiation. They represent a complementary activity to the task of disobsession and fraternal assistance. They can also represent support or spiritual reinforcement for the activities that the Center carries out. At times these meetings are permanent, and other times, they are temporary cases, in which the institution may be undergoing difficulty times, or on the contrary, when it is preparing for an important event.
- In any case, the mental irradiation directed to the Higher Goodness, in one's own benefit or of others, always represents balance and an instrument of spiritual advancement.



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Mediumship Development Program

PROGRAM I

Unit Nº 2

3rd Part: Complementary Activity: Informative Summary

Specific Objectives:

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

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

INFORMATIVE SUMMARY OF:

- *Genesis*, by Allan Kardec. SAB.
 - ◇ Chapter X: Organic Genesis. Items 1 to 30.
 - ◇ Chapter XIV: Fluids. Items 1 to 49.
- *The Mediums Book*, by Allan Kardec, FEB.
 - ◇ Chapter I: Action of the Spirits on matter. Items 52 to 59.
 - ◇ Chapter II: Physical Manifestations – Table-turning. Items 60 to 64.
 - ◇ Chapter III: Intelligent Manifestations. Items 65 to 71.
 - ◇ Chapter IV: Theory of the Physical Manifestations. Items 72 to 81.
 - ◇ Chapter V: Spontaneous Physical Manifestations. Items 82 to 99.
 - ◇ Chapter VII: Bicorporeity and Transfiguration. Items 114 to 125.

Mediumship Development Program

YOU ARE THE LIGHT

"You are the light of the world.."
— Jesus. (Mathews, 5:14.)

When Christ designated his disciples, to be the light of the world, he assigned them a tremendous responsibility to pursue on Earth.

The mission of the light is to illuminate the way, to sweep away the shadows and to save lives, a mission that invariably is achieved or developed at the price of the fuel that serves as its base.

The flame of the light uses the oil of the wick.

The electric light consumes the forces of the power plant. However, the clarity, be it from the Sun or from the candelabrum, is always an alert for safety and discernment, comfort and joy, extending calm wherever it shines.

If we pay close attention to the lessons of the Christ, and are determined in our efforts to follow Him, it is imperative to dedicate our strength and determination to proceed in incessant activity toward goodness, so that the Glad Tidings may continue to shine in the path toward redemption for all. A Christian without the spirit of sacrifice is similar to a dead light in the sanctuary of the Gospel.

Let us seek the Lord, by offering others the best that we possess.

Let us follow Him, offering indiscriminate assistance to everyone.

Let us not be detained in useless conflicts or investigations. "You are the light of the world" - were the Master's words - and the light does not argue, but rather, clarifies and helps, assists and illuminates.



XAVIER, Francisco Cândido. *Fonte Viva*. By the Spirit Emmanuel. 21. ed. Rio de Janeiro: FEB, 1997. Item 105, p. 243-244.

PROGRAM I

Unit Nº 2

4th Part: Spiritist Behavior

Specific Objectives:

- **to establish the correlation between the theoretical-practical referential obtained through the received instruction, and the need to develop their capacity of love, which is a characteristic of the basis of the spiritist behavior**

This class represents the completion of the second Unit of Study Program I, and it will be accomplished through:

- Reading and interpretation of two texts;
- Exercises on reflection;
- Presentation;
- Summary of the studied subjects;

The completion of this Study Unit has as its purpose:

- a) To provide to the student a broader view of the studied subjects;
- b) To lead the student to establish the comparison between the theoretical-practical referential obtained through the received instruction, and the need to develop their capacity of love, which is a characteristic of the basis of the spiritist behavior.

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

- a) To ask the participants to attentively read each text.
- b) To clarify possible doubts that the reading may bring.
- c) To ask the participants to answer the exercises.
- d) To correct the exercises.
- e) To provide a general synthesis of the studied subjects.

Mediumship Development Program

ANNEX

Program I — Unit Nº 2

4th Part: Spiritist Behavior

Material for group or individual studies

Guideline: The formation of the medium according to the guidance provided by the Spirit of Truth: *love one another; educate yourselves.*

TEXT Nº 1

THE ADVENT OF THE SPIRIT OF TRUTH¹⁰

I have come, as I came on another occasion to those misguided sons and daughters of Israel, to bring the truth and to dissipate the darkness. Listen to me! As my words in the past have done, so must Spiritism remind the incredulous that above them reigns the immutable truth, which is the existence of the good God, who causes the plants to germinate and the waves to rise up. As a reaper, I have gathered in sheaves the scattered goodness in the breasts of humanity and said: "Come unto me, all you who suffer."

But Man with ungratefulness has moved away from the straight path that leads to the Kingdom of my Father and become lost along the rough and narrow pathways of impiety. My Father does not wish to annihilate the human race. He wants the living and the dead according to the flesh, because death does not exist, to assist each other mutually. Listen no more to the voice of the prophets and apostles, but listen instead to those who no longer live upon Earth and who proclaim: "Pray and believe! Death is the resurrection and life is an ordeal you seek, during which the virtues you have cultivated will grow and develop, even as the cedar tree."

Those of you who are weak and know the obscurity of your own minds, do not deviate from the beacon which divine clemency has put into our hands so as to enlighten your pathway and lead you, who are lost children, once again to the bosom of the Father. I am too much overcome with compassion for your miseries and by your immense weakness not to extend a helping hand to all those unhappily misguided who, while looking up to heaven, fall into the pit of error. Believe, love, and meditate on these things that are revealed to you. Do not mix the chaff with the good seed, the utopias with the truth.

Spiritists! Love one another, that is the precept; educate yourselves is the second. Within Christianity you will find all the truths. The errors in which man has become enrooted are all of human origin. Here from beyond the grave, where you thought there was nothing, voices call out to you: "Brothers and Sisters! Nothing perishes! Jesus Christ is the victor over all evil, you can be the victors over impiety." — The Spirit of Truth. (Paris, 1860.)

Exercise

To explain the meaning of *love one another; educate yourselves*, in the message dictated by the Spirit of Truth, in the year 1860, in Paris.

¹⁰ KARDEC, Allan. The Advent of the Spirit of Truth. *The Gospel According to Spiritism*. Translation: Janet Duncan: Published by ISC - 2004. Chap. VI, item 5, p. 148-149.)

Mediumship Development Program

TEXT Nº 2

A MEDIUM'S DIARY¹¹

When, we were invited to visit Alfredo Lúcio's room, to assist him during the process of disincarnation, the diary that age had yellowed was opened and we were able to review brief parts of the history of his experiences.

October 22 – An unforgettable night of October 22 1923, I begin to have faith. I attended a private meeting in the Spiritist Center Vincent of Paul, in the city of Rio de Janeiro, and I could hear my mother's words who I had assumed was dead. It was indeed my mother. She spoke to me through the medium as if we were still in our house. I cried intensely. I am now completely transformed. I am now a spiritist and I ask God to bless my solemn pledge to work for this great cause.

October 23 - I practiced the mediumship of writing, psychography, and I achieved it. How wonderful! The ideas flowed from my mind as rapidly as the written phrases slid from my hand. I received a consoling message signed by Amélia Kartley Antunes Maciel, the Baroness of Three Serros, who had been my mother's childhood companion. She advised me to perfect my mediumship, in order to be able to cooperate in the enlightenment of individuals. Yes, yes, I will obey...

October 24 - I looked for Mr. August Branches, a member of the Directors of Vincent of Paul, and I spoke to him about my plans. He was very encouraging. It was for me a valuable spiritual understanding. I truly want to serve, to be of service to others.

October 25 - I was at a gathering with some brothers and sisters in the Center, our conversation on moral disasters livened. The news is replete with painfully sad cases of suicides, homicides, etc. We commented about the importance of the study of apostolic mediumship. There is too much suffering born of ignorance! God of Infinite Goodness, I intend to devote my life for the enlightenment of my siblings in Humanity.

October 26 – On this day I met with Mr. Leopoldo Cirne and his esteemed wife, in their residence. They had been former friends of Mrs. Amélia. We prayed together. The baroness communicated once again, emphasizing to me the importance of the fulfillment of my duty. She invited me to more concentrated studies. Mr. Cirne spoke to me, kindly, with reference to the need for discernment.

October 27 - I continued to work actively with psychography.

November 10 - the president of our Spiritist Center reviewed and analyzed with me the importance of not rushing the development of my mediumship. However, I did not agree. In ignorance and in pain I awaited for messages from the Higher Spheres. During those last six nights, I received through mediumship, many pages from a Spirit who identified himself as Filon, of Athens, who had disincarnated in Old Greece. He said that I have a great mission to fulfill.

December 2 – There are so many people reminding me to study, that I decided to stop attending the Center... I have to work, I must work! Filon writes about four hours a

• ¹¹ XAVIER, Francisco Cândido. *Diário de um Mêdium. Contos Desta e Doutra Vida*. Pelo Espírito Irmão X. 10. ed. Rio [de Janeiro]:FEB, 1995, p. 85-89.

Mediumship Development Program

day, through me. He is preparing two books, through my faculties. Yes, he was right. The world awaits, anxiously, the evidences of the Spiritual Plane.

January 1 - I spent New Year's Eve, writing.

29 of January - I presented to Mr. Leopoldo Cirne the fruits of my labor. It was two books signed by the Spirit of Filon. One of them, a romance and the other, a manual of evangelical meditations. Mr. Cirne asked me to expect to hear from him again in the next week.

February 5 - Great disillusionment! Mr. Leopoldo Cirne spoke frankly. He told me that I had been deceived. He recognized my mediumistic abilities, but asks me to continue studying, affirming that Filon's book were superficial. He clarified that it was too soon for me to think about publishing the books that I must first ripen and develop in knowledge and experience in order to be able to collaborate, seriously, with the Good Spirits. I bid him farewell with great disappointment...

February 6 - I looked for Dr. Guillon Ribeiro, of the Brazilian Spiritist Federation, who greeted me amiably in his home. I gave him my original psychographed document and begged him for an opinion.

February 20 - I returned to Dr. Guillon's house. He returned the messages to me, and in a paternal way, advised me of the dangers and the need of the correct criteria, in the presentation of any spiritist subject. He advised me that I have a promising mediumship that is still not ripe, and stressed that I must prepare myself further for the future ahead. A youngster, who was with him, spoke about obsession. He mentioned that a medium can be negatively affected, without realizing it by the influence of inferior and unenlightened spirits, just as a frail plant could be affected by quiet plague. I understood clearly that the young individual considered me to be under the influence of an obsessive spirit. I was offended! I left annoyed and commencing to become disillusioned.

April 4 - I felt desolate. I heard Mr. Ignácio Bittencourt today, for the fourth time in one week. I already have four new books dictated by Filon, but Mr. Bittencourt, who read them, is not in favor of publishing them. He recommended me that I study further. He gave me advice. It appears to me that the man wished to control or to interfere in my life. He spoke to me of an inner personal reform, as if I had been a criminal needing regeneration.

April 6 - I spoke with Mrs. Retília, a very experienced medium, in the home of Mrs. Francisca de Souza, after a cordial meeting. It appeared that she viewed me to be an irresponsible person, as she volunteered a lengthy list of instructions, explaining the necessity for my readjustment. She also spoke about the need for continued study.

April 8 - I cannot withstand it any longer. Any spiritist that meets me, instead of helping me, always reminds me to study and discern, discern and continue to study... Am I some child? Enough with so much annoyance... If mediumship is a service that requires such strict behavior, I was not born to be anyone's dog! All the Spiritists feel that they can judge me and with the right to warn me and to disapprove of me! I am a sensitive individual... I cannot stand it...

One could perceive that the book had been abandoned years prior. Although, after the above mentioned notes, the following words were written in fresh ink:

September 6 1959 - Oh beloved Jesus, I now wish to embrace the light of the mediumship that I had turned away from over thirty years! I now wish to fulfill my task, Lord! Forgive me the time I have wasted. Please, allow me some more time! I need more

Mediumship Development Program

time, Master! Please help me! Raise my strength! I promise to serve the truth for the rest of my life!

But Alfredo Lúcio's physical vehicle was not able to wait for the concession, because as soon as we had finished our quick reading, we barely had the time to assist him leave his body. His congested eyes were now closed heavily for the sleep of death.

EXERCISE

After reading the text, observe the chart below before answering the exercises.

Summary of the Diary of the medium Alfredo Lúcio

Content of the messages provided to the medium	Origin of the message	Date
<ul style="list-style-type: none"> About the survival of the Spirit About motivation and advices to improve his mediumship 	<ul style="list-style-type: none"> Mother of the medium* Amélia Hartley A. Maciel,* mother's companion of the medium 	<ul style="list-style-type: none"> 10. 22.1923 10. 23.1923
<ul style="list-style-type: none"> Words of encouragement 	<ul style="list-style-type: none"> Augusto Ramos, director of the Spiritist Center Vincente of Paul 	<ul style="list-style-type: none"> 10. 24.1923
<ul style="list-style-type: none"> Advices emphasizing the need to fulfill his duties Need of discernment 	<ul style="list-style-type: none"> Amélia Hartley Maciel Leopoldo Cirne 	<ul style="list-style-type: none"> 10. 26.1923 10. 26.1923
<ul style="list-style-type: none"> Not to rush the mediumship development The medium would have a great mission to fulfill 	<ul style="list-style-type: none"> President of the Spiritist Center Vincente of Paul Filon, de Atenas* 	<ul style="list-style-type: none"> 11.10.1923 11.16.1923
<ul style="list-style-type: none"> Need to Study 	<ul style="list-style-type: none"> Several people 	<ul style="list-style-type: none"> Since October 1923
<ul style="list-style-type: none"> Recommendations about Alfredo's mediumship, but the books dictated by Filon were superficial. Recommendation for study 	<ul style="list-style-type: none"> Leopoldo Cirne (ex-president of FEB) 	<ul style="list-style-type: none"> 12. 05.1924
<ul style="list-style-type: none"> Alert about mystifications; existence of promising mediumship Danger of obsessions 	<ul style="list-style-type: none"> Guillon Ribeiro (president of FEB at that time) Incarinate friend of Guillon Ribeiro 	<ul style="list-style-type: none"> 02. 20.1924 02. 20.1924
<ul style="list-style-type: none"> Recommendation of study and advises against publishing the messages of Filon 	<ul style="list-style-type: none"> Inácio Bittencourt (director of FEB) 	<ul style="list-style-type: none"> 04.04.1924
<ul style="list-style-type: none"> Need of spiritual readjustment 	<ul style="list-style-type: none"> Medium Mrs. Retília 	<ul style="list-style-type: none"> 04. 06.1924
Conclusion: Discarnation of the medium Alfredo Lúcio, in September 1959, 36 after the beginning of his mediumistic faculties, without his dedication to the spiritist practice of mediumship		

Mediumship Development Program

Answer:

1. What comment could you make regarding the behavior of Alfredo Lúcio, the medium, in view of the spiritist teachings that you are receiving in the Mediumship Course?

2. Why were the messages attributed to Filon not accepted as truth by several Spiritists of that time?

3. How can you interpret the words of the Spirit Filon, regarding the great mission that the medium would have to fulfill?

Mediumship Development Program

4. Many people recommend that the medium be studious. Mention two arguments that indicate the importance of study in the practice of mediumship.

Suggestion for the correction of the exercises of text nº 2

1. The behavior of the medium Alfredo Lúcio:
 - He did not wish to study, in order to improve his mediumship; and due to this, he fell into the obsessive control of a Spirit that induced him to leave the Spiritist Center and the practice of a guided mediumship;
 - He became vain with the illusions of having a great mission to fulfill.
2. Because the context of the messages were superficial. Filon, the great Greek philosopher, would not have written them in that manner. It was a mystification received from a Spirit who misused the name of the philosopher.
3. It was a form of deceiving the medium, in order to maintain control over him, enhancing his vanity. It is simply a mystification.
Mystification: The abuse of one's credibility by deceit. The mystifying spirit represents or identifies itself as if it were another spirit, with the objective of deceiving those present.
4. Study, it is not only useful, but rather indispensable for the medium, because:
 - It enhances and enlightens the medium about the spiritual world and its inhabitants but above all, about the category and variety of lying and deceitful Spirits;
 - It opens up our minds to discernment, balance, and knowledge.

Mediumship Development Program

PROGRAM I

Unit Nº 3

1st Part: Fundamental Principles of Spiritism: Mediumship Practice

Class 1: Mediumship Development

Specific Objectives:

- **To identify the characteristic symptoms and cycles in the development of a beginners' mediumship.**
- **To explain what should the spiritist behavior be before someone showing signs of mediumship**

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

It appears spontaneously, by means of a safe constriction, through which the disincarnate entity invites the mediums to the correct observance of its laws, causing the mediums to proceed on the precious task. For these services they will acquire vast inner assets toward balance and enlightenment. At the same time, the mediums will be capable of paying off the negative commitments to which they are tied to from previous lives.

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

Mediumship is without a doubt a powerful instrument. At the same time it can be transformed into a lamentable disturbance factor, according to the spiritual and moral level of those possessing such resource. (3)

The emergence of mediumship can occur in two forms:

Spontaneous - not generating great discomforts, whether physical or emotional, to the beginning medium;

Trial - the mediums will present emotional unbalances that will reflect in their physical body. Spiritual disturbances could occur.

The latter is still the most common way of revealing an unfolding mediumship in our current level of evolverment. The present study will also focus in this aspect. The appearance of mediumship does not depend on place, age, social condition or gender.

It can appear during childhood, adolescence, youth, at a mature age or in the elderly.

It can manifest itself in the Spiritist Center, at home, at any religious temple, in a materialist person. (5)

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

Unusual emotional reactions.

An apparent sensation of disease.

Shivering and discomfort.

Strange emotional irritations. (5)

For instance, due to the blossoming of a mediumship process, several disturbances may occur, either organic, through disequilibria and illnesses, or through emotional and psychiatric means, for instance fidgeting or uneasiness, due to the mediums psychophysical constitution.

Mediumship Development Program

It is not mediumship that is responsible for the body disturbances, but the fluidic action from the Spirits that favors the dystonias or not, in accordance with the quality with which is presented.

On the other hand, when the spiritual action is of an elevated level, an aura of peace and well-being envelopes the mediators, assisting them in preserving the energy that nourishes and supports them during their physical existence. (4)

Upon analyzing the conditions of mediumship's appearance in a human being, we can affirm that it appears and develops under a cyclical form, that is, it is processed through successive stages, in spiral form. Children possess it, so to say, in a natural state, but because they have the beneficial and protective protection of the Good Spirits that the religions refer to as Guardian Angels during their childhood the mediumistic manifestations are more of an animic character. The children project their soul into the things and beings that surrounds them; and receive the intuitive guidance from their protecting Spirits. At times they visualize and acknowledge the presence of Spirits and at times they transmit messages from the Spirits to their relatives, either in a positive and direct way or symbolically in an indirect way. (6) Apart from the persistence of the mediumistic phenomenon, the child must be directed to the Spiritist Studies, for more assistance.

With growth, the child will gradually disassociate further from the spiritual world, and become more involved with the occurrences in the physical plane. As a result, the mediumistic manifestations will lessen. The first mediumistic cycle is concluded (...). People then considered that the child does not have mediumship; the previous phase is explained as infantile imagination and tales of fantasy. (7)

It is usually during adolescence, at twelve or thirteen years of age, that the second cycle begins. During the first cycle one should assist in the mediumistic process with prayers and with passes, to lessen the natural exhilaration in the children, who as a rule are filled with strange remembrances from their spiritual or corporeal past. During adolescence their bodies are sufficiently mature so that the mediumistic manifestations may become more intensive and positive. It is time to enlighten them with more extensive information concerning mediumship (...). The pass, prayer, the doctrinal study meetings are ways of assisting them during this process [of the appearance of the mediumship], without insistence, but rather by providing the needed guidance. (7)

The third cycle generally occurs in the transition from adolescence to youth, between eighteen and twenty and five years of age. It is time, at this phase, to dedicate concentrated study of Spiritism and Mediumship, as well as through the mediumistic practice, in the spiritist centers and groups. (8)

There is in addition a fourth cycle, related to mediumship that usually appears after maturity, in the elderly or close to it. These are manifestations that can appear due to the aging process: in physical weakness, allowing a more easy expansion of the perispiritual energies; in greater introversion of the mind in periods of meditation, with the reduction of the activities of daily life, a state of neural psychic apathy, caused by the organic changes due to aging (...). This type of delayed mediumship is of short duration, constituting a kind of mediumistic preparation for death. It is restricted to certain phenomena such as, clairvoyance, trance-communication, intuition, extra-sensorial perception and psychography. (8)

Mediumship Development Program

It is quite common when nearing the moment of disincarnation that a greater mediumistic perception, mainly of spiritual entities appears. They can be moments of great beauty and joy, if the Spirit employed righteousness during the incarnation. However, it can, represent a suffering for those who did not know how to achieve positive values, during their terrestrial experience. (11)

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

However, it is pivotal to bear in mind that the individual is not always conveniently assisted as soon as his mediumship appears; either due to ignorance regarding the subject, which is most common fact, or due to disinterest or indifference of relatives and friends.

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

It is only after attempting to resolve their problems via conventional methods [by way of doctors and psychologists] that they finally approach Spiritism. When it occurs in this manner, these newcomers arrive at the Spiritist Center completely disoriented, still under the religious preconceptions that they had been taught for so long.

Previously prepared for a spiritual treatment by way of passes and evangelical studies' meetings, they display incredulity, and insist that their problems be resolved overnight! They inquire if there is a more stronger or more powerful Spiritist Center.

They declare that they do not believe in the influence or effects caused by Spirits, affirming they do not wish to be mediums...

It is natural that they proceed in this manner, because they are at present under a psychological disequilibrium.

The Spiritist director, or the one who is in charge of the task, has to be patient in order to restore their trust. (2)

Quite often, the beginning mediums overcome by extraordinary enthusiasm, due to the impact received from the spiritual revelations that have suddenly been disclosed to them, requiring further understanding and assistance from the more experienced mediums, so that they do not become lost or confused by the communications of the mischievous entities (9)

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

To assist the mediums in their mediumship development for the benefit of others and for themselves is not an easy task. It requires not only devotion from the spiritist director in these activities, but also mental clarity and knowledge in order to assist, with kindness and patience, the ones who present a trial mediumship. The spiritist directors must understand, above all, that, at the beginning of mediumship, the mediums will often times have to deal with inferior Spirits and should consider themselves happy when they are only frivolous Spirits. They should focus all their attention in order not to allow such Spirits to take charge, because if this occurs, it will not always be easy to get rid of them. This is such a crucial issue, especially at the beginning, that if preventive action is not taken seriously, the fruits of the most beautiful faculties could be forever lost. (1)

Mediumship Development Program

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

The individual whose mediumship ability has appeared, and are determined to put it into practice, must bear in mind the significance of this faculty.

Therefore, the discarnate friends, who are truly and forever conscious of their own obligation under the Divine Laws, will be among the beings emphasizing to them the importance of the practice of goodness and service, study and discernment, because the mediumistic strength, in truth, cannot be of assistance or constructive when it distances itself from charity and without the proper illumination. (10)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- To identify the symptoms and the signs that are a characteristic of a beginners' mediumship.
- To explain what should be the spiritist behavior before someone with an unfold mediumship

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Mediumship Development Program

BEGINNING MEDIUMS

In the sphere of the spiritual interchange, we encounter a large group of friends that are in need of special attention - the new or beginning mediums.

Quite often, overcome by an excessive enthusiasm, due to the impact received from the spiritual revelations that have been disclosed to them suddenly, they require further understanding and support from the more experienced mediums, so that they cannot get discouraged or confused by the communications of mischievous entities (...).

As well as each of us, every medium has the duty to continue their study in order to discern, and to work in order to be meritorious (...).

Once accepted to the participation in works of a superior order, the mediums are invited to further discernment and discipline, so that their faculties may be understood and further improved. They should avoid the need or desire to *perform all and to accomplish everything* that they feel attracted to, since they are still immature in facing life, and are prone to disturbance and rebelliousness.

Let us assist the beginning mediums in realizing that in mediumship, as in any other activity on Earth, there is no actual knowledge when sufficient time has not been spent in the acquisition of learning, and that all tasks are noble where the light of charity is in charge of the accomplishment.

To this end, let us lead them into their development and enlightenment in the healthy and liberating principles of the Spiritist Doctrine. Mediums desirous of working with mediumistic phenomena appear from every part and all positions. However, mediums truly dedicated to the construction of improvement and happiness among human beings, are merely those who become transformed into authentic servants of Humanity.



XAVIER, Francisco Cândido & VIEIRA, Waldo. *Estude e Viva*. Pelo Espírito Emmanuel. 8. ed. Rio de Janeiro: FEB, 1996. p. 210-211.

Mediumship Development Program

PROGRAM I

Unit Nº 3

1st Part: Fundamental Principles of Spiritism: Mediumship Practice

Class 2: The role of the mind and the perispirit in medianimic communications

Specific Objectives:

- To identify the role of the mind and the perispirit in medianimic communication

In the previous unit, we had the opportunity to study the basic notions of the Spirit, fluids and perispirit, necessary for the understanding of medianimic practice. Now, we will analyze, step by step, the role played by the mind and the perispirit in a medianimic communication.

1. THE ROLE OF THE MIND

We know that the mind is found in the basis of *all the medianimic manifestations, whichever are the characteristics expressed by it. (...) We reflect the images that are around us and send towards others the images that we create. And since we cannot detract from the imperative that attraction is, we will only reflect the clarity and beauty if we install this clarity and beauty inside the mirror of our inner lives.* (27)

If the human being could contemplate with his/her own eyes the currents of thought, s/he would recognize that we all live in a regimen of communion, according to the principles of affinity.

The association is present in all things, presides over all happenings and commands the existence of all beings. (28)

In the Higher Plane, we can see the suns carrying the worlds in the universe, in virtue of the electromagnetic interaction of universal forces.

In the same manner, in common life, the soul enters into resonance with the mental currents where souls that are similar to it breathe.

In this manner we feel, visualize, talk or act, harmonizing ourselves with the emotions and ideas of all people, whether incarnated or disincarnated, in our band of sympathy. (29)

When thinking, conversing or working the strength of our ideas, words and acts, we reach a potential that are much larger than with incarnate or disincarnated people who are not in agreement with us. (...) (30)

It is in this manner that the medianimic communications between the disincarnated Spirit, also known as the communicator, and the incarnated medium happen. We can affirm that the medianimic interchange is a result of a perception occurring beyond matter (extra-sensorial perception), followed by a connection or attunement, where the emotions and ideas of the disincarnate are captured.

It is important to understand that the perception, the connection and the attunement to which we refer above are done through the intermediary of waving currents of thought. In truth, Earth and everything it contains, is submerged in an immense sea of waves. Luminous waves, sound waves, heat and mental waves.

Mediumship Development Program

One phrase emitted by us or an instrument that vibrates causes sound waves.

If we light a lamp, we will spread heat waves.

If we function the radio receptor, we will find electric waves. (24)

When we operate a microwave, entertain ourselves with a television program or make an international phone call, we will spread electromagnetic waves.

Thus, every movement, every agitation is realized by the emission of waves, through the innumerable and diverse bodies of nature. (27)

The waves are evaluated according to the length of their expression, which is dependant on the emitter where the agitation is produced (agitation is here understood as the main propagator of the wave, where the vibration is produced).

A thin stick moving the waters of a lake will produce small waves, while the wooden block thrown to the liquid current will create bigger waves.

A bass will send very long waves.

A flute will diffuse very short ones.

The electromagnetic waves or oscillations are always made of the same substance, being differentiated on its length or distance (...). (25) In this manner, the waves can be classified as large, medium, short, and ultra-short.

A wave would then be an oscillation or vibration that moves from one side to another, since nothing exists in nature that is absolutely unmovable. (25) Therefore, a wave is a vibration that moves. (23) Every wave emitted is done in a *time frequency*, that is, the frequency establishes the number of emissions or vibrations that are executed in one second. The larger the frequency of our mental waves is, the larger are the probabilities that our thought will reach the elevated regions of life.

In our day-to-day, when we arduously desire something, we cannot make it leave our minds. This means that if we constantly think about something, we will be establishing an elevated frequency of mental emissions per second. It is therefore crucial that we be vigilant of our thoughts, directing them towards noble realizations.

If our constant thought is something constructive, the results will be positive. However, if our fixed idea is translated into waves with low vibrations, there will be suffering in the end. The monodeism (fixed idea) is a situation of psychic unbalance, where the person can no longer think of anything other than the idea it has fixed its thought on. This generates unbalance since the creature will abstract oneself from the reality of its environment.

It is important to remember that, independent from the type of our mental emanations, we will always be associating them to the currents of thought of other individuals, whether they be incarnated or in the spiritual plane.

Our mental waves can be classified according to their length or ray of action. When thinking, the human being emits mental waves that characterize his/her degree of evolution: *longer* waves with little reach will be the result of preoccupations or routine activities; *medium* waves are directed to less immediate interests; *short* waves with high frequency are turned to noble spiritual matters, and *super-ultra-short* waves are where the angelic legions are expressed. (25) (26)

Let us relate what we have just considered to the practice of mediumship.

1) The mind of the Spirit emits mental waves (ideas) that can be captured by the brain of the medium and transmitted to the components of the mediumship meeting, via

Mediumship Development Program

written or verbalized words, or even images of clairvoyance. We can notice that the brain of the medium has bivalent or bipolar action: it captures and transmits mental waves from oneself and from other Spirits.

2) Once the thought of the communicating Spirit is captured by the medium, the medianimic communication begins, according to the connection established between them.

The process of this communication can suffer from the interference of the mental waves of the incarnated components of the medianimic group; from the medium himself/herself; from the workers of the spiritual team, and from the communicating Spirit.

3) If the thoughts of the incarnated workers are in harmony, that is, if the team is maintained connected to the communication from the Spirit, mentally helping the medium, the counselor and the communicating Spirit, the work of helping the suffering Spirit flows with tranquility. If, however, the thoughts of the incarnated team and of the mediums wonder dispersed without discipline, disharmony is established, rendering impossible the medianimic manifestation of the Spirits, or, if it still happens, it will be misinterpreted, incoherent or confusing.

In this manner, all of the components of the medianimic group have to be watchful of their mental emissions during the work of spiritual interchange, so that the communications projected by the spiritual helpers can happen.

2. THE ROLE OF THE PERISPIRIT

As we know, the incarnated and disincarnated spirits have a fluidic body that is called the perispirit. Its substance is composed of the universal cosmic fluid, which forms and nourishes it (...). The perispirit has a degree of ethereality according to the worlds and the degree of the Spirit's purification.

In the inferior worlds and inferior Spirits, it has a thicker nature and is very close to brute matter. (17)

During incarnation, the Spirit also conserves its perispirit, having as a second thicker envelope of the body that is more resistant, appropriate for the tasks it needs to fulfill and of which the Spirit rids itself upon death.

The perispirit serves as an intermediary between the Spirit and the body. It is the organ that transmits all sensations. Relative to the sensations coming from the exterior, we can say that the body receives an impression; the perispirit transmits it and the Spirit, the sensitive and intelligent being, receives it. When the act comes from the Spirit's initiative, we can say that the Spirit desires, the perispirit transmits and the body executes. (18)

The perispirit is not confined to the limits of the body as if in a box. Due to its fluidic nature, it is expansive; it irradiates to the exterior, and forms around its body a type of atmosphere that the thought and the will can dilate to varying degrees. From this we deduce that people, without being in contact via their corporeal body, can find themselves in contact with their perispirit and can permute, without actually desiring it, impressions, and sometimes thoughts, through the means of intuition. (19)

Mediumship Development Program

Being one of the elements that constitute the human, the perispirit plays an important role in all psychological phenomena and up to a certain extent, in the physiological and pathological phenomena (...). (20)

It is through the perispirit that the Spirits act over inert matter and produce various medianimic phenomena. (...) There isn't then any motive for surprise when, through this means, the Spirits produce certain physical effects such as raps, and all types of noises, lifting, transport or throwing of objects (...). (21)

The Spirits can manifest themselves in many different ways when acting upon matter: through physical effects such as noises or movement of objects; through the transmission of thought, through vision, hearing, touch, writing, drawing, music, etc. To resume, through every way that can serve to communicate with humans. (17) Following, we will cite the action of perispirit in the medianimic communications:

2.1 The role of the perispirit in the physical manifestations

The Spirit produces the movement of a solid body by combining part of the universal cosmic fluid with the medium's fluid that is appropriate for the effect. (1)

Saint Louis' Spirit explains it:

When under your hands a table moves, the Spirit obtains from the universal fluid what is necessary to give it an apparent life. Once the table is prepared, the Spirit attracts it and moves it under the influence of the fluid that it propagates with its own will. When it desires to move a mass that is too heavy for its forces, it can call for the help of other Spirits, whose conditions are identical to his'. Due to its ethereal nature, the Spirit, properly said, cannot act over thick matter, not having the intermediary element that connects it to the matter.

This element that constitutes of what we call perispirit, gives us the key to all the spiritual phenomena of a material order (...). (2)

The Spirits that provoke the physical manifestations are always inferior Spirits that have not yet entirely detached themselves from all material influence. (3)

We have already explained that the perispirit's density, if we can call it in this manner, varies according to the state of the worlds. Apparently, it also varies within the same world, according to the individual. In morally advanced Spirits, it is more subtle and approximates that of more elevated Spirits; in inferior Spirits, it occurs the opposite its constitution resembles that of gross matter (...) This thickness of the perispirit that gives it a greater affinity to matter, turns the inferior Spirits more apt to perform physical manifestations (...). (4)

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

(...) The medium's fluid (vital fluid) combines with the universal fluid that the Spirit accumulates. The union of these two fluids, the medium's animalized fluid and the universal fluid, is necessary to give life to the table, but we can also notice that this life is momentary and that it is extinguished with the action, and even sometimes before the end of the action, as soon as the quantity of fluid ceases to be enough for animation. (5)

In the phenomena of transport – another type of the phenomena of physical effects – there is a benevolent intention of the Spirit that produces it, due to the nearly

always gracious nature of the objects that are used by the Spirit and by the subtle and delicate manner by which they are brought. (...) They are almost always flowers, and often fruits, decorations, jewel, etc. (6) Kardec explains the following with respect to the phenomenon.

Those who desire to obtain phenomena of this order must have with them mediums who I'd call – sensitive, that is, gifted in highest degree of the medianimic faculties of expansion and penetrability, since the easily excitable nervous system of certain mediums allow them, through certain vibrations, to abundantly project one's own animalized fluid (vital fluid, ectoplasmic) that they possess. (7)

Hence, a certain affinity and a certain analogy is necessary between the Spirit and the influenced medium; thus: certain similarity capable of permitting that the expansive part of the perispiritual fluid (...) of the incarnate mixes, unifies, and combines with that of the Spirit who wants to perform the transport. This fusion should be done in a way that the resulting force becomes, so to say, one (...). (8)

The phenomenon of transport presents a notable particularity since some mediums can only obtain it in a state of somnambulism, which can easily be explained. There is a natural detachment in the somnambulism, a sort of isolation of the Spirit and of the perispirit, which can facilitate the combination of the necessary fluids. (9).

We can thus realize why the phenomenon of transport still is a rarity.

Ernesto Bozzano, in the book *Phenomena of Transport*, studies with care this medianimic manifestation.

2.2 The role of the perispirit in the visual manifestations

The explanation of how the Spirit becomes visible resides in the properties of the perispirit, which can undergo many modifications along with the Spirit's desire. (10)

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

The Spirits of the Codification explain to us that the perispirit is the intermediary envelope, through which the disincarnated Spirit acts upon our senses. *On this envelope is where sometimes they appear as a human or some other form, whether in the dreams or in the vigil state, in daylight or in the darkness. (11)*

In the visual phenomena, a condensation of the perispiritual fluids does not happen like in the physical phenomena. The combination of the medium's fluids with those of the Spirit presents a special disposition – without an analogy for us incarnates – necessary for the medianimic perception. (11)

All people can see Spirits during their sleep; in the vigil state though, it will depend upon the physical organization that will permit a bigger or smaller perispiritual expansion and combination with the perispirit of the discarnate. (13)

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

Mediumship Development Program

These two phenomena are a similar variety to the visual manifestations. (...) They both are based on all the principles that we have already mentioned on the properties of the perispirit after death, and are applied to the perispirit of those who are alive (incarnated). (14)

Since the incarnated Spirit has a perispiritual envelope, the bi-location can be provoked by leaving the body asleep, which the dislocation happens, in space, turning oneself visible and tangible in another location, far from the physical body. (15)

The transfiguration is equally linked to the properties of the perispirit, which permits the medium to modify his/her appearance or physiology upon the action of a communicating Entity. (16)

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

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

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

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NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will be able to:

- Explain the role of the mind and the perispirit in medianimic communications

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1st Part: Fundamental Principles of Spiritism: Mediumship Practice

Class 3: Psychic Trance

Specific Objectives:

- Define trance.
- Classify trance according to the degree, duration and type.

1. DEFINITION OF TRANCE

The word trance is generically understood as any alteration in the state of consciousness.

Etymologically, it signifies a state of rapture or exaltation in which somebody loses consciousness (according to the Thesaurus Dictionary.)

It is a special state, between vigil and sleep that in a way opens the doors of the subconscious. (...). (5)

It can also be understood as a state of low psychic tension (...), with the tightening of the field of consciousness and dissociation. (5)

The state of trance signifies the interiorizing of the conscience and not its suppression. Even in the most profound stages, nothing is extinguished in the conscience and it remains vigilant, having it as a secondary but yet active system. (7)

2. DEGREES OF TRANCE

The trance can be superficial or profound. These are two states or extreme degrees, needing a gradation between one and the other. The partial trance would be a sort of semi-somnambulism (8) that would be situated between the superficial and the profound trance.

In the superficial trance, there is no laconic amnesia, the patient remembers everything and can even question the fact that he/she has experienced trance. (8)

The profound trance, or somnambulism, is characterized by the extreme suggestibility and the laconic amnesia. (8)

Since the person remains unconscious in the profound trance, some researchers interpret it as an entry into magnetic or hypnotic sleep (4). In these conditions, the fluidic body exteriorizes itself, leaving the carnal body and setting the soul free or emancipated. Naturally, there is no absolute separation, since it would be synonymous of death. However, an invisible cord (silver cord) continues to tie the soul to its terrestrial body. Similar to the way a phone line assures transmission between two points, this fluidic chord allows the soul to transmit its impressions throughout the organs of the sleeping body. (13)

However, other researchers still understand that trance is not a state of sleep, whether superficial or profound state, natural or of magnetic action.

The difficulty of associating trance with sleep comes from the fact that conscience is not preserved during the latter (6). In trance, there is the preservation of the conscience. Even the trance provoked by hypnosis cannot be confused with sleep,

especially when the hypnotizer orders the hypnotized to act normally as if he/she were awake. (7)

We add that electroencephalogram studies show differences between the electric activity of the brain in hypnosis (trance) and during sleep (7), therefore showing that they are similar but distinct phenomena.

3. DURATION OF TRANCE

(...) can be brief and imperceptible in some circumstances – a sudden dive into the unconscious – or prolonged, with visible alterations in the psychic state. (8)

4. MECHANISMS OF TRANCE

The basic mechanism of trance most probably consists of an inhibitory wave that sweeps the cerebral coating. (9)

The trance can place the individual in a more intimate contact with oneself, with one's subconscious integral personality. (9)

It is not easy to understand the basic mechanism of trance. We know, for example, that in whatever form or degree of the trance, there is always an animic content of the person that is under its action.

That is what happens when the trance is of medianimic origin. Even when the medium enters profound trance, not remembering later the content of the spiritist message transmitted, we can observe that the communicating Spirit takes the necessary elements to produce the communication from the mental archives of his incarnated intermediary.

The difficulty comes from understanding how the Spirit has access to these memory archives. Since everything occurs on the mental level, whether in the communicating Spirit or the medium, we can only derive speculations on the occurrence of the phenomena. It is clear that the perispirit plays a fundamental role in the process.

This access that the Spirits have to the medium's unconscious, naturally with the medium's permission, is clearly observed in the communications in a foreign language, which, often, the medium does not have any knowledge of in this incarnation.

5. FORMS OF TRANCE

The trance can manifest itself in the following ways:

- a) **AIDEIC** – word originating from **AIDEISM**, which is a psychic anomaly that is characterized by the complete exemption of ideas or idea-forming processes. (19)
It is a sort of mental confusion. It is not characterized by a medianimic or animic phenomena. It is considered trance because it reveals an altered state of consciousness.
- b) **Passive** – it is in the psycho-physiological state that the patient remains in the most complete passiveness, accepting good or bad suggestions from the Spirits or from the incarnated magnetizer. (19) *The somnolent medium, or those held captive of grave obsessions, enter this state of passiveness.*

- c) *Active – it is a psycho-physiological state where the medium remains with a more or less active attitude, with the understanding of what happens around him/her and taking small steps for the good execution of the phenomena. (19)*

6. TYPES OF TRANCE

For the purpose of this study, we will classify them in three types:

- a) Pathologic trance
- b) Spontaneous trance
- c) Provoked trance

In the pathologic trance, the morbid factor acts as a provoking spark. Traumatism, particularly cranial-encephalic, state of coma, feverish delirium, pre-agonic periods are a few conditions (situations) where, the relations with the exterior world are suppressed or modified, and the trance appears eventually (...). (10)

The most elementary case happens in the so-called crepuscular state of the epileptic and hysterical. The individual has a convulsive crisis and then remains for a long time seeming absent-minded, saying nonsensical things, without a notion of space or time. (15)

The spontaneous trance, or apparently spontaneous, happens in hereditarily predisposed individuals (...), who cannot be distinguished from the ordinary man except for this particularity – they are mediums, gifted, metapsychic, sensitive, metagnomes as individuals. (10)

Or still, in the somnambulism cases, where individuals get up at night, walk, talk, do not recognize people, and when they wake up, they do not remember anything that happened. (16)

The main forms of provoked trance are: the hypnotic, the medianimic, the animic, and the chemical. Let us study each one of them:

a) The hypnotic trance is a variant of the sleep process. It is an experimental sleep, provoked, conduced, that moves towards and expands into the same processes as that of regular sleep (...). (17)

The blockage or inhibition of the cerebral activity in hypnotism causes a person to sleep. In hypnotism for example, repeated luminous stimuli are used to fatigue the cerebral zone that commands vision (17), producing an area of inhibition in the conscious activity of the person who is being hypnotized, and then he/she enters trance. (17)

All of this happens within the relativity existent in all facts of Nature, although the sleep technique is most common; the vigilant hypnotism exists where the subject is obedient to suggestions while completely awake – the hypnotizer does not pronounce the word 'sleep' or an equivalent when causing the hypnosis. (11)

In hypnosis, the hypnotizer uses magnetic suggestion with the help of objects (pendulum, symbolic objects, diapason, luminous focuses, etc.). The patient is called the 'subject' (individual, being).

Hence, the suggestion consists, in influence in the subconscious of another, as a representation, a sentiment, an impulse that escapes the rational analyses and happens automatically as long as it does not collide with one's moral principles. If the individual

Mediumship Development Program

suggests to oneself, it is a case of auto-suggestion; if another is making the suggestions, we call it hetero-suggestion. (12)

The hypnotic phenomenon has been known since Antiquity. *The Egypt of the Pharaohs, through their clerics who would research the most varied psychic phenomena with the tools they possessed, dedicated many temples to sleep where hypnotic experiments with expressive results took place. The Chaldean thaumaturgy were practiced with therapeutic goals (...)*

However, it is thanks to Franz Anton Mesmer that modern times bring a great impulse to this field. We should also consider that Paracelsus, the author of the concept and theory of fluid, previously had already been interested by the magnetic experiments that were later undertaken by Mesmer. Mesmer considered the fluid to be the means of a mutual influence among the celestial bodies, Earth and the astral bodies, affirming that this fluid is found everywhere and fills all the empty spaces, having the properties to receive, propagate and communicate all the impressions of movement. (14)

The British surgeon, James Braid, was the one to introduce the word 'hypnotism' to substitute 'magnetism.'

b) *The medianimic trance*, provoked by a Spirit, offers gradations, sometimes related to the genre of mediumship (in the somnambulism and in the materialization, for example, the trance is more profound), sometimes under spiritual action where the manifestation differing Spirits induces more profound or more superficial trances.

In the category of *writing mediums*, for example, there are the *mechanic mediums*. *What characterizes this phenomenon is that the medium does not have any conscience of what s/he is writing. (1)*

There are intuitive mediums – in this situation, the medium is conscious of what he/she writes, although it does not express one's own thought. (2) And there is also the semi-mechanic medium that participates in both genres. There is the feeling of an impulse on one's hand without a personal enterprise, but at the same time, one is conscious of what s/he writes as the words are being formed. In the first, the thought comes after the act of writing; in the second, it preceded the act; in the third, they accompany each other. (3)

Trance is more profound in the mechanic medium and more superficial in the intuitive one.

c) *The animic or somnambulic trance* is provoked by the person itself as it is partially alienated from the physical body. This type of trance favors manifestations of the phenomena of emancipation of the soul such as: Bicorporeity, double vision, ecstasy, catalepsy, lethargy, somnambulism, transfiguration, etc.

d) *The chemical trance* is produced by the action of chemical substances.

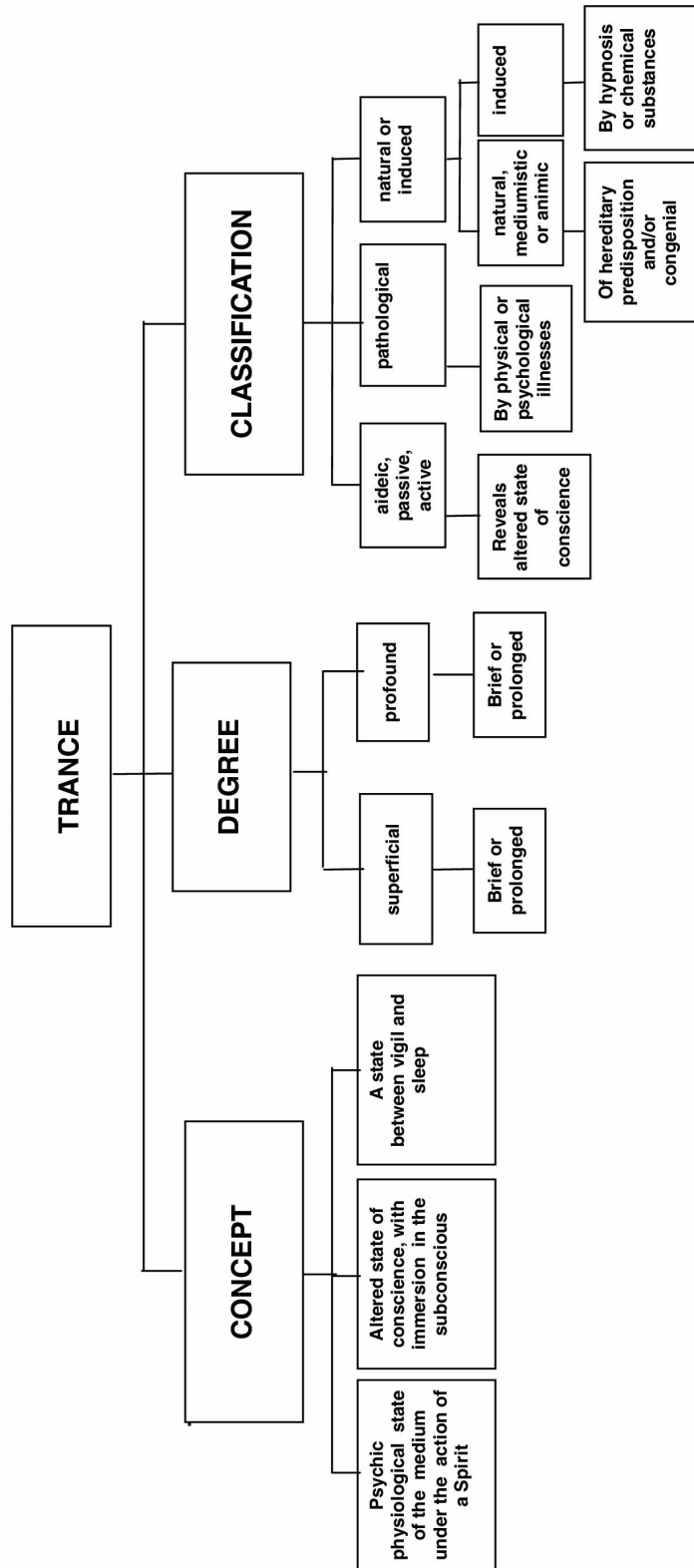
Since Antiquity, people have recurred to the use of certain drugs during spiritual rituals. *In Brazil, alcohol is used in association with trance in some African cults, which also are part of the medianimic continuum. The Mexicans use the sacred cacti, the mescal. The Indians consumed the soma, and inebriating drink. (...) (18)*

There is also the trance provoked by the narcotics, psychotropics, excitant drugs, that lead an individual to states of trance according to the dosage and the type of substance used.

The following drawing presents a synopsis of this subject.

MEDIUMSHIP DEVELOPMENT PROGRAM

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



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will be able to:

- Define Trance
- Classify trance according to the degree, duration and type.

Mediumship Development Program

GLOSSARY:

Aideic (or Anideism) - Incapacity of associating ideas due to the perturbations of memory or of attention.

Laconic Amnesia - Limited laconic periods of the memory. These limitations can refer to facts, situations or happenings, or refer to a lapse of time (a person would lose the notion of time, hour or specific periods). Loss of memory for temporary events.¹²

Congenial - Lapse of time (a person would lose the notion of time, hour or specific periods). Loss of memory for temporary events.¹³

Said with respect to a mark, a sign or defect existent in the individual since his/her birth. It can be hereditary or not, from parents or ascendants.

Conscience - Or conscientious, represents the superficial psyche with the usual intellectual actions of our day-to-day (Jorge Andréa – Visão Espírita das Distonias Mentais). Moral part and self-critic of oneself where the principles of conduct and morals for realization and worth exist.

Crepuscular State - Refers to a transitory shortening of the conscience, possibly followed by hallucinations. The person can practice non-habitual, incomprehensible and possibly aggressive acts; can be absentminded without realizing it. It is a state that can be brief or last days, followed by amnesia. It is common in those who are hysterical or epileptic. The crepuscular state can also be understood as the one of semi-consciousness that precedes sleep. ^{14*}

Excitants - Substance, medicine that has a stimulating action, that is, they act on the organism producing the exacerbation of the vital functions. For example: augmentation of the cardiac rhythm. Agent that stimulates the activity of an organ. ^{15*}

Hereditary - Related to the heredity of characteristics that the offspring or descendents get from their parents or ascendants. The genetic heredity can or not manifest itself congenitally. There is a certain hereditary tendency towards the manifestation of the medianimic faculty. Psychographers, for example, are common in the same family.

Unconscious - It is the zone of the spiritual mind where there are the archives and total potentials of the being (Jorge Andréa – Visão Espírita das Distonias Mentais). In psychiatry, it is the conduct or experiences not governed by the conscious ego. It is also part of the mind or the personality outside the immediate field of the conscious.

Morbid - That causes a sickness; relative to an illness. The morbid factor is the cause or the agent of the illness. Morbid can be also understood as a pathologic factor, abnormal or insalubrious.

Metagnomes - Meta: beyond, above; gnome: knowledge, intelligence. It is said of people who possess the capacity of obtaining knowledge outside the reach of one's intelligence. They are

¹² Medical Dictionary BLAKISTON. Organização André Editora Ltda., São Paulo, SP.

¹³ Medical Dictionary BLAKISTON. Organização André Editora Ltda., São Paulo, SP.

(*) Medical Dictionary BLAKISTON. Organização André Editora Ltda., São Paulo, SP.

Mediumship Development Program

mediums or paranormal individuals that receive ideas from Spirits, in a level above their conscious knowledge.

Narcotics - Substances that provoke narcosis; that lead to sleep. Any drug that hinder the sentiments and induces sleep, reduces sensibility, fights pain and can lead to dependence.

Psychotropics - Medical substances that act on the psychic producing a calming or stimulating effect.

Subconscious - Unconscious or pre-conscious (Freud) – it is a plan of the conscious, different from the unconscious (pure unconscious, or “I”), that is above the super conscious and only emerges in certain circumstances (errors, lapses, dreams, etc). A state of intelligence that precedes the activity of the conscious (Jorge Andréa – Visão Espírita das Distonias Mentais). It would be the mental matter outside the conscious that determines the conscious actions.

Thaumaturgy - Said of people who perform miracles, or deeds considered exceptional, wonderful, out of the ordinary, supernatural. The mediums and magnetizers (hypnotizers) have already been called Thaumaturgy.

Vigil - Who watches; who is awake; observant; conscious, in a state of alert.

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PROGRAM I

Unit Nº 3

1st Part: Fundamental Principles of Spiritism: Mediumship Practice

Class 4: Medianimic Concentration

Specific Objectives:

- To understand medianimic concentration
- To explain the mechanisms of medianimic concentration and show how to obtain it in a most efficient form.

1) MEDIANIMIC CONCENTRATION

To concentrate signifies to gather in a center. To converge or turn any act denser, more active. It can also be said with respect to unify forces in a certain point, to apply attention to a certain subject: to meditate profoundly. Concentration would be the same as the unison of forces.

(...) it is a disposition of the spirit, which observers become accustomed to from continuous practice; it is the homogeneity of the ambient, the identity of the aspirations, with a moral or scientific goal, they are unified vibrations of thought, the serenity of the atmosphere, the tranquil expectation. (8)

In terms of medianimic concentration, we can affirm that it constitutes of an effective means to open the doors that lead to the transit of the disincarnated, in the incessant interchange that confirms the survival and expresses the validity of the nontransferable moral acquisitions. (6) In this sense, we should consider the mental concentration in a different manner from those who compare it to an easy-to-handle plug that once it is activated it offers passage to communicating energy without any precautions... The concentration, for this very fact, should be a habitual state of the mind concentrating on Christ and not on a passing situation accompanied by Christ. (7)

The medianimic concentration is the base of spiritual communications. When the concentration is deficient, the medianimic results are not good and sometimes the manifestation of Spirits can even be nonexistent.

2) MECHANISMS OF MEDIANIMIC CONCENTRATION

Like any other activity, concentration is developed through exercise; therefore, the apprentice medium should prepare him/herself with the necessary patience and perseverance until it can be practiced adequately. In this sense, the medium needs to learn to utilize two important tools: the thought and the will.

2.1 – The Thought

The thought is a creative force that exteriorizes from the individual who generates it through subtle waves (...). (24) Whatever the nature of the thought may be it is an energy that will consequently have its effects. (15) (...) It is the coagulating energy of our desires and aspirations. (26)

Mediumship Development Program

The thought is an attribute of the Spirit. It is a reflection, or a mental process created or reflected by another person. It captures what we feel and what we understand. It is the result of a mental operation, whether it may be a fruit of an examination or a reflection, in meditation or in the imagination, with respect to a physical or metaphysical idea. (9)

In this manner, when the person thinks, s/he emits a subtle radiant sort of matter, which is very lively, and possessing a great power of plasticity. It is matter, where the laws of formation of magnetic charges or of atomic system prevail under a new meaning, composing a wonderful sea of subtle energy in which we are all submersed and in which we find elements that transcend the periodic system of chemical elements known in the world. (28)

And as we know, the thought, also known as the flux of energy in the spiritual field of each creature, is graduated in the most diverse types of oscillations, from the super-ultra-short rays, where they express the angelic legions through processes still inaccessible to our observation, passing by short, medium and long oscillations where the human mind is exteriorized, and reaching the fragmentary waves emitted by animals, whose psychic life is still germinating being only able to produce certain thoughts or discontinuous rays. (27)

It is therefore through thought that we communicate with Spirits. It is also through thoughts that they perceive our ideas and desires, and respond to us.

The medianimic interchange is always based on mental understanding. In this manner, the mediation between two different planes, without the elevation of one's moral level, is stagnated in futility. (...) Undoubtedly, divine messages will descend from Heaven to Earth; however, the creation of adequate channeling is needed for this.

Jesus waits for the formation of human messengers capable of projecting on Earth the wonders of his Kingdom.

To achieve this ideal development, it is necessary that the possessor of psychic faculties does not hold oneself in simple interchanges. This person should consecrate his/her forces to the highest forms of life, beseeching the material needed to pave one's own blessings through education and unselfish service to others. (14)

As human beings evolve, they increasingly learn to control their mental emissions through their thought.

This control is administered by the will.

2.2 – The Will

Reciprocal influences vibrate in all the domains of the Universe.

Everything is dislocated and renovated under the principles of interdependence and repercussion. The reflex sketches the emotions. Emotion leads onto the idea. The idea determines the attitude and the word commands the actions. (18)

The will is the clear and vigilant administration governing all sectors of mental action (...). To better understand this importance, we can simply consider that it is the guide of every type of incorporated strength that we know of. (20)

The brain is a dynamo that produces mental energy according to its capacity of thought; hence, in the Will we have control to lead it in whatever direction we desire establishing the causes that command the problems of the destiny. (19)

Only the will is sufficiently strong to sustain the harmony of the Spirit. (21)

Mediumship Development Program

In truth, it is not able to impede mental reflection when we are dealing with connection between similar people since the law of harmony is irrevocable, but it can impose discipline on the elements that are under their control so that they are cohesive with the principles of goodness. (22)

In a mediumship meeting, it is necessary to develop the participants' control over their mental emissions through the disciplinary action of their will. Otherwise, the meeting loses the characteristics that are needed for it to function as a single harmony, where people vibrate in unison around a cohesive purpose.

The medianimic concentration is only possible when the medium learns to control one's mental emissions and administer one's emotions as soon as the connection with the spiritual entities is established.

When the medianimic concentration happens, a mental chain, called medianimic chain, between the medium and the communicating Spirit is automatically formed.

It is through this mental chain that the Spirits "hear" our plea. It is through it that they near us and make the necessary connections for the medianimic interchange to happen.

The mental connection in the human assumes a more elevated and complex character.

In the human brain (...), it does not simply express the necessary impulse to sustain the organic circuits with basis on nutrition and reproduction. It is a continuous though, an incessant flux of energy filled with an unimaginable creative power. (31) Once the mental connection is established, it spreads over the cellular cosmos in which it is manifested, maintaining an admirable factory of organic unities (...). (32)

We have noticed that the mental current vitalizes especially all the centers of the soul and consequently all the endocrinal nuclei and plexiform joints of the physical plant, in which organization disposes the Spirit with tools for the services of emission and reception, or exteriorization of one's own thoughts and assimilation of another's thoughts. (33)

Once the mental current is installed, the result will be the formation of a *medianimic circuit* that provides a field conducive to the transmission of the communicating Spirit's message.

With the formation and maintenance of the medianimic circuit, the medium registers the thought and feelings of the communicating Spirit, giving it the opportunity to be heard or seen by the incarnated.

We can apply the concept of medianimic circuit to the extension of the magnetic integration field where a mental current circulates, always maintaining a psychic harmony between its extremes, or more properly said, between the emissary and the receptor. (29) In the mediumship meeting, the emissary is the communicating Spirit and the medium is the receptor of the spiritual communication.

In this manner, the medianimic circuit expresses respectively a 'calling-will' and a 'responding-will,' in the going and coming back path which defines the command of the communicating entity and the agreement of the medium, a phenomena that can be applicable in the sphere of disincarnated and incarnated Spirits, expressing the natural or provoked conjugation in the domains of intelligence performing the services of association, assimilation, transformation and transmission of mental energy.

Mediumship Development Program

For the realization of these activities, the emissary and the receptor keep their own capabilities in their brain's resources, where elementary circuits of the nervous field are processed in order to attend to spontaneous workings of the Spirit such as forming ideas, selection, self-critic and expression. (30)

Spiritism shows us that it is not enough for medianimic meetings to happen, nor for Spirits to communicate with the incarnates. It is fundamental that the medianimic works are conducted in a balanced environment, especially when the communicator does not express the desired harmony.

The seriousness and productivity of a meeting are linked to a series of factors that can or not help in the medianimic interchange.

3) CONDITIONS CONDUCIVE TO THE ACHIEVEMENT OF A MEDIANIMIC CONCENTRATION

3.1 – Each component of the group needs to control or discipline its mental emission.

Spontaneous cooperation is the supreme ingredient for order (...). Cooperation signifies a constructive obedience to the needs ahead and implicit help to the privations of the past.

Whoever helps is also helped, silently finding the most secure formula of adjustment to the processes of evolution. (23)

The Spirit will feel more comfortable as it arrives at an environment that it feels pleased with. (...) If the thoughts are divergent, there will then be a shock of ideas disagreeable to the Spirit, consequently being detrimental to the communication. The same happens when a person has to speak in front of a large audience: if this person feels that all the thoughts in the audience are pleasant and benevolent, this impression will act upon one's ideas and give them more veracity. The unanimity of this ambient exerts a sort of magnetic action that multiplies its resources, causing aspects such as indifference, or hostility to perturb and paralyze it. (1)

3.2 – The medium needs to be conscious of his/her role in the meeting

Let us convince ourselves that our minds have many things in common with a radio. Constructive or depriving emissions incessantly reach us and can alter our way of being, but we cannot forget that our will is the synthesizer. Therefore, in mediumship, we cannot forget the question of attunement. We attract the Spirits that have affinity with us and we are also attracted to them; and if it is true that each one of us can only give according to what we possess, it is unavoidable that each one receives according to what s/he gives. (12)

To be a medium means to be a helper of the Spiritual World. And to be a helper on a certain work means to be someone who is helping spontaneously (...). (24)

If we cannot understand this, let us observe the airplane in its simplest form. Everything is an intelligent reception and mechanic action of the aerial transport. The towers of observation explain the route and vigorous engines guarantee the functioning.

Mediumship Development Program

But it can all fail if there is no longer the understanding and the discipline of the pilot who is in the plane. (25)

3.3 – The meeting must be the as homogeneous as possible

The power of associating the thoughts of the meeting's participants will produce a mental current and a medianimic circuit conducive to the manifestation of Spirits. Since the Spirit is in a way affected by thought, similarly to how we are affected by the voice, twenty people unified with the same intention will necessarily have more strength than one single person; but, so that all of these thoughts are turned to the same aim, they need to vibrate in unison believing that they are really one, which cannot be achieved without concentration. (1)

Every spiritist meeting should then strive for the most homogeneity possible. It is understood that we speak of meetings that desire to obtain serious and truly serviceable results. (2) Since the harvest and communion of thoughts are the essential conditions for a serious meeting, we can easily understand that an excessive number of helpers represent one of the biggest causes against homogeneity. (3)

If the divergent thoughts of helpers are a cause for perturbation and failure, by an opposite effect, thoughts directed towards a common elevated objective produce harmonic vibrations that diffuse an impression of calm and serenity in the ambient, which penetrates the medium and facilitates the actions of the Spirits. (4)

We should therefore understand that a medianimic meeting is a collective being, whose qualities and properties are a result of that of its members and form an accord. This accord will have more strength the more homogeneous it is. (1)

The most secret thoughts are revealed and interfere in the medianimic experiences. (5) In this manner, in the team of spiritual service, each mind needs to refine itself with the work, despite its diverse expressions of vibration. It is important to observe which mental wave we are assimilating to learn the quality of our work and edify our direction. (13)

Sometimes, when the members of a group are agitated by intense preoccupations, the language used by the medium can reflect this fact. This fact will be reflected by the actions of the Spirit on the medium and reciprocally. (5)

Therefore, the concentration requires the harmony of thought from all the members of the meeting, since each intelligence emits ideas that are peculiar to it, which are defined by vigorous and plasticizing waves of energy that are emitted by the beings but that are equally received, since it is influence and is also influenced. (11)

3.4 – The group needs to collaborate with the spiritual directors in every situation

A mediumship meeting will be productive if there is medianimic concentration. The instability of thought generates a disharmony in the vibratory energy. This disharmony affects the medium who in certain moments, properly said, seems to lose the "stream of thought." The disincarnated collaborators usually try to re-establish the rhythm, which is not always possible, especially when the incarnates remain uneasy, allowing their minds to wonder, creating mental images detached from the work,

Mediumship Development Program

preoccupied with domestic tasks or impatient with the unwinding of the activities in the meeting. (16)

The necessity of a spiritual preparation, of studying, of the development of one's sense of responsibility and of the dedication that each one should seek in order to be a part of a mediumship meeting is never emphasized enough.

The activity of concentrating requires patience, perseverance, and a sincere desire to collaborate. Finally, it requires an effort from the participant. Still, we should remember the following:

(...) those who claim to be concentrating, must be referring to the act of congregating something. If the incarnated friends do not take seriously the responsibilities with respect to them, outside the area of spiritist practice, if they are cultivators of levity, of indifference, of deliberate and incessant mistakes, of stubbornness, of the lack of internal observation deriving from others' advice leading to perfection, then how could they concentrate on the few moments of spiritual service?

Good concentration demands a straight life. So that our thoughts congregate to one another's, producing the potential for noble union towards goodness, the preparatory work of mental activities in the mediation of a superior order is indispensable. The intimate attitude of relaxation, before the Gospel lessons received cannot give the believer or helper that concentration of spiritual forces in the service of elevation only because these render themselves, only for a few minutes of the week, towards compulsory thoughts of Christian love. (17)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will be able to:

- Understand concentration;
- To explain the mechanisms of medianimic concentration and show how to obtain it in a most efficient form.

GLOSSARY:

Cerebral cortex - Superficial or external layer of the brain.

Endocrines - Nuclei or endocrinal organs are the producing centers of internal secretion. The hormones are produced by the endocrinal glands.

Photons - The same as a “quantum” of luminous energy.
(Quantum: elementary unit of luminous energy)

Fulcrum - Support. Everything that serves to sustain something.

Plexiform Jointures - Point of connections between the plexus.

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

Periodic System - Or periodic table of chemical elements. It is said of the classification of atoms with the same atomic number (nuclear charge) that form simple or composite substances. The periodic table is formed of 116 chemical elements, Hydrogen being the first of the table and Ununoctium the last. From this total of 116 elements, 92 are considered to be of natural occurrence in nature.

Mediumship Development Program

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Mediumship Development Program

PROGRAM I

Unit Nº 3

1st Part: Fundamental Principles of Spiritism: Mediumship Practice

Class 5: The moral influence of the medium and of the surroundings on Spirit manifestations.

Specific Objectives:

- To explain how the moral of the medium and the spiritual ambiance interfere in the mediumship meetings.
- To analyze the importance of inner transformation in the mediumship practice.

1. THE MORAL INFLUENCE OF THE MEDIUM DURING THE COMMUNICATION OF SPIRITS

It is important to mention that the development of mediumship has no direct relation with the moral evolvement of the medium. The faculty itself is independent of the moral nature. This, however, is not the case as regards the use made of mediumship, which may be good or bad, according to the moral qualities of the medium. (1) Let us explain:

It has always been asserted that the medianimic faculty is a gift of God to help us in our spiritual progress. If there is unworthy individuals who are endowed with this blessing it is because they need it more than others, and in order to aid in their improvement. (2)

We have to bear in mind that the ability to be a medium is not a special favor or gift granted to us as privileged human beings, but rather a human faculty as are many others. The moral of the medium determines his/her behavior as a human being and regulates his/her relationship with the Spirit World. The moral question is not a result of the mediumistic faculty, but rather of their personal individual conscience. One cannot declare that a medium who is dedicated to evil practices or condemnable objectives, contrary to the moral sense, is not a medium. Just as there are good and bad individuals on Earth, there are also good and bad Spirits that are attuned to the mediums and utilize their mediumship for evil or good purposes. If the misguided medium realizes and corrects him/herself and starts to act according to the moral principles, s/he will begin to serve the good Spirits through his/her mediumship. The same occurs with all the faculties of the human beings. The individual can utilize his/her intelligence for either evil or for good, but his/her intelligence will be always the same, whether acting in one side or the other. (13)

The mediums that misuse their faculty will have to suffer the consequences. They will be punished doubly, because they possess the means of enlightenment above others. He, who, having the use of his eyes, fails to follow the right road, is judged harsher than the blind man who falls into a ditch. (2)

Even if the medium does not possess high moral standards, s/he is capable of channeling the messages from a Superior Spirit.

This can occur in at least three types of situations: the first, for the lack of a better mediator to channel the message; the second, because the communicating Spirit may have as a defined purpose to lead the medium to reflect upon his moral behavior and to apply

Mediumship Development Program

himself toward improvement; and the third, due to the necessity of the group, in which the medium is participating.

However, quite often students wonder about the purpose of the communications of noble Spirits through unreasonable people or those of dubious behavior (...). However, guided by their noble reasons, the superior spirits, due to the lack of mediums that attune with their excellent intentions, will communicate through whichever medium is at hand, with a double purpose: to call his/her attention through safe guidance and to assist the confident or needy person that seeks for his/her assistance.

If these mediums do not use this opportunity to improve themselves, they will aggravate their spiritual condition even further, because they will not be able to claim lack of knowledge (...), for having ignored the gravity of their assigned duties.

Furthermore, mediumship is neutral, in itself, much like a telephone that can be used by good or evil people, of higher or reproachable behavior, or by the rich or poor alike (...). (10)

The misuse of the precious gift of mediumship, or its utilization for puerile, trifle, unworthy or vulgar purposes, will result in painful afflictions that will impose sorrowful reincarnations (...). (11)

Moreover, the incorrect use of the mediumistic resources numbs the centers of force [mediumistic channels or chakras] and will usually wind up disharmonizing the mediums' psychism and emotions, causing complex pathologies.

Jealous mediums, unprincipled or those who commercialize in holy things, exhibitionists, liars, frivolous, negligent people, and those who display other moral imperfections, are everywhere. They believe that they have been overlooked by sovereign laws and assume that they possess their own power, thereby utilizing them as they please, without any regard responsibility or moral consequence.

Even then, from time to time, the spiritual mentors feeling sorry for them, approach them with the sole aim to assist, intending to awaken them to their duties and commitments. (11)

Although a medium, as such, is only an instrument, he nevertheless exercises a considerable influence on the communications from the spirit-world. The communicating spirit is obliged, in order to communicate, to identify himself to the spirit of the medium; and as this identification can only take place in proportion to the sympathy, or "affinity," to borrow the expression of Erastus, that exists between them, it follows that the soul of the medium attracts or repels disincarnate spirits, according to the degree of their similarity or dissimilarity.

Thus good mediums attract good spirits, and bad mediums attract evil spirits; because the moral quality of the medium actually determines the kind of spirits who communicate through his mediumship. If a medium is vicious, inferior spirits hover around him in crowds, taking the place of the good spirits who may have been evoked. The qualities that attract good spirits are kindness, good-will, single-mindedness, love of the neighbor, and detachment from earthly things; the defects that repel them are pride, vanity, selfishness, envy, jealousy, hatred, greed, sensuality, and all the passions by which man attaches himself to matter. (3)

All moral imperfections are quite often open doors, giving access to evil spirits; but what brings us most often under their influence is pride, because it is the defect which above

Mediumship Development Program

all others we are least apt to recognize in ourselves. Pride has been the ruin of numerous mediums endowed with the highest faculties, and who, but for that defect, might have become equally remarkable and useful; instead, their pride has subjected them to the domination of deceptive spirits, their medianimic faculties have been first perverted, then annihilated, and, in more than one instance, such mediums have brought upon themselves the most humiliating retribution.

Pride shows up itself in mediums by unequivocal signs. It is necessary to draw attention to this, because it is the defect, which more than any other, is fatal to the veracity of their communications. Pride injects blind confidence in the superiority of the communications received by them and in the infallibility of the spirit whom they emanate; and leads them to regard with disdain whatever does not come from their own mediumship, and assume to have a monopoly on truth. Dazzled by the great names that are unscrupulously assumed by the spirits who communicate through them, their self-love prevents them from seeing that they are deceivers, and causes them to refuse to accept all advice, and to avoid every one who might open their eyes to the reality of their true position. Even though they condescend to listen to advice, they pay no attention to it, and resent the suggestion of doubt as a profanation to the excellence of their friendly spirit. They feel offended by this contradiction and criticism, and detest those who alert them to their delusion.

It must be admitted, however, that pride is often incited in a medium from the injudicious flattery from the people around him. If possessed of faculties at all remarkable, he is sought out, begged, and courted, until he comes to see himself as indispensable, and projects an air of self-sufficiency and superciliousness when condescending to lend himself to his task. (4)

The mediums that do not fully understand the responsibility of their mission attract frivolous spirits whose communications are commonplace, shallow, incoherent, and unconventional from the spiritist point of view. Mediums who are utilized as penholders or mouthpieces by pretentious, presumptuous, and deceptive spirits, at times say very beautiful things (...) They are hypocritical and perfidious spirits who often artfully introduce false statements, calculated to mislead their listeners. (5)

There are mediums that link themselves to cynical spirits, and their communications are rarely considered in serious circles, and, at all events, could incite only contempt of a baseless nature. (5)

2. INFLUENCE OF SURROUNDINGS ON SPIRIT-MANIFESTATION

The mediums that do not possess a profound knowledge of the Spiritist Doctrine, who have moral imperfections and do not strive to eliminate them, afford certain instability in the communications they receive from the Spirits.

They are mediums that as yet are not aware of the seriousness that involves their mediumistic faculties. Therefore, they appear, frivolous and insensitive, attracting evil vicious and vulgar minds from the inferior planes, from which they also arrive...

They can, at times, be the instruments of serious and useful communications; however, due to their vibratory condition resulting from their behavior, they communicate

Mediumship Development Program

more easily with Spirits similar to them, with whom they establish a profitable psychic commerce.

In this manner, they constitute the great number of frivolous and unstable mediums that exist. They are always under conflict as to the legitimacy of the communications they have received, and become victims of terrible processes of fascination. (...). (12)

According to the surroundings the medium inhabits, through his/her own free will or by life's conjecture, this can reflect in his/her personality, and behavior, towards good or evil. (6)

It is important to correctly understand the influence of the surroundings on the manifestations of Spirits.

Advanced or superior spirits do not address groups where they know that their presence would not be received with respect. They willingly go to circles in which the members have little enlightenment, provided they see that the participants are involved in or seeking the light; they may not attend meetings of very educated persons, if they sense that they have been brought together by a sentiment of hostility or scorn.

On the other hand, the inferior Spirits are not forbidden from attending serious meetings. On the contrary, they are permitted to attend in order that they learn and profit from the instructive communications received in these sessions. (7)

The meetings visited by frivolous and unreasoning people, only attending them for mere "pleasure," are a favorable environment for the manifestation of Spirits of their same level of evolvment. (8)

If, in this type of meeting a superior spirit should be evoked, it is possible that it may come, and may even give a communication, in the shape of good advice; but as soon as it finds that it is not being listened to, it retires, as all sensible persons would do in its place, and leaves them to give free reign to their folly. (9)

In this manner, in order for a meeting to merit the assistance of the Good Spirits — which will lead to the natural departure of the evil spirits and promote the needy ones to remain — it is crucial that the participants of the meeting be fully aware of the importance of their individual inner-transformation.

The medium that struggles to achieve his/her moral improvement, in addition to becoming a preferred instrument for the Superior Spirits, also learns to assist the suffering ones who are seeking clarity and consolation, within and outside of the Spiritist Center.

In the task of assistance to the suffering Spirits, through trance communication — which is the most frequently utilized faculty for this purpose — even if the medium possesses a higher moral-intellectual value than that of the communicating Spirit, s/he will act in the manner of a benevolent nurse helping a patient by agreeing with his/her requests.

The discarnate spirit is controlled by the medium's nervous magnetic energy, through which the medium is informed as to the words it intends to say. It takes temporary possession of the medium's vocal cords and senses, thereby allowing him/her to discern, listen and reason with a certain amount of equilibrium. However, the medium should firmly be in control of the reigns of his/her will. (14) (15)



Mediumship Development Program

NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to have the ability of explaining in which way the moral influence of the medium and that of the surroundings may interfere on spirit manifestations.

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Mediumship Development Program

PROGRAM I

Unit Nº 3

1st Part: Fundamental Principles of Spiritism: Mediumship Practice Class 6: Education and Development of the medianimic faculty

Specific Objectives:

- Explain what is mediumship education and how to achieve it.
- Explain the reason that mediums should exert all efforts to educate and improve their faculties.

1. WHAT IS EDUCATION OR DEVELOPMENT OF MEDIUMSHIP

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

Mediumship education can span an entire lifetime, because as the medium improves his/her skill, additional resources will be provided to him/her for the fulfillment of the assumed ministry. (17)

In the development of the mediums faculty, in addition to the proper guidance provided by Spiritism, personal effort and intense dedication are indispensable factors.

2. SPIRITIST EDUCATION OF THE MEDIUM

The Spiritist Center is the most appropriate place for the development of the medianimic faculties, whose function is that of a school for the achievement of spiritual and moral advancement.

The Spiritist Center is a place for study, fraternity, prayer and work, based on the Gospel of Jesus, under the light of the Spiritist Doctrine. (14)

For the development of his/her mediumship, the student medium receives the assistance of spiritual benefactors, under the auspices of his/her Protective Spirit. The mediums' spirit-protector, or guardian angel, is the one whose mission is, to follow each individual through the course of his/her life, and to aid him/her to progress. Its degree of advancement is always greater to that of its protégé. (6) Its strength is more or less diminished by their position, which does not always permit it complete liberty of action. (5)

The protecting Spirit can delegate the task of protection to other Spirits, if need be. These Spirits may be relatives of the medium, with whom they have longer or shorter ties, in order to be useful to them within the limits of their possibilities. They only act with the permission of the guardian spirits. (6)

The protective Spirit may also allow the assistance of Sympathetic Spirits. Sympathetic spirits are those who are drawn to each individual through personal affection, and by a similarity of attraction to goodness or to evil. The duration of their relationship with us usually depends on the circumstances. (6)

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

Mediumship Development Program

The incarnate's team that in the Spiritist Center acts in the tasks of formulating and educating the mediums must be knowledgeable as to the nature of the work, in order to achieve good results. The person responsible for the orientation (the incarnate instructor) must have high moral values, must be an advanced scholar of the Spiritist Doctrine and particularly of mediumship.

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

The education or development of mediumship is a work of a lifetime. It starts prior to reincarnation, continues during life, and beyond.

Upon considering the educative work within the limits of an incarnation, we can determine some basic guidelines.

a) The necessity of spiritual assistance, if the development of mediumship becomes problematic.

In the presence of a psychic, emotional or physical problem, the candidate for mediumship development should receive spiritual assistance at the Spiritist Center. It is first necessary that a particular kind of spiritual harmonization be obtained, prior to starting the task of mediumship.

It is the moment for receiving passes and magnetized water; for the participation in activities of assistance and social promotion to our needy brothers and sisters; of attending the public evangelical-doctrinaires meetings. The spiritual assistance by way of fraternal dialogue will be of great value. The practice of the Gospel at Home, as well as the habit of praying will complement the spiritual task. In this manner the medium will achieve balance and will be in the appropriate condition for the development of his/her medianimic faculties.

The medium who is in need of educating his/her medianimic faculties should be aware that, during this initial phase, it is natural to notice some minor imbalances of psychological nature, some ups and downs, because mediumship, due to attracting the interference of disincarnates in the human being's lives, will at first generate peculiar states of emotions as well as of physiological nature. This due to the presence of negative or pernicious spirits can be felt more easily, and the irradiation of their energies produce these anomalies and awkward states, that can be misinterpreted as pathological problems to others. (15)

The incarnate spiritist person who provides this orientation should be able of convincing that the correct practice of mediumship does not afford any danger to anyone.

This education is aimed at the faculty that is starting to exert itself, so that it can later produce the advanced results that are expected from it. (16)

b) The necessity of study

Mediumship Development Program

The medium is obligated to study extensively, to observe intensely and to work at every opportunity for his/her personal enlightenment. Only by proceeding in this manner will the medium be ready to fulfill the task that was entrusted to him/her, and to cooperate completely with the sincere Spirits that are dedicated to goodness and truth. (19)

Study will provide knowledge to the mediums, and guide them about the varying nature of the Spirits that will communicate through their faculties, and by elucidating them regarding the origin of these relationships.

A multitude of Spirits surrounds us, who are always eager to communicate with us. This multitude is mainly composed of less advanced and somewhat frivolous Spirits, and at times by evil spirits who due to the density of their individual fluids remain earthbound. The enlightened intelligences, motivated by their noble aspirations, enveloped by subtle fluids, do not continue their attachment to our atmosphere after their separation from the flesh: they rise to reach far away regions according to their degree of evolvment. Quite often they do come closer in order to guard their loved ones; they come to us, but solely toward a useful end and under important circumstances (...). (12)

The great difficulty that the majority of the beginning mediums face is that of having to confront inferior Spirits. However, they should consider themselves to be fortunate when they are merely frivolous Spirits. They should maintain a watchful eye at all times in order that these type of Spirits do not assume exclusive control over them, because if this occurs it will not always be easy to free themselves from them. This is of great importance particularly at the beginning of the practice. If the necessary precautions are overlooked, the fruits of a most beautiful faculty can be lost. (8)

c) The necessity of self-knowledge and self-moralization

The persistence and dedication of the mediums towards their personal inner-transformation must be an integral part of the global process of self-education. This is important because, once ability to reason is developed in the individual, so that he/she can judge and discern, the moment of development of his/her free-will arrives (...), they will be held accountable for their actions. It is up to them to assume the task of their individual education. (9)

The first goal that the individual should pursue is to get to understand him/herself, in order to be able to assist his/her inner improvement (...) In addition, the individual should try to evaluate the qualities s/he wishes to attain as well as their vicious tendencies and the obstacles they wish to avoid and from which they desire to free themselves, because they could become an impediment in the fulfillment of their tasks. (10)

For an effective self-education, it is indispensable to observe and review one's own conscience, in order to get to know oneself, at every moment, and be aware of the state of one's own soul. In this manner, the individual determined to achieve perfection, would not miss the opportunity to add to the development of the rising virtues and to remove the vices and bad habits that had harmed him/her. (11) This is a task that can be easily accomplished through a strong will power and perseverance, assisted by a balanced and well-guided dedication to the practice of mediumship.

d) The importance of continuous work in goodness

Mediumship Development Program

Nothing of true importance can be achieved without effort and work. A slow laborious initiation is required of those who are seeking superior values. Like everything else, the formation and the practice of mediumship will often meet intense difficulties; it is pivotal to clarify this fact to all mediums, in order to prevent them from incorrect interpretations, regarding the causes of errors and becoming disheartened. (12)

Regarding the education of mediumship, there are no fixed rules or simple rules, or an orientation program for fast results. (16)

It is, therefore, indispensable that we encourage or cultivate moral and cultural treasures in order to advance our thinking. The values expressed in them will make it possible to glance at the light that descends upon us from lofty realms, through the genius of wisdom and love that oversees our experiences. (20)

The apprentices of mediumship must render respect to their task; to work instinctively; not to assume that they are superior or more inferior than others; not to expect to be rewarded in this existence; not try to be the center of attraction; not to imprison themselves in doubts; to study continuously; not allowing themselves to become irritated; to be forgiving always; not to fear their persecutors when dedicated to the charitable tasks and love for the benefit of others. (18)

Medianimic faculties and assistance from the spiritual world appear everywhere. Where there is thought, a mental current exists, and where there is mental current, there is an association. And every association represents interdependence and reciprocal influence. From there we can conclude the necessity of leading a noble life, in order to attract thoughts that ennoble us. Dignified work, goodness, fraternal understanding, service to our fellow beings, respect for Nature and prayer constitute the purest means of assimilating the superior principles of life, because we give and we receive, in spirit, in the plane of thought, according to the universal laws that we cannot elude. (23)

The cautious medium, even when initiating his/her tasks, will try to be aware and alert to the cunning assaults of the inferior spirits who inhabit the spiritual plane.

They are lacking in scruples and take advantage of our imperfections in order to deceive us.

The medium must be aware that the invisible spirit communicant, still attached to imperfections, upon knowing the mediums' vulnerable sides, will flatter his/her self-esteem and opinions, augmenting his/her vanity, and be complimentary to the medium promising wonders. Little by little, it can confuse and deviate the medium from any beneficial influence, and any clear examination, can lead him/her to isolate him/herself from the task. This is the beginning of an obsession, of an exclusivist domain, that could cause the medium great suffering.

These dangers have been known since the beginning of Spiritism, emphasized by Allan Kardec; but daily, we witness mediums been led by the suggestions of deceiving Spirits and being victims of mystification that make them act ridiculously and to fail the cause that they believe to serve. (13)

The medium must understand that his/her mediumship is sacred and should be practiced with respect, always. (4)

e) The need to learn to relate with the spiritual world

Mediumship in itself is not enough.

Mediumship Development Program

It is essential to know what type of mental wavelength we are assimilating, so that we can recognize the quality of our work and evaluate the direction being taken. (21)

The idea is a suggestion initiated by our spirit, to which our thoughts give form or shape, and our will imprints movement and direction that will be tangible in the spiritual sphere. Moreover, we all radiate the active energy of our own individual thoughts, instilling the psychic ambient correlating to our individuality.

Our mind is, thus, a nucleus of intelligent forces generating subtle plasma that, upon incessantly exteriorizing away from us, offers objective resources to the images of our own imagination under the command of our personal designs. (...). We attract spirits to us that have affinity with us and to whom we also are attracted. (21)

f) Mediumship should not become or be transformed into a profession

A serious mediumship cannot be and it should never be utilized as a profession, not only because it will bring moral discredit, and be classified in the same category as that of psychics, but also because there is an obstacle that opposes it. Mediumship is an essential mobile faculty, fleeting and changeable, whose duration one can never predict or rely on. It would then constitute to the one exploiting it, an absolutely unpredictable source of revenues that can fail at the precise moment when the medium could need it mostly. A different situation occurs when the talent is achieved through costly study and extensive effort and for this reason represents an asset from which its possessor would be allowed to profit. Mediumship, however, is neither an art nor a talent, and therefore cannot be transformed into a source of income. It does not exist without the assistance of the Spirits; without whom, there would be no mediumship. The aptitude may still exist, but its practice will be nullified (...) To try to exploit mediumship is to try to appropriate something that does not belong to us. (3)

g) Few are the mediums that are vested with a medianimic mandate

Mediumship should always be understood and considered as an instrument granted to us by God with the intent of contributing to our spiritual improvement. Notwithstanding, the medianimic practice can occur in the form of test or atonement, due to our acts committed in previous existences (trial mediumship), or as a mission.

Through trial mediumship, the medium learns to harmonize with goodness, developing moral virtues through their contact with suffering Spirits, who communicate through the medium. A diverse situation occurs in a missionary mediumship. Under this circumstance, the medium is already in harmony with goodness. The medium reveals him/herself to be a missionary, an instrument for social renewal in the bosom of society.

The missionary medium – although he/she does not realize the significance of the mission assigned to him/her - is always an enlightened and superior Spirit, whose examples resemble those of a shepherd who leads his/her flock. This does not imply, that the medium does not have to face tests or atonements, as we must consider that s/he is as of yet not a pure Spirit.

The missions of spirits have always good for their object. Whether in the spirit-state, or as men, they are charged to help forward the progress of humanity, of peoples, or of individuals, within a range of ideas more or less extensive, more or less special, to pave the way for certain events, to superintend the accomplishment of certain things. The missions of

Mediumship Development Program

some spirits are of narrower scope, and may be said to be personal, or even local as the helping of the sick, the dying, the afflicted to watch over those of whom they become the guides and protectors, and to guide them by their counsels or by the wholesome thoughts they suggest. It may be said that there are as many sorts of spirit-missions as there are sorts of interests to watch over, whether in the physical world or in the moral world. And each spirit advances in proportion to the fidelity with which he accomplishes his task.

Allan Kardec, in The Mediums' Book, chapter XXXII – Spiritist Vocabulary - calls the medianimic task the providential mission of mediums. It is important to highlight that this mission generally represents a social renewal, capable of stimulating progress in a determined field of human knowledge or endeavor. A diverse fact does occur in some people, some mediums, who in spite of promoting a movement of positive ideas are not in charge of a superior mission.

It is important to mention the character of a true missionary, according to Allan Kardec: In all things the teacher must know more than the disciple. In order to lead humanity to advance, both morally and intellectually, we must have men and women of superior intelligence and morality. This is why Spirits who are already advanced, having passed their tests in other existences, are always chosen for these missions, because if they were not superior to the ambient in which they are required to act, their effect would be nullified. (1)

Having said that, we must conclude that the true missionary of God must justify the mission through superiority, virtue, magnanimity and results and by the moralizing influence of their work. (1)

The true missionary of God is always humble and modest, and is usually ignorant of the fact of being assigned with a especial mission. They fulfill the mission to which they were called by the strength of character they possess, seconded by occult forces who inspire and direct them. (2)



NOTES TO THE INSTRUCTOR

At the conclusion of the study the participants will have to:

- *Define mediumship education;*
- *Explain how to achieve it;*
- *Explain the importance of the mediumship education in the balanced practice of mediumship*

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Mediumship Development Program

CONSCIOUS MEDIUMS

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

Minds with powerful emissions, conscientious or not, come from all directions.

Without a doubt, due to a process of coming in tune and maintaining a similar frequency band of interests, they will generate a healthful or a harmful interchange, in the reception and the transmission.

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

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

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

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

Without a doubt, scrupulous must always guide the individual in all the tasks he/she sincerely dedicates oneself. However, it is important to remember that excessive caution can be as pernicious as the lack of it.

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

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

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

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

Mediumship, as the word implies, mean an intermediary. The main objective is the progress of the mediator, as well as to those who surround him in this or in the other plane of life.

If you are conscientious of your responsibilities, and maintain mental lucidity during the occurrence of the phenomenon, you will not be deviated.

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

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Mediumship Development Program

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

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

Being conscious or lucid during the trance does not hinder the performance of your assigned task.

Jesus continues conscious of his duties, awaiting the individuals who, conscientiously and not as automatons idles, desire to cooperate in his Vineyard of Light.

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Mediumship Development Program

PROGRAM I

Unit Nº 3

2nd Part: Practice

Content: Psychic Harmonization

Specific Objectives:

- **To identify psychic harmonization, as a mean for self-knowledge and spiritual balance.**
- **To highlight the importance of harmonization during the mediumship meetings**

The practice of psychic harmonization allows the person to reason about the importance of his/her self-knowledge, in order to be happier or, at least, more integrated in a world as the one in which we are living, subject to constant and fast transformations.

The human being who works in search of inner peace, even when living under the weight of great responsibilities, with painful or stressing difficulties, learns to face life courageously, without the fears or anguish, that has been the motive of disharmony for so many people.

The practice of psychic harmonization can be thus lead:

1º) In the first introductory meeting of the subject, we must explain what psychic harmonization is, its purpose and how to reach it. It is important that this subject be developed gradually, along with the meetings for the study of this Unit. (See complementary material on the subject, on the annex.)

2º) To clarify that in all meetings, starting with the introductory one, a few minutes will be dedicated for the participants to learn to seek their inner resources of psychic harmonization, which will lead them to achieve a more well balanced performance in the mediumship task.

3º) To emphasize that psychic harmonization should be a daily task. Hence, the exercises of relaxation and meditation, as well as, those of prayer, herein indicated, should be related to the acquisition of healthy life habits.

4º) To dedicate a few minutes of the meeting, preferably at the beginning, to the practice of psychic harmonization.

5º) To observe if all the participants are taking part in the practice; if not, try to analyze with them the reason, and try to seek solutions. It is important that the participants learn to see the group as a collective entity, where each can contribute to his/her own balance and that of the group.

6º) The exercises of prayer and mental irradiation should follow the ones of psychic harmonization.

ANNEX

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

2nd Part: Psychic Harmonization

Material for group or individual studies

Complementary material for the practice of psychic harmonization

1. What is psychic harmony?

The word harmonization is related to the substantive harmony that, among others meanings, signify coherence. However, above all, it is expressed as peace.

Psychic harmonization regards to the ability that someone has of achieving peace or spiritual balance.

To talk about peace or spiritual balance for someone who lives in a afflicted world such as planet Earth, may seem like utopia or unreal.

In fact, life on this planet is not easy, because we inhabit a world of tests and atonements. However, to live under the presence of pain, understanding it, striving to attenuate it and to cope with it, trying to overcome it, is quite different from allowing oneself to be dragged by the suffering, and giving up to its tenacious arms, and multiplying its effects.

The search for inner harmonization leads us to a state where pain, or the stressing circumstances of life, does not affect us, or if it does, it will not be with such intensity, but rather, in a way that will be bearable.

2. How to achieve psychic harmony?

Spiritism explains to us that spiritual peace can be achieved through the following mechanisms:

Self-knowledge;

Inner or moral transformation.

Let us analyze each one of these items, separately.

2.1 Self-knowledge

In beautiful message contained in The Spirits' Book, Saint Augustine explains the importance of self-knowledge. The knowledge of oneself is (...) the key of individual progress.

Self-knowledge is, therefore, the key to individual improvement; but, you will ask, 'How is one to judge one's self? Is not each man subject to the illusions of self-love, which diminish his faults in his own eyes and find excuses for them? (...) This is true, but you have a means of ascertainment that cannot deceive you. When you are in doubt as to the quality of any one of your actions, ask yourself what would be your judgment in regard to it if it were done by another? If you would blame it in another, it cannot be less blamable when done by you, for God's justice has neither two weights nor two

measures. endeavor also to learn what is thought of it by others; and do not overlook the opinion of your enemies, for they have no interest in disguising the truth, and God often places them beside you as a mirror, to warn you more frankly than would be done by a friend. Let him, then, who is firmly resolved on self-improvement examine his conscience in order to root out his evil tendencies, as he roots out the weeds from his garden; let him every night, cast up his moral accounts for the day, as the tradesman counts up his profit and loss; he may be sure that the former will be a more profitable operation than the latter. He who, after this footing up of his day's doings, can say that the balance of the account; is in his favor, may sleep in peace, and fearlessly await the moment of his awaking in the other life (6)

◆ The need for self-discovery becomes pressing, in order to favor recuperation. While the individual is not conscious of his own possibilities, he stuns himself in destructive conflicts, or runs away into striking depressive states, diving into psychoses of various orders that dominate him and make his own evolution momentarily impracticable.

The experience of self-discovery authorizes the individual to identify the limits and the dependences, the true and false aspirations, the ego tricks and the impostures of illusions. (9)

Usually, we all live functioning by the unconscious impulses that reside within our inner self. We reveal our most recondite desires, without control and without proper knowledge, ignoring its roots and origins (...)

We unconsciously display a great number of emotions, thoughts, attractions, repulses, sympathies, antipathies, aspirations and repressions. We are an indefinite complex of emotions and ideas that, often times, come forth from our inner self without our realizing how and why.

We are all victims of our untamed desires. If we feel a strong attraction and an a desire within ourselves to possess something, we do not ask ourselves if we have the right to acquire or to materialize that aspiration. We feel as if we were owners of that which we desire, overlooking the right of others (...). (10)

We constantly perceive the errors and imperfections of those who surround us, but we are incapable of recognizing our own errors, which are often more serious than that of others (...)

This is a typical behavior in human beings and confirms the unfamiliarity with our own ourselves, the reactions and manifestations who had inhabited our intimacy, the headquarters of the soul. (11)

◆ The Spiritist Doctrine explains that for some people, the 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, does not allow them to see into the infinite future. This results in the fact of them not being able to break away from old tendencies or habits because they cannot see that there exists something better than they already have. (...) in a word, they perceive nothing more than a small ray of light insufficient to guide them or offer profound aspirations that would make it possible for them to overcome their inclinations. (2)

These people, even if they say that they are Spiritists, are the imperfect Spiritists, some of whom have remained stationary in time or have turned away from the faith

held by companions, due to their having drawn back before the necessity of self-reform, or perhaps they have kept sympathy with those who share the same weaknesses or prejudices. Nevertheless, the acceptance of the fundamental principles of the doctrine is the first step, from which it will be easier for them to take a second step in a future life. (3)

The true Spiritists have their hearts moved and this is what makes their faith unshakeable. It is like a musician who is touched by only a few chords, whereas another person hears only sounds. The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instincts. (3)

2.2 Inner transformation

Self-knowledge leads us, inexorably, to the need for our moral inner transformation, as a requirement to achieve happiness, and to acquire inner peace.

Therefore, the first step to be taken in the direction of our moral transformation is to identify the vices or harmful tendencies that we still possess in order for us to eliminate them. Moral transformation is the search for virtues, eliminating the inferior vices and passions.

The root of all other vices is selfishness, say the Superior Spirits. Selfishness, as we have repeatedly told you; for it is from selfishness that everything evil proceeds. Study all the vices, and you will see that selfishness is at the bottom of them all. Combat them as you will, you will never succeed in extirpating them until, attacking the evil in its root, you have destroyed the selfishness which is their cause. Let all your efforts tend to this end; for selfishness is the veritable social gangrene. Whoever would make, even in his earthly life, some approach towards moral excellence, must root out every selfish feeling from his heart, for selfishness is incompatible with justice, love, and charity; it neutralizes every good quality. (5)

◆ Another moral vice, that brings us great sufferings is pride. According to the message of a Spiritual Protector, present in The Gospel According to Spiritism: pride induces you to judge yourselves to be greater or more superior than you are and to repel any comparison that might discredit you. Rather, you consider yourselves to be so far above your fellow brothers and sisters, spiritually speaking, in social position or even in personal advantages, that the least parallel irritates and annoys you. (1)

◆ Vanity, a consequence of pride, is another vice that brings forth great misfortune to humanity.

We highlight below its most common aspects:

- a) Exuberant personal presentation (in dress, adornments, affected gestures, excessive speech);
- b) Evidence of intellectual qualities, never avoiding making reference to themselves, or to something they have accomplished;
- c) Effort to enhance their exterior features, and cultural or social aptitudes;
- d) Intolerance to those whose social or intellectual condition is inferior to theirs;
- e) The desire to positions or places of prominence;

Mediumship Development Program

f) Failure to admit their own share of culpability in unpleasant situations and misfortunes they have to undergo;

g) Mental blockage related to the ability of self-analyzes, leading them not to accept their possible imperfections or errors, and blaming bad luck to the undeserved misfortune.

Vanity, though it be imperceptible, is almost always present within all of us. (12)

Envy, jealousy and avarice are other vices that lead us to disharmonious attitudes of aggressiveness, hatred, revenge and, consequently, remorse and misfortune.

◆ Regarding envy, The Spirits of the Codification advert us in a question that must be thoroughly examined. In reply to the question 926 of The Spirits' Book, about the evils that are a result of civilization, they ask us: You envy the enjoyments of those who appear to you to be the favorites of fortune, but do you know what is in store for so many of them? (7)

◆ The answer to the question 933 is the following: Envy and jealousy! Happy are they who know not those two gnawing worms! Where envy and jealousy exist, there can be no calm, no repose. The envious and jealous are always in a fever. (8)

◆ Regarding avarice, Kardec asks the following question to the Spirits: Can he who constantly accumulates, without doing good to any one, find an excuse in the fact that he will thus leave a larger fortune to his heirs? And the reply he received was: Such an excuse would only be a compromise with a bad conscience. (4)

◆ There are vices that are categorized as habits; however, they generate enormous organic and spiritual unbalances; therein results the need to eradicate them. The main ones are, tobacco, alcohol, gambling and sexual excesses. It is necessary to have will power and constantly persist in combating these vices, because it is always important to remember that we are never alone; there are always spiritual entities that motivate our inferior tendencies, augmenting our moral imperfection.

◆ Those addicted to illicit drugs will have far greater difficulties than the others, to harmonize themselves. However, if there is a sincere desire to free themselves of the vice, they will certainly eliminate them, with God's assistance.

3. Daily program to achieve harmonization

- a) To dedicate yourself to doctrinal and evangelical spiritist study in order to achieve knowledge and enlightenment of the intelligence;
- b) To utilize the spiritist therapy: prayer, mental irradiation, passes, the task of assistance, study of the Gospel at Home;
- c) To look for medical or psychological support, if necessary, in case there is any vice or disturbance that cannot be eliminated without assistance;
- d) Daily action plan for goodness, intended for self-transformation. One should start with simple attitudes such as: visiting a sick acquaintance; conveying words of support to those undergoing a difficult situation; phoning someone, congratulating or stimulating others; being more attentive, talking less; seeking to be nice, being considerate; forgiving oneself, if committed errors; pardoning others when offended etc.; practicing positive attitudes in your daily life;
- e) To follow the advice of Saint Augustine, in the question 919 of *The Spirits' Book*: At the close of each day I examined my conscience, reviewed all that I had done, and

Mediumship Development Program

asked myself whether I had not failed in some duty, whether some one might not have reason to complain of me. It was in this way that I succeeded in obtaining a knowledge of myself, and in ascertaining what there was in me that needed reforming; (6)

- f) To reserve a few minutes daily for reading uplifting material and meditation on what was studied; meditation is the art of learning to achieve an inner silence, either after an instructive and uplifting reading, or after listening to peaceful music. These are practices that will lead you to inner peace and to be able to hear gradually the voice of your conscience with more clarity and the advices of the spiritual benefactors;
- g) To work with tenacity and devotion in whichever profession you have chosen, or in the one that life has assigned to you, fulfilling your professional and ethical duties; strive to become an exemplary and respected worker;
- h) To practice charity in your thinking, speaking and your actions; always be charitable, because without charity there is no salvation;
- i) To observe balanced individuals; following their life examples; avoiding bad company, and fraternally, seeking to understand the imbalances of others, avoiding following their negative inclinations;
- j) To look after your relatives with love, resignation and a sense of responsibility; the family is our first obligation in the world;
- k) To lighten up the usual weariness of life, or the hours of devotion to the work and the fulfillment of your duties, with healthy leisure activities.

4. Exercises that favor psychic harmonization during the mediumship meetings.

Preparation for the meeting

- ◆ Upon awakening:
 - Cultivate a dignified mental attitude, from the moment of the physical awakening, either by means of prayer or by sheltering ideas of a superior nature.
- ◆ During the day:
 - Avoid quarrels, seeking an inner peace;
 - Take nourishment without abuse, avoiding the intake of alcoholic beverages, spices, strong foods, so that the bodily energies do not need to be exclusively directed to the digestive organs;
 - Take a short physical and mental rest before the meeting; attune yourself with the spiritual benefactors, through prayer and meditation.
- ◆ At the place of the meetings, before its beginning:
 - Be prompt and assiduous; avoiding being late; do not miss the work;
 - Assume a respectful position when speaking, dressing and behaving;
 - Avoid screaming or laughing loudly, do not be undisciplined;
 - Be discreet without moving excessively; be aware that the area of the mediumship meetings resembles a hospital, where there are ill spirits, in need of attention, affection and respect; do not discuss trivialities or any other inopportune subject, which may be incompatible with the serenity of the environment, such as anecdotes, criticism, ironic complaints, scandalous remarks, gossips, etc.

Mediumship Development Program

◆ During the meeting:

- Maintain calm;
- Try to attune with the spiritual benefactors, adopting an attitude of emotional relaxation; free yourself of tensions, starting with the calm correct way of sitting down in your chair; next, pay attention to your breathing, inhaling and exhaling the air serenely, following the heart rhythm, so that the circulation of blood may lead to the organs that need oxygen and energy for a physical balance;
- Try to participate in the studies and activities of the group, in an atmosphere of emotional balance, that is to say, by not being too passive, which may lead to indifference and alienation, or too active, which might produce excitement and an emotional overload;
- Try your best not to fall asleep during the meetings: sleepiness may be a result of physical fatigue or of the action of the disincarnate entities; in the first case, it is necessary to find a way not to arrive at the meetings in a tired state; secondly, do not forget that due to the effect of the ectoplasm, the inferior spirits feed upon the energies of the participants or hypnotize them, leading them to sleep; in this case, it is necessary to seek assistance by way of the spiritist therapy. There is still another reason for sleep: the intake of medicine; try to verify if these medications could be taken after the meeting or at some time prior to it; the position in the chair and on the table can, as well, induce sleep.

◆ After the meeting:

- Try to maintain the atmosphere of psychic serenity obtained during the meeting, by means of thoughts and actions towards goodness. (See daily program of psychic harmonization.)

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Mediumship Development Program

PROCEED WITH HAPPINESS

Andre Luiz

Live in peace with your conscience

Whenever you compare yourself with someone else, avoid pride and disdain, recognizing that there are individuals everywhere, who are above or below you in social and economical position.

Dedicate yourself to the task you have embraced, carrying it out to the best of your ability, in the support of common goodness.

Look after your body as you would a precious instrument, to which you would render attentive care for the accomplishment of your personal endeavor.

Even when you are the instrument of serious offenses, do not be resentful, observing that we are all — spirits in evolvment on Earth — and susceptible of making mistakes.

Cultivate honesty with kindness so that your aggressive sincerity does not inadvertently jeopardize your beautiful moments in the world.

Seek companions that may provide you with spiritual evolvment and nobility of emotions.

Let your conversation be humane and always elevating the subject matter you are discussing.

Do not require from life what life has as yet not provided you, but rather, advance ahead striving to merit the achievement of your venerable ideals.

By working and serving persistently, you will achieve, throughout in time, benefits, with the blessings of God.



XAVIER, Francisco Cândido. Momentos de Ouro. Diversos Espíritos. 1. ed. São Bernardo do Campo [SP]: GEEM, 1977, p. 131-134.

Mediumship Development Program

PROGRAM I

Unit Nº 3

3rd Part: Supplementary Activity: Informative Summary

Specific Objectives:

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

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

INFORMATIVE SUMMARY OF:

- *Spiritist Philosophy*, by Allan Kardec. Published by AKES.
 - ◆ *Chapter II: Introduction to Spiritism.*
- *The Mediums Book*, by Allan Kardec, FEB.
 - ◆ Chapters: XIX - Action of the medium in spirit-manifestations.
 - XX - The moral influence of the medium.
 - XXI - The influence of the surroundings

Mediumship Development Program

EVANGELICAL TREATMENT

Always help.
Do not fear.
Never despair.
Learn incessantly.
Think profoundly.
Meditate more.
Speak little.
Correct lovingly.
Work happily.
Direct sensibly.
Obey contentedly.
Do no complain.
Go forward.
Observe what is beyond.
Look well ahead.
Discuss serenely.
Shed light.
Sow peace.
Spread blessings.
Struggle and elevate.
Be joyful.
Live fearlessly.
Demonstrate courage.
Reveal calmness.
Respect everything.
Pray confidently.
Be watchful with benevolence.
Go forth, progressing.
Serve today.
Await tomorrow.
Habituate yourself to serenity and strength in the circles of human struggle. Without these conquests it will be difficult for you to free yourself from the succession of inferior reincarnations.



XAVIER, Francisco Cândido. *Christian Agenda*. By the Spirit André Luiz - item 5. ALLAN KARDEC PUBLISHING LTD - translated by George C. Hart and Evelyn R. Morales
3rd Revision and Editing by: Janet Duncan

PROGRAM I

Unit Nº 3

4th Part: Spiritist Behavior: The Mediumship Practice

Class: The practice of charity and forgiveness as a norm of spiritist behavior 3rd

Specific Objectives:

- **To associate the practice of charity and forgiveness to the practice of mediumship**

This class is the completion of Unit nº 3, Program I of the Mediumship. It should be applied after the theoretical and practical studies, and after the complementary activities. The completion of this module has as purpose:

- ◆ To lead us to meditate on the importance of the practice of charity and forgiveness as norm of spiritist behavior.
- ◆ To understand that charity and forgiveness are two necessary instruments to a balanced mediumship development.

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

- a) To ask the participants to attentively read each text.
- b) To clarify possible doubts that the reading may bring.
- c) To ask the participants to answer the exercises.
- d) To correct the exercises.
- e) To provide a general synthesis of the studied subjects.

Mediumship Development Program

ANNEX

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm of spiritist behavior.

Text nº 1

How to treat the mediums¹⁶

You ask me, a disincarnate Spirit, what would be the proper manner to treat the mediums. You say that you have met many mediums, but that you still find it difficult to understand them. They commence their task with enthusiasm, but sometime thereafter they seem to abandon the work. A few continue to dedicate themselves to the task; however, others do not persist for more than a few of months. Many individuals depart discretely, while numerous fail and become disinterested being attracted and tempted by other fascinations.

In confirming your love for the Spiritist Doctrine that unites us in true brotherhood, you question yourself as to the proper manner of trying to overcome this difficulty that confront Spiritism and is thereby threatening its survival?

I do have not the pretend to consider myself an expert in good manners. On the contrary, I have at times been impolite and therefore lacking the resources to dictate rules of civility, even from the beyond.

However, I do believe that a medium should be treated in the same manner and consideration, as is everyone.

A medium is an ordinary person, with the same basic needs, such as, nourishment, hygiene and sleep. They have to fulfill their family obligations, to work and to rest, to respect and to be respected. They are not supposed to maintain their mediumistic gift as a luxury hoe that rust would consume, however, they should always refrain from the irresponsible use of their mediumistic faculties, in the same manner that the blacksmith cares for his anvil. They should gladly participate and cooperate for the enlightenment of the sincere studios and researchers about life's problems; however, they should not waste their time demonstrating their psychic abilities to interested but, ingenious researchers who are motivated merely by their personal curiosity, believing that they are in this manner cooperating with them. These scientists possess incurable levity, making small talk out of academic commentaries in nightclubs, while enjoying the smile of a beautiful woman and indulging in a glass of whiskey.

¹⁶ XAVIER, Francisco Cândido. *Luz Acima*. Pelo Espírito Irmão X. 8 ed. Rio de Janeiro: FEB, 1993. Cap. 13, p. 63-66.

Mediumship Development Program

This is a simple and brief definition that it is my duty to bring to light. However, since you have mentioned your sincere love for Spiritism, it would be convenient to analyze one's own conscience.

Truly, there are many who refrain from their mediumistic tasks, due to disenchantment and suffering, falling as swallows from a high flight, descending, semi dead, to the dark bulge of the abyss. We observe, however, that if these birds are sometimes attracted to descend to tenebrous regions, under the spell or fascination of dangerous illusions, the majority of times, they fall mutilated by the shots and blows of unconscious hunters.

It is painful to realize that the majority of mediums are deviated from their path influenced by their own friends, without any consideration.

The superior plane determines the work program that is going to be more beneficial and renewing. The worker agrees with its items and is willing to fulfill them, but once the door to the service is opened, the multitude of lazy and idle individuals is around it.

Let us overlook the great number of scientists and curious people who transform the first psychic they encounter into guinea pig. The complaints from our own brothers in arms are still more damaging. Upon meeting them, we are forced to recognize that the modern spiritist still have a great deal to learn about his/her own individual balance, before the first medium with a defined task can integrally fulfill his/her own mission.

The medium, who is actually the intermediary between the two planes (physical and spiritual) moves about with extreme difficulty in order to deliver to us, incarnates, the messages s/he receives. If on the one hand the gratuitous adversaries confront him/her with stones of irony, on the other hand the adepts start to create a pedestal enveloped in thick clouds of pernicious incense. The worker, quite often initiates his/her task dizzily, affected by the trapping aroma exhaled from the unconscious flattering compliments. Shortly, s/he does not know how to behave.

The adepts and those who sympathize with the cause try to take charge of transforming the medium in a permanent spectacle. When the reason for the exhibitionism is not caused by the temptation of convincing their neighbors, it is supposedly based on charitable reasons. The struggle by the superior sphere is intensified, once it desires to benefit the collective way with the projection of a new light upon the confusion of humanity in the terrestrial arena, in which the individuals try desperately to maintain, their personal interests relating to their material life. The medium rarely follows a steady march. If s/he continues with the dignified task of working to provide for his/her material life, the companions around him/her will disturb them, insistently motivating them to renounce the respectable work in which they are trying to achieve the material resources that would lead them to a noble and honest life. If the medium presents any sign of instability in his determination, improvised accusatory courts would be set to condemn him; but if s/he demonstrates perseverance in goodness, a fierce siege of individuals, with the sole intent of causing him to fail, would gather around him.

If the medium persists in the service, s/he would be obliged to breathe in an almost constant solitude, because the demands from the task would multiply around him/her, from the companions of the same faith, while relatives and friends would move away, cautiously, due to not having been born with the same inclination for renouncement. The medium commences to live, compulsorily, the life of others, lacking the time to engage in

Mediumship Development Program

his/her own life. Quite often s/he is compelled to digest his/her lunch surrounded by spiritual energy of despair and uneasiness from the rebellious souls who search for him/her displaying the role of suffering victims. Quite often the medium lacks the time for a salutary bath, because of the legitimate and the false needy individuals who waste his/her hours, demanding individual attention. S/he works in the daily sector of action concerned with endless expectations of the nerve war, and when they finally reach the nightly rest, they go to bed with a body in tatters and their resistances weakened.

If the worker does not retrocede, instilled by the demons of imprudence and foolishness, and if they do not become prey of mischievous and malicious entities that lead them to sadness, his/her destiny would be one of a prematurely worn out device.

The radio will be turned on, but, the message would be received with interference or it would not come through at all. The delicate device would have to struggle to display a distorted sound. The electricity and the sonorous revelation would continue to exist, but the device would be affected, not due to the law of use, but rather, due to the blows of abuse.

Do you truly understand what I am trying to explain?

The spiritual force and the renewing contribution of the missionaries of wisdom will vibrate next to you, however, how can they effectively express themselves, if the ones who should be interested in receiving the messages persecute the mediums, wearing them out, to the point of exhaustion and of vampirization, that could cause them illnesses and even death?

We are obliged to recognize, my dear friends, that it is as difficult to encounter mediums that are fit to deal with the Spiritists of the first century of the Kardecian codification, as it is rare to encounter Spiritists who know how to deal with them.

EXERCISES

Explain, in few words, the meaning of the following phrase:

1. The medium, who is actually the intermediary between the two planes (physical and spiritual) moves about with extreme difficulty in order to deliver to us, incarnates, the messages s/he receives.
2. Indicate three proper ways of treating the mediums, according to the text.
3. Explain your answer.

Mediumship Development Program

ANNEX 2

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm of spiritist behavior.

Text nº 2

Not to Forgive¹⁷

Bezerra de Menezes, whom has dedicated himself to the spiritist doctrine for quite some time was having lunch at the house of Quintino Bocaiuva, a great republican, and the topic of the conversation was Spiritism, a subject in which the journalist has grown great interest.

Their conversation is interrupted by one of the house employees:

- Mr. Bocaiuva, the gentlemen from the accident is here with an officer.

Quintino Bocaiuva was at his study room when a strait bullet nearly hit him on the head. He was furious with the employee that inadvertently shot the weapon.

- Ask him to come in. Said the politician.

- Mr. Bocaiuva – said the apprehensive man among tears – forgive me for my mistake. I am a father of two children. Have compassion! I did not have the intention of harming you. If you press charges what shall become of me? Your forgiveness will make me a free man! I promise never to play with firearms again. I will move to another neighborhood. I will not bother you.

The politician, aware of his own tranquility responded:

- Absolutely not. Even if your act was a mere carelessness it will not go unpunished.

Sensing Bezerra's disapproval and finding himself trapped, he considered for a moment and responded:

- Bezerra, I will not forgive, I will definitely not forgive...

Bezerra still digesting the issue said sadly:

- Ah! You will not forgive!

Noticing that Bezerra did not approve Quintino said angrily:

- I do not forgive mistakes. Do you think that it's not my right?

Dr. Bezerra crossed his arms humbly and responded:

- My friend, you have every right not to forgive as long as you do not make any mistakes...

¹⁷ Xavier, Francisco Cândido & VIEIRA, Waldo. "Almas em Desfile". By the spirit Hilario Silva. 9th Ed. Rio de Janeiro: FEB, 1998, Chapter 16, page 163-165

Mediumship Development Program

The observation hit Quintino like lightning. The politician took out his handkerchief, wiped the sweat that was pouring like buckets of water, regained his natural color and after reflecting for a moment he said to the policeman:

- Release the man; this case is closed.

To the man that demonstrated profound gratitude he said:

- Go back to work immediately and help out in the kitchen.

He then returned to Bezerra with an intellect expression and continued their conversation where they had left off.

Exercise

Make a correlation between the lesson received by Senator Quintino Bocaiuva and the one from Bezerra de Menezes with the conduct of the spiritist medium.

Mediumship Development Program

ANNEX 3

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm of spiritist behavior.

Text nº 3

Charity According to the Apostle Paul (1)

If I were to speak languages of men and of angels, if I did not have charity I would be like the bronze that echoes like cymbals (2) that vibrates. If I were to have the gift of prophecy, the knowledge of all the mysteries and of all science, if I were to have so much faith that I could move mountains, if I don't have charity I would be nothing. If I were to give all my fortune to those that hunger, if I were to give my body into flames, if I don't have charity, none of this would be valuable.

To have charity is to have patience; charity is to be available, not envious, not to be ostentatious, and not to have pride. Not to make yourself inconvenient, not to look for your own benefit, not to get irritated, not to hold a grudge. Not to satisfy yourself with injustice, but to rejoice with the truth. To forgive, to believe, to wait, to support. Charity will never leave. As to the prophecies, they will disappear. With regards to the bad spoken words, they will cease. Our knowledge is limited and limited is our prophecy. When perfection arrives what is limited will disappear. When I was a child I spoke like a child, used to think like a child and would act like a child. Later I became a man. I lost the child within me. Now we see the reflex, as in a mirror in a confused manner, but later we shall see face to face. Now my knowledge is limited, but later I shall know how I am recognized.

For now maintain faith, hope and charity – these three things, being charity, however the greatest one of all.

(1) Paul – Corinthians, 13: 1-7 and 13.

(2) Cymbal: Ancient musical instrument, made of two half spheres of acoustic metal, that when are hit against each other remind us of today's orchestra instrument.

Mediumship Development Program

Exercise

For questions 1 and 2 check the only correct alternative:

1. Charity according the apostle Paul is a synonym of:

- a. ☐ benevolence
- b. ☐ faith
- c. ☐ love
- d. ☐ religion

2. According to the text, charity can be practiced by:

- a. ☐ only by those who have faith
- b. ☐ by everyone without exception
- c. ☐ by the virtuous ones, exclusively
- d. ☐ by the rich and powerful

3. Check True (T) or False (F):

The phrase: If I were to speak languages of men and of angels, if I did not have charity I would be like the bronze that echoes like cymbals (2) that vibrates (...) - tells us that:

- a. ☐ the practice of charity allows us to understand the language of those of different nationalities;
- b. ☐ the practice of charity allows us to develop the mediumship of xenoglossy;
- c. ☐ without the practice of charity, even for those that have ease in the personal relationship and develop the ability of communication, the spiritual progress is slow;
- d. ☐ the practice of charity has the purpose of specializing Spiritists.

4. Make the relationship between the teachings received in this module that have to do with mediumistic practice and the teachings found in text nº 1 and nº2 and respond to the following:

What is the importance of the practice of charity and forgiveness in the development of mediumship?

Mediumship Development Program

ANNEX 4

MEDIUMSHIP DEVELOPMENT PROGRAM

Program I — Unit Nº 3

4th Part: Spiritist Behavior

Material for group or individual studies

Class: The practice of charity and forgiveness as a norm of spiritist behavior.

Suggestion to correct the exercises

Text nº 1

1. Portraits the difficulty the medium faces to exercise mediumship with equilibrium regarding his/her own level of evolvment and that of those that surround him/her.
2. Treat the medium as a regular person, with the obligations of eating, bathing, sleeping and working in order to maintain his/her lifestyle, as any other person. The medium should not be the focus of curiosity, of spectacle or prosecution. Do not shower him/her with excessive praises not with absurd criticism.
3. The medium is an incarnate being with the same rights and obligations as any other person. He/She should not have any privileges because his/her has the faculty of communicating with spirits, but s/he deserves respect and consideration from all.

Text nº 2

The spiritist medium should act like Bezerra de Menezes, not to share the mistake, but forgive those that make mistakes, since they have a better understanding of life and of people.

Forgiveness is a great moral act, if we show that by being imperfect we are prone to make mistakes and by doing so we need the forgiveness of others.

Text nº 3

1. (C)
2. (B)
3. a, b and d – false c – true
4. Charity puts us in direct contact with the suffering of others. We start to understand them, to see their limits, their necessities, their frustrations, and their imbalances. We observe that every person has positive values. Nobody is totally bad. Forgiveness reveals how much mercy we have and how much comprehension we have of the life of others. Charity and forgiveness makes mediums more docile, more humble, firm in the in the purpose of spiritual perfection.

Mediumship Development Program

The good side

*"Maria chose the good side, that will not be take away from her."
Jesus (Lucas, 10:42)*

Do not forget the "good side" that lives in all individuals and in all things.
The fire destroys but brings with it the purifying element.
Winds can strike with fury, however it renovates.
Floods waters are dirty, however they carry the indispensable fertilizer to sow victoriously.

On this same note there are individuals that find themselves in negative places in the human fight, but are extremely valuable in others.

The unilateral appreciation is always destructive.

The complete imperfection just like the integral perfection does not exist in our evolutionary plane.

The criminal, accused by all, tomorrow may be the nurse that will give you a cup of water.

The friend in whom you encounter now a trace of imperfection can be the sublime brother that will invite you to follow the good example.

The storm of the time that we live are many times the fountain of well being of the future hours that we will live.

Let's look for the positive side of the situation, of the happenings and of people.

"Maria chose the good side, that will not be take away from her." – said our Master.

Let's familiarize ourselves with the essence of this divine lesson.

Those that look for the "good side" and stay with it will receive the spiritual treasure that will never be taken away from them.

XAVIER, Francisco Candido. Fonte Viva. By the spirit of Emmanuel. 21 ed. Rio de Janeiro: FEB, 1997. Lesson 32 p. 79-80.

