



Mediumship Course

Program 2
Second Part

spiritist alliance for books

sab



Mediumship Development Program



Mediumship Course

Safe Guidelines for the Development of Mediumship

Program 2 - Second Part

Translated by
Spiritist Alliance for Books



Mediumship Development Program

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

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



PRESENTATION

It is with heartfelt happiness that we present to the English speaking public an 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

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MEDIUMSHIP DEVELOPMENT PROGRAM - PROGRAM 2 – Part 2

Presentation
General Considerations
Content of the Program

Unit of Study n° 3: The Mediumistic Experimentation

- Class 1: The mediumistic trance: concept, levels and stages
- Class 2: The mechanisms of mediumistic interchange
- Class 3: The mediumistic phenomena manifestation
- Class 4: Mediumistic Communications: Analysis and the dissemination of Messages.
- Class 5: The need of humbleness in the moral formation of the medium
- Class 6: Education and Development of the Mediumistic Faculty

Unit of Study n° 4: The Most Common Types of Mediumship

- Class 1: Trance Mediumship (psychophony)
- Class 2: The mediumship of psychography
- Class 3: Mediumship of intuition, inspiration, and presentiment
- Class 4: Seeing Mediumship
- Class 5: Hearing Mediumship
- Class 6: The importance of analyzing the mediumistic messages

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.

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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.

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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

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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.

PROGRAM II

Unit Nº 3

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The Mediumistic Experimentation.

Class 2: Mechanisms of mediumistic interchange

Specific Objectives:

- **Identify the basic mechanisms of mediumistic interchange.**
- **To highlight the role of nervous and endocrine systems in the mediumistic manifestation.**

The mediumistic interchange can be conceived as being "the moment when the communicating Spirit and the medium are joined in the psychic-affective unity of communication." (6) The analysis of this concept stimulates us to reason that, to understand the mechanisms of mediumistic interchange, it is necessary to have some basic knowledge about the roles played by:

- the mind (both Spirit's and the medium's);
- the fluids or radiant energy;
- the perispirit;
- the nervous and endocrine systems.

1. The mediumistic interchange: basic mechanisms

By analyzing the concept of mediumistic interchange, as explained above, we can conclude that it passes through some defined phases, as follows:

1.1 Energetic Stimulus (fluidic)

Those stimuli, from the spiritual mind that wishes to communicate, reach the perispirit of the medium. We can say that the Spirit impregnates the perispiritual body of the incarnate medium of energetic vibrations (fluidic), which can be either of superior or an inferior nature, according to the level of the communicating Spirit's evolvement.

If the medium already has an educated mediumistic faculty, he or she will be able to identify the moral evolvement of the communicating spirit and also define if its intentions are good or bad. This is possible because when the vibrations absorbed by the perispirit of the medium reach rapidly and automatically his or her physical body, they are picked up by its physical senses (sense organs) and taken to its nervous system.

The energetic vibrations of the Spirit penetrate the perispiritual body of the medium through the Chakras.

The mediumistic manifestations of crying, quick heartbeat, hot, cold, pain, sadness, anger, desire of revenge, or sensations of welfare, represent somatizations or the medium's answers to the influence provoked by the communicating Spirit.

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1.2 Mental connection or mediumistic tuning

The connection of the two minds, the Spirit's and the medium's, represents the good connection between what we can call as "appeal-will" (of the communicating Spirit and "wish-answer" (of the medium). (1)

The mental connection between the medium and the communicating Spirit represents a very intense phase of mediumistic tuning. Such tuning allows the medium to know clearly the state of evolvement of the communicating Spirit, as well as its difficulties and sorrows or qualities and joyfulness.

The closer the processes of mental tuning are, the more intense the repercussions in the somatic body of the medium will be. On the other hand, the educated medium, which assuredly knows his or her role, will send good energy and good thoughts toward the communicating Spirit, helping it, if it is a suffering being.

At this phase of close mental connection (tuning), the pineal body has a role of great value, working as an authentic field for filtering, decodifying the mental and energetic vibration of the hyperphysical field (spiritual plan), to be appropriately picked up and processed by the nervous cells of the brain base (thalamus and hypothalamus).(2)

At this moment, before expressing the mediumistic message, the medium selects and criticizes the message that reaches his or her inner soul.

"The moralized and adjusted medium will never allow an aggressive message to be expressed or a message with aggressive terms. The rectifications are done without changing the nature of the messages, however, they show the "watermark" of the medium. There is no animic insertions of the medium, but a kind of "filtering adjustment," to demonstrate one's individual characteristics. The most adjusted and perfect messages always show the "stamp" of the machine where they are operated." (3)

2. The mediumistic interchange: actions in the nervous and endocrine systems

In order to have a general idea of how the brain and other nervous structures pick up or process a message, providing an answer to it, it is important to have a basic notion of the anatomy and the nervous physiology. In Annex nº 2, we have included some information about that.

2.1 The role of nervous system in the mediumistic interchange.

The sense organs are the sensors of the physical body that receive the spiritual message, driving it to the brain of the medium. This message propagates itself through the brain cortex, producing the mediumistic act.

"The basic mechanism of the act possibly consists of a mental wave that 'sweeps' the cerebral surface." (4)

The mental waves issued by the communicating Spirit dislocate through the cerebral cortex, in a sweeping process, until they reach the middle region of the brain, where the nervous structures involved in the psychic functions of the human being are located.

The displacement of mental waves in the medium's brain provokes a cortical inhibition, driving him or her to a state of unconsciousness or to a modification of the consciousness.

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It is important to understand that the mental impulses of the discarnate may activate the files of the mediums' memory, under their acceptance, in a way it makes possible for them to process the message that reaches their inner soul and to activate psychomotor commands (hands movement, sounds emission, which characterize the speaking, pupil movements that extend the sight, etc.) so that the message is revealed.

It is noteworthy to say that the discarnate does not manipulate, on their own will and wish, the memory of the medium, which has its inviolability preserved. The communicating Spirit does not put in or take out anything of the medium's memory. Likewise, the medium can't trespass or interfere in the mind of the discarnate. However, it is possible for the medium to interrupt the communication whenever it is necessary.

"In short: the individual memories remain autonomous in both entities: the medium and the communicating Spirit. If the communicating Spirit does not have the adequate word or expression, it needs to search in the verbal dictionary of the medium; however, even there, it seems to be a subliminal inquiry between both, without one interfering with the other. (...)" (5) (see further details in Annex 2.)

According to what the Spirit André Luiz tells, some time before the mediumistic meeting the medium is an object of special attention by the spiritual team that guides the mediumistic group. Assisted by the spiritual workers, the nervous cells of the medium receive new magnetic factors (energy and fluids) so that there is no lamentable loss of Nissl Bodies, necessary to the process of intelligence. The sympathetic nervous system, chiefly the autonomous area of the heart, receives the energetic help, and the central nervous system is appropriately assisted, so that it does not affect the medium's health. (8)

The vagus is protected to avoid any impact in the viscera. The adrenal glands receive an addition of energy, so that it quickly produces adrenaline, necessary to the eventual loss of nervous energetic reserves. (8)

2.2 The role of the endocrine system in the mediumistic interchange

The main gland of the endocrine system, related to the mediumistic interchange is, no doubt, the epiphysis or pineal body of the brain.

"In the mediumistic exercise of any type, the epiphysis develops the most important role." (8) Through its well-balanced energetic forces, the human mind can intensify the power of emission or reception of peculiar signals derived from the spiritual plane. (8)

According to André Luiz, the pineal gland is "the gland of mental life." (9)

"It presides the nervous phenomena of emotions, as an organ of the highest expression in the ethereal body. In a certain way, it unties Nature's divine knots, which link one existence to the other in the series of struggles for the elevation of the soul, and lets us take a glance at the greatness of the individual's creative faculties." (10)

"The pineal gland (...) segregates "psychic hormones" or "force units," which will act in a positive way, in the energy generators (life generators controlling the sexual hormones)." (10) For example: the chromosomes of the seminal bag do not escape from its absolute and determined influence. (10)

"By segregating delicate psychic energies (...), the pineal gland, influences all endocrine system. Connected to the mind, through electromagnetic principles of the vital field, which the common science still cannot identify, it conducts the subconscious forces under the direct determination of the will. The nervous systems consist of telegraphic

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strings for immediate commands to all cellular areas, and under their guidance supply the psychic energies to all autonomous warehouses of the organs." (11)

"By segregating "force-units" (....), it can be compared to a powerful water-plant, which needs to be made good use of and be controlled in the service of lighting, refinement and benefit of the personality and not covered by excessive expenses of psychic supplying, in lower emotions." (12)

In this guideline we will present only a general idea of the mechanisms of the nervous and endocrine systems, which can be completed with further information, included in the annex, or by a deeper research on the subject.

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NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if the participants correctly elaborate a chart that demonstrates how the mediumistic interchange happens.

Divide the subject into two classes, if necessary

GLOSSARY*

CORPUS CALLOSUM →

It is the internal part of the encephalon and it consists of a white band of nerve fibers located between the two cerebral hemispheres (see picture on page X).

NISSL BODIES→

(Medicine) Blocks of chromophil substance found in the cytoplasm of nervous cells...

(Spiritist) “it represents the psychic nourishment, received by the spiritual body in the laboratory of the cosmic life, through breathing, during the sleep for the recovery of fatigued and non-substitutable cells” (André Luiz, in: “Evolução em Dois Mundos,” chap. IX, item: Factor of Fixation).

Nissl bodies are denominated Factor of Fixation, in the Spiritual World

DIENCEPHALON →

Anterior region of the brain composed of epithalamus, thalamus and hypothalamus.

CEREBRAL CORTEX →

Gray matter exterior to the brain.

FRONTAL LOBE →

Cerebral lobe located at the level of the forehead above the eyes.

OCCIPITAL LOBE →

Cerebral lobe located at the rearmost portion of the skull, at the level of the occipital bone. It is above the neck and at the basis of the skull.

PARIETAL LOBE →

Cerebral lobe located laterally at the level of the parietal bone.

TEMPORAL LOBE →

Cerebral lobe located at the level of the temporal bone.

WHITE MATTER →

It is formed of fibers and axons of the neurons.

GRAY MATTER →

It is formed of the cell body of the neurons.

THALAMUS →

gray matter located in the brain in both sides of the third ventricle.

VAGUS NERVE→

(Medicine) The vagus nerve or pneumogastric represents the first cranial pair of nerve mostly located at the lateral level of the medulla. It presents the following characteristics: motor, parasympathetic, somatic and visceral. The vagus nerve is found in the muscles of the larynx and pharynx, the cardiac muscle and the smooth muscle of the thorax and abdominal viscerae, in the skin of the external ears and meninges, the larynx mucosa and the abdominal viscerae.

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10. _____. p. 21.
11. _____. p. 22.
12. _____. p. 23.

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ANNEX 1

EXERCISE

DEMONSTRATIVE GRAPHIC OR CHART OF THE MEDIUMISTIC INTERCHANGE

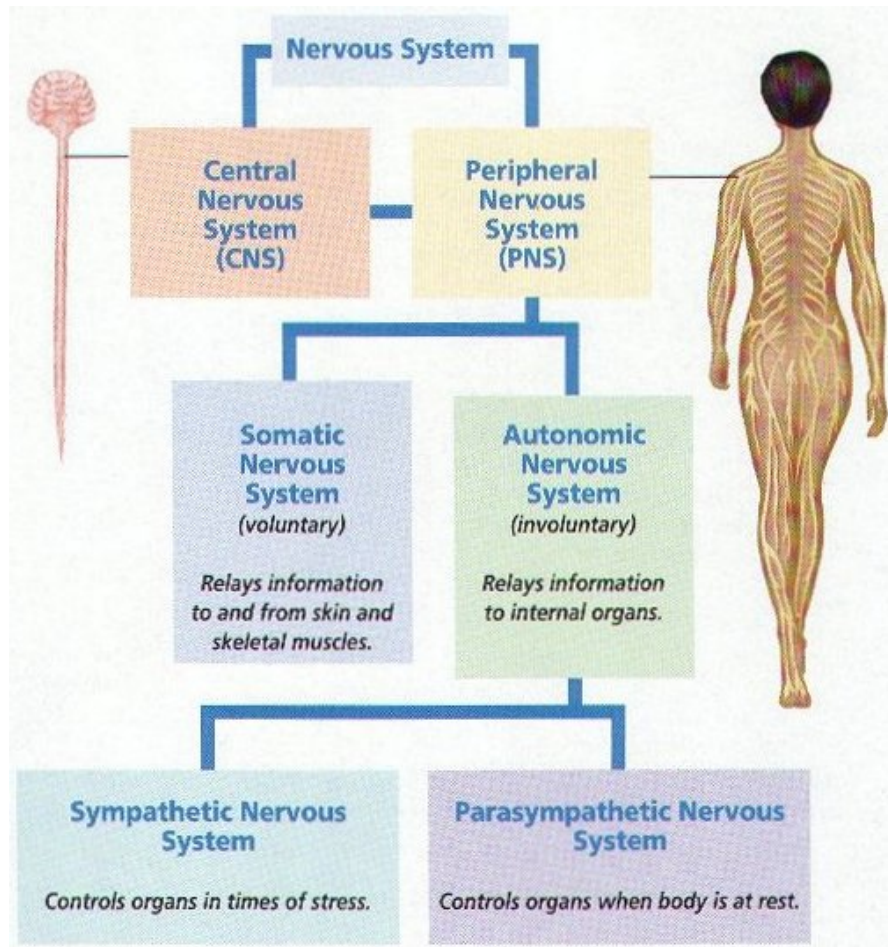
Instructions: The participant should elaborate a graphic or a chart to demonstrate how the mediumistic interchange occur, taking into consideration the following stages:

- a) Projection of the communicant Spirit's thoughts upon the medium;
- b) Receiving of the communicant Spirit's thoughts by the medium, in one's perispirit;
- c) Perception of the Spirit's thoughts by the sensors of the mediums' physical body;
- d) Reception and processing of the spiritual message in the nervous and endocrine systems of the medium, highlighting the structures that play a greater role in this moment.

ANNEX 1

Human's Nervous and Endocrine Systems

The Nervous System is formed by two groups of organs: the central nervous system (CNS) and the peripheral nervous system (PNS).



We will study briefly each of those groups in order to better understand the relations between the brain and the mediumistic practice.

1. *The Central Nervous System*

Encephalon, medulla, nerves, and plexus form it.

1.1 **Encephalon:** - "it is the generic name of all nervous structures located inside the cranium." (1)

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Because it is the most important part of the Nervous System, we will study the main structures of the encephalon.

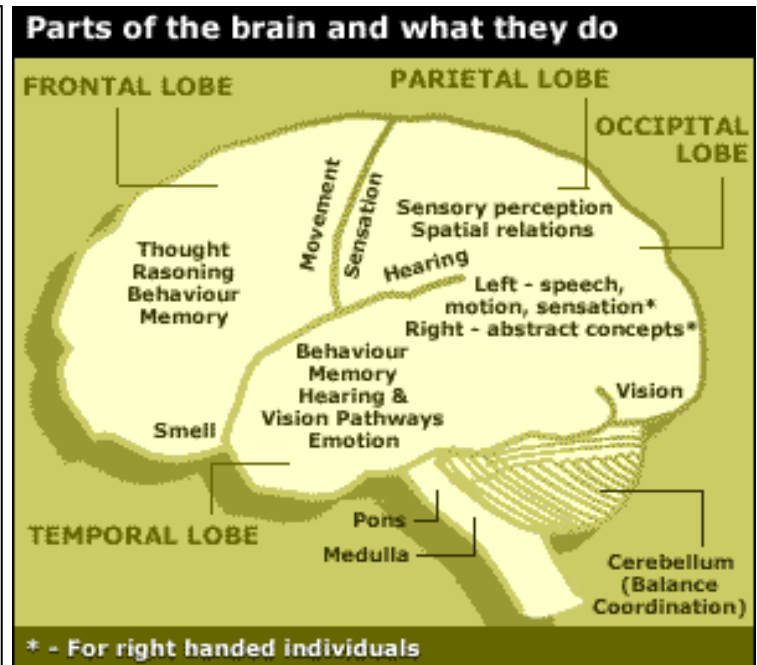
Brain – “it is one of the structures with the fastest growth in human organism. In a 3-month embryo, it weighs 4g, reaching 350g in a newborn. In a 1-year child it reaches up to 830g, and at 6 years, to 1,360g. In adults, the male brain (1,360g) is bigger than the female (1,230g). It doesn't mean any difference in terms of intelligence or any other mental ability. However, the brains weighing less than the borderlines of 800g (women) and 960g (men), are incompatible with normal intelligence” [that is, the normal manifestation of intelligence]. (1)

The brain is “the most important part of the encephalon, because its regions are linked to the emotions, learning, language, and thought. Among the many parts that make it, the most important are: the cerebral hemispheres, the thalamus and the hypothalamus.” (3)

“The brain is formed by two cerebral hemispheres, right and left, which fill in the cranium almost totally. They are covered by some gray matter on the outside (the cerebral cortex), and by some white matter on the inside, which is made of nervous fibers. Inside it, we can find several gray nuclei. The cortex is responsible for our mental activity. In lower animals, the cortex is little developed.” (3)

THE BRAIN IS IN PERMANENT CONTACT with the rest of the body. It contains millions of neurons (nervous cells) that are linked to one another and to every nerve. Scientists have already learned a lot about neurons, but they haven't been fully understood. We have just started to learn how we think or how we remember things. We already know, however, that the brain divides itself in specialized areas, which control the functioning of our body parts and coordinate both our movements and understanding.

The left half of human brain as seen from the inside.



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The cortex “covers the surface of the cerebral hemispheres, except the mid-lower region, where the callous body and the peduncles passes through (...). Each hemisphere is separated from one another by the inter-hemispheric fissure and the surface of each one is marked by depressions, called fissures. The spaces between those fissures are the circumvolutions.” (1)

“The brain encompasses the frontal, temporal, parietal and occipital lobes. The frontal region is linked to superior functions – knowledge, movements, and verbal expression. A lesion in the ascendant frontal circumvolution causes the paralysis of body parts or of an entire half (hemiplegy). It is what happens to people who suffer a “stroke,” called by doctors as “cerebral vascular accident.” The center of spoken language is at the foot of that circumvolution, on the left hemisphere. If damaged, difficulties with speech arise (...).

The occipital lobe commands sight; the temporal lobe, hearing and memory. (4)

“In anatomical terms, there isn’t an area in the brain with the specific function of thought. Nowadays it is understood that thought is the result of the cerebral cortical activity as a whole.” (5)

a) **Thalamus** – “it gives an emotional tone to organic reactions; it selects the sensitive receptions.” (8) The thalamus, located in the brain, one on each side of the diencephalons, “is formed by three groups of cell mass, or nuclei (...). Some nuclei, also called relay nuclei, receive fibers from the sensorial systems and have connections with the primary cortical sensorial areas: they are a fundamental part of the sensation mechanism.”(1)

b) **Hypothalamus** – It is “situated on the inferior part of the brain, near the pituitary gland. It exerts the primary control of the autonomic functions. The body temperature depends on the hypothalamus. When the body needs to lose heat, the hypothalamus determines the dilation of blood vessels, increases the amount of sweat, and speeds up the respiration.” (6)

The hypothalamus acts over the sympathetic nervous system (dilation of pupils, erection of hair, production of sweat and saliva, dilation of the bronchia and inhibition of the stomach motility). It also participates in the body’s temperature regulation and the ingestion of food. It secretes adrenaline, so much necessary in the production of the mediumistic phenomena.

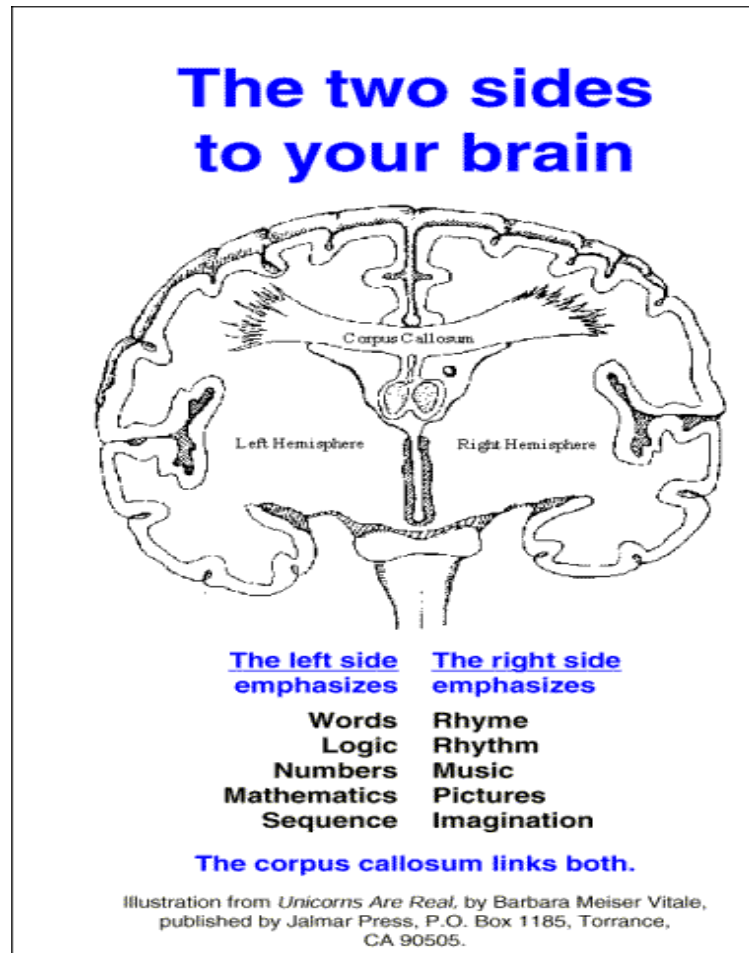
“On the other hand, the hypothalamus, and only the hypothalamus in the central nervous system, by regulating the anterior pituitary gland, coordinates the functioning of the endocrine system.” (1)

1.1.2 Bulb – “it is found between the brain and the medulla, at the level of the nape of the neck. There we find the autonomic nuclei which commands breathing, heart beat, and blood pressure. Any trauma affecting the bulb can lead to death by cardiac arrest (...). Besides those nuclei, true command centers, there are motor fibers passing through the bulb, which come down from the brain, bringing orders for muscle contractions, as well as sensitive fibers, which go from the peripheral area [of the body] to the brain, carrying the sensations of touch, pain, pressure, etc.” (2)

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“Among the important functions of the bulb we have deglutination, mastication, lachrymal secretion, and phonation, as well as the control of respiratory and cardiac movements.” (2)

Respiration control is one of the bulb’s most important functions.



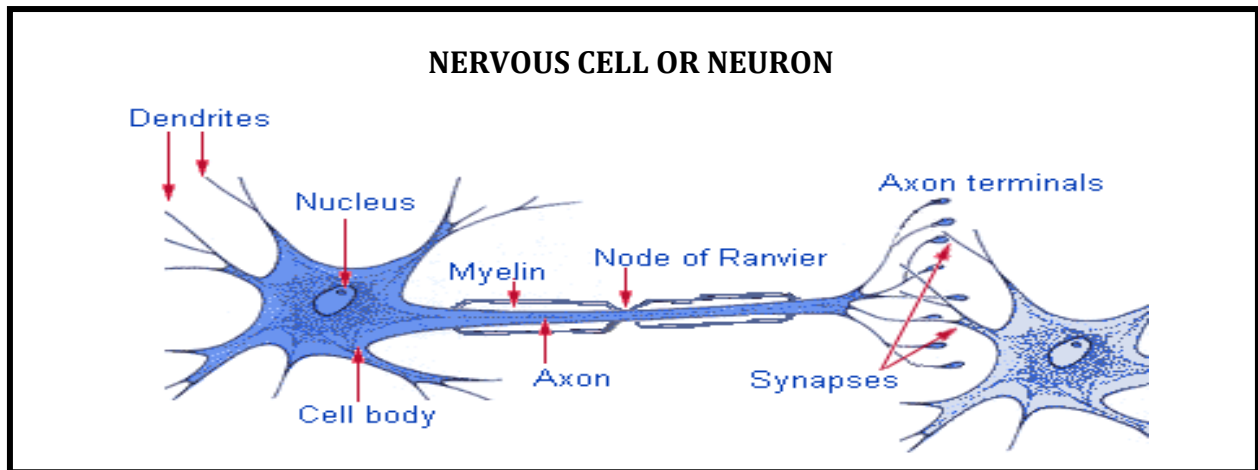
Source: www.thelearningweb.net

1.1.3 Cerebellum – “it is a structure particularly linked to motility control, specially to acquired precision movements and march movements. It relates directly with the sensorial organs and with the cerebral cortex (...). It participates, in that mechanism of motor regulation, in three functions: **balance** (...), **muscle tonus** (...) and **movement precision**.”(1)

The cerebellum is “that which commands balance, working together with the internal ear, or labyrinth, and the cerebral cortex. Lesions in the cerebellum lead to disturbances in locomotion. We can cite labyrinthitis, in which, through alterations in the middle ear, the person suffers from spinning vertigo.” (3)

1.1.4 Pons or Protuberance – “it is located in front of the cerebellum and is mainly formed by nervous fibers, which go from one cerebella hemisphere to another, and by fibers which go to the brain.” (3)

1.1.5 Nerves – our nervous system is formed, essentially, by a category of cells called **neurons**. Those cells, whose morphology resembles that of a tree, have three parts: *cell body*, *dendrites* (short ramifications of the cellular body, and *axon* (prolongation of the cell body).



The nerves are formed by the axons. The “group of axons form the nervous fibers and the nerves (...) There are motor, sensory, and mixed nerves.

The nerves make two large groups: the cranial (12 pairs) and the rachidian (31 pairs). The cranial ones are thus called because they stem from the nervous organs, situated in the brain. There are 12 pairs of them: olfactory, optic, oculomotor, trochlear, trigeminal, abducens, facial, vestibolocochlear (auditory), glossopharyngeal, vagus, spinal accessory, and hypoglossal.” (8)

The main cranial nerve, the vagus, passes through the thorax, with ramifications in the heart, lungs, and esophagus, and in the abdomen have ramifications in the stomach, liver and solar plexus. It is a cranial nerves, therefore part of the Central Nervous System, but which is also part of the Autonomic Nervous System.

2. Autonomic Nervous System or neuro-vegetative – it is characterized by its functioning independently of our will, controlling, therefore, the involuntary acts.

It is divided in:

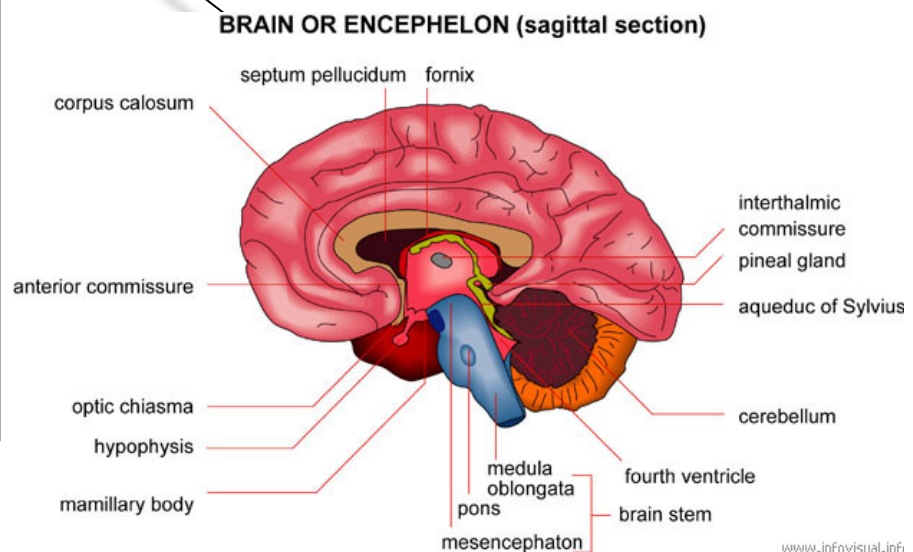
2.1 Sympathetic – formed by ganglia, distributed around both side of the spinal cord, from where the 31 pairs of rachial nerves which maintain stimulant action over the intestines, blood vessels, such as: heart, stomach, kidneys, lungs, pelvis, peripheral blood vessels; it dilates the pupils, the small arteries and the bronchia; it produces physical sensations whose origin lies on the emotions;

2.2 Parasympathetic – formed by three pairs of nerves, which come from the encephalon and the sacra region of the spinal medulla. It acts over the sensorial organs, stimulates the internal glands, and counteracts the sympathetic nervous system on the intestines, small arteries, bronchia, lungs, pupils, that is, it has a constrictive effect.

The nerves that spring from the Central Nervous system, or the ones that spring from the spinal medulla are distributed all around the body, from the deepest of tissues to the most superficial areas of the organism, receiving or sending impulses, through extremely delicate and complex sensors, called nervous receptors.

ENCEPHALON

The human encephalon has three main regions. Two of them the bulb and the cerebellum, control the body: breathing, circulation, and posture. The brain itself processes information. It is the part used to think. There are around a trillion nervous cells at the moment of birth. That number is reduced as we grow old because neurons die. Recent studies have shown that there is a possibility for them to regenerate.



2. The Nervous Plexus and the Chakras

In some places the nerves interlace, forming a sort of a network which look like some small round conglomerates: they are the plexus.

The plexus represent point of connection of the perispirit with the physical vehicle. They are also called CHAKRAS (wheel, in Sanskrit). The corresponding similar structures located in the perispirit are named CENTERS OF FORCE or CHAKRAS. The plexus as well as the chakras are seven, with the following functions:

1. **Crown Chakra** – located in the central region of the brain, seat of the mind, center which assimilates the stimuli received from the Superior Plane and which guides the form, the movement, the stability, the organic metabolism and the conscientious life of the incarnate or discarnate soul, in the struggles for learning needed in the planetary shelter. The crown center also supervises the other vital centers, which are obedient to the commands that come from the Spirit.”(14)

The Crown Chakra “is considered by the Hindi philosophy as the lotus of a thousand petals, being the most significant one due to its high radiation potential, once there

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lies the link with the mind – bright seat of conscience. That center is the first to receive the stimuli from the Spirit, commanding the others, but still in a relationship of interdependence.. (...) We can say that from it spring the energies that sustain the nervous system and its subdivisions, being responsible for the feeding of thought cells and being the provider of all electromagnetic resources indispensable to organic stability.” (9)

2. **Brow Chakra** – “next to the crown Chakra, with decisive influence over the others, commanding the encephalic cortex, checking the activity of endocrinal glands and managing the nervous system, in all its organization, coordination, activity, and mechanism, from the sensorial neurons to the motor cells”. (13)

The Brow Chakra “orders the most varied perceptions, which in the physical body make the sight, hearing, touch, and the vast network of intelligent processes that refer to the Word, Culture, Art, and Knowledge.” (10)

3. **Laryngeal Chakra** – “Most noticeably controlling respiration and phonation” (14), acting complementarily over the thymus, thyroid and parathyroid. (11)
4. **Cardiac Chakra** – “sustains the emotional management and balance in general”. (11)
5. **Splenic Chakra** – “in the dense body, it is situated in the spleen, regulating the adequate distribution and circulation of vital resources in all parts of the vehicle we are using”. (11)

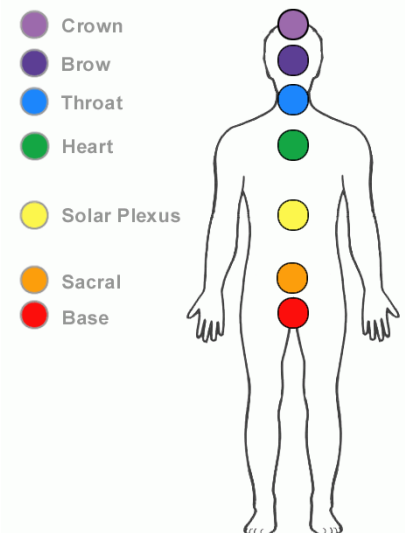
The Splenic Chakra determines, therefore, all activities of the hematic system, within the variances of means and amount of blood.” (14)

6. **Umbilical Chakra** – it is responsible “for the digestion and absorption of the more or less dense nourishment which, anyway, represent a fluidic concentrate that penetrates the organization.” (14)

The Umbilical Chakra “is responsible for the penetration of nourishment and fluids in our organization.” (11)

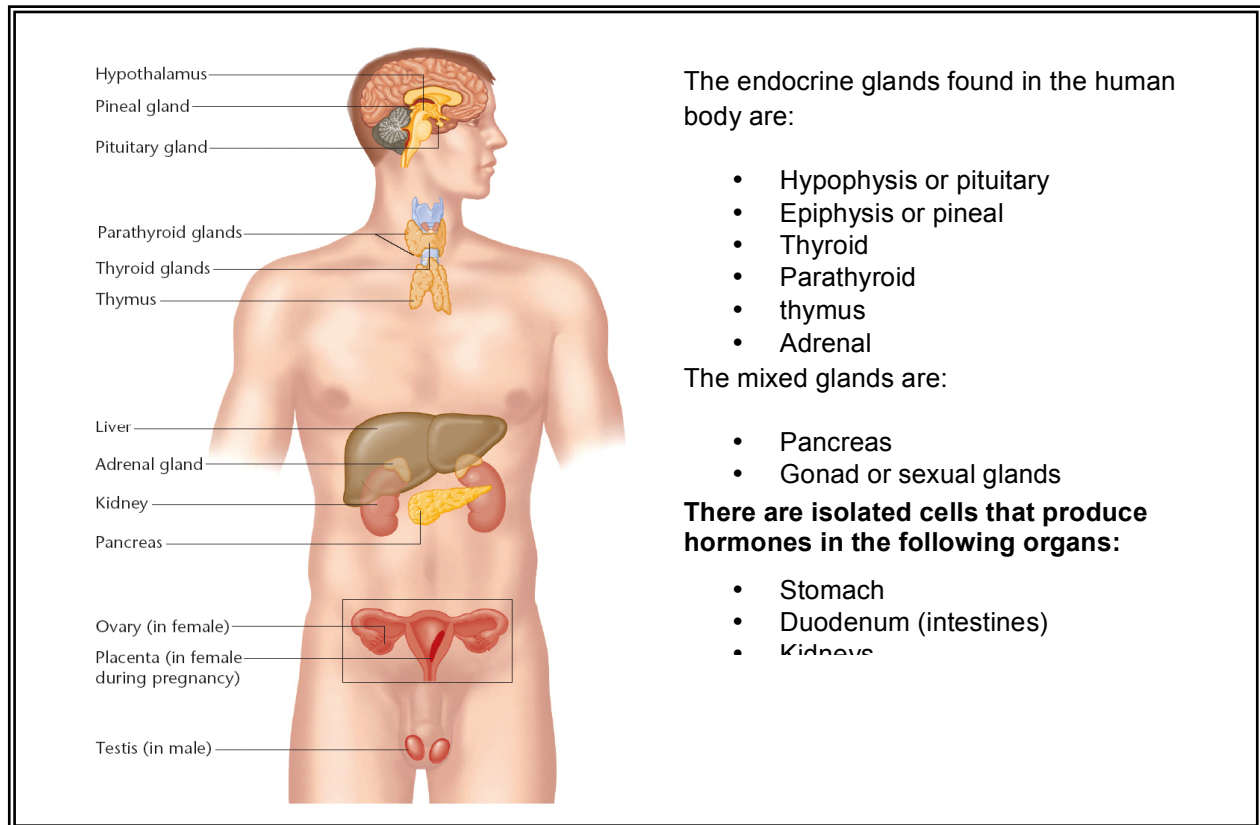
7. **Root Chakra** – it guides “the molding of new forms among humanity or the establishment of creative stimuli, focusing on work, associations, and the realization among souls.” (14)

The body's seven main Chakras



3. The Endocrine System

The endocrine system is made of glands: exocrine – or of external secretion –, endocrine – or of internal secretion –, and mixed or amphoteric – or of external and internal secretion, simultaneously. Our study will focus on the endocrine glands.



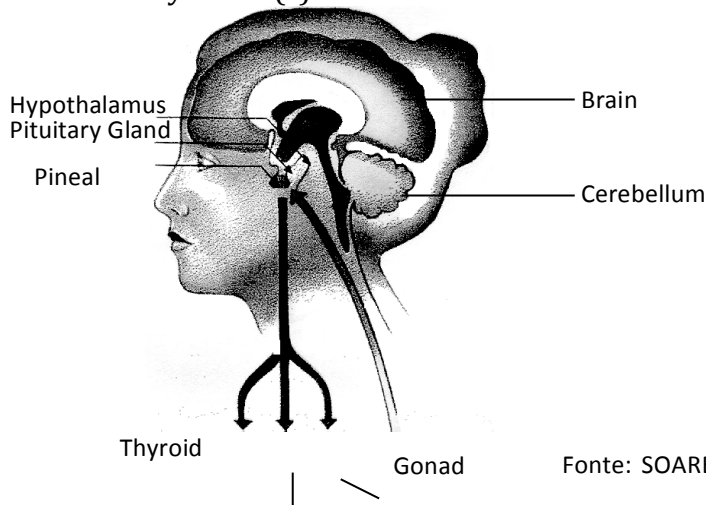
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The products secreted by the endocrine glands are called hormones. The hormones, absorbed by the blood vessels, act at a distance from the place of their production, by either stimulating or inhibiting the functions of certain organs.

The glands most related to mediumship are the following:

3.1. Pituitary Gland

“It is a very small gland (the size of a lentil), situated at the basis of brain, in a place of the sphenoid bone called Turkish saddle. The pituitary gland has the role to regulate the whole endocrine system.” (*)



The hormones of the pituitary gland and the hypothalamus act upon other endocrine glands, by stimulating them. The control of hypophysial activity is made by a feedback mechanism, due to the concentration in the blood of the hormones secreted by the glands when stimulated by it. When those hormones reach elevated values, the hypophysis reduces its own activity

Fonte: SOARES, José Luís. *Biologia 2º Grau*. São Paulo: SCIPIONE, 1996, p. 273.

Adrenal

The pituitary gland is divided in two lobes: anterior or adenohypophysis, of a gland structure strictly speaking; posterior or neurohypophysis, of a nervous structure. The hormonal production occurs at the adenohypophysis, which is liberated by the neurohypophysis.

The produced hormones act upon: the regulation of growth; the metabolism of sugars, fat, and proteins; the anatomical and functional maintenance of the other glands in the body; the re-absorption of water and salts in the kidneys.

The endocrine function of the pituitary gland is regulated by the hypothalamus. (see illustration of the nervous system on page X).

3.2 Epiphysis or pineal gland

Its true function is still a matter of debate. It is situated between the two brain hemispheres, near the pituitary gland. It seems to act upon the physical development and the psychic and sexual activities of the individual. It is believed to produce the hormone called melatonin, which, among other functions, would be related to the functions of the sexual gonads and the circadian cycle (biological rhythm related to the day and the night). It also produces serotonin (a neurotransmitter that stimulates muscles and nerves) and

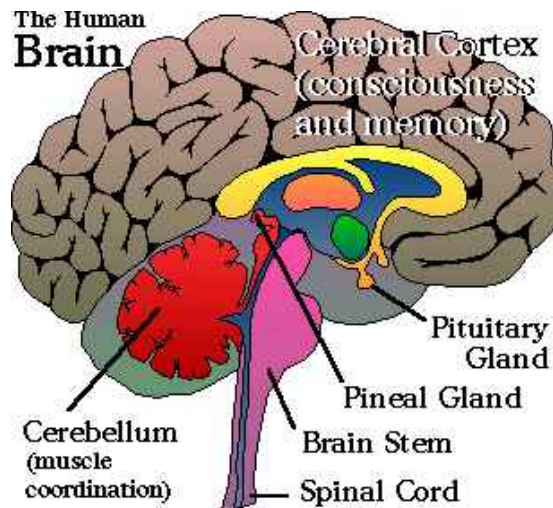
(*) SOARES, José Luís. *Biologia 2º Grau*. Volume 2. São Paulo: SCIPIONE, 1996. Capítulo 6, p. 272.

noradrenalin (a mediator substance of the functional activity of the body and maintainer of blood pressure).

The pineal gland, of great importance in the manifestation of the mediumistic phenomenon, is very small, measuring around 6 millimeters in diameter and weighing about 0.1 gram (100 milligrams). However, it is richly vascularized, receiving innervations of the autonomic nervous system (nervous fibers from the sympathetic).

Being related to the circadian cycle, it is comprehensible that by the influence of the light it regulates the production of the substances secreted by it. It is known, for instance, that the serotonin reaches its maximum production at noon and its minimum at midnight. The opposite occurs with the production of adrenalin and melatonin: production is smaller at noon and higher at midnight.

Noradrenalin is a neurotransmitter. Thus it acts as a chemical mediator at the nervous synapses, turning the electric impulse into a chemical one, when the message goes from one neuron to another.



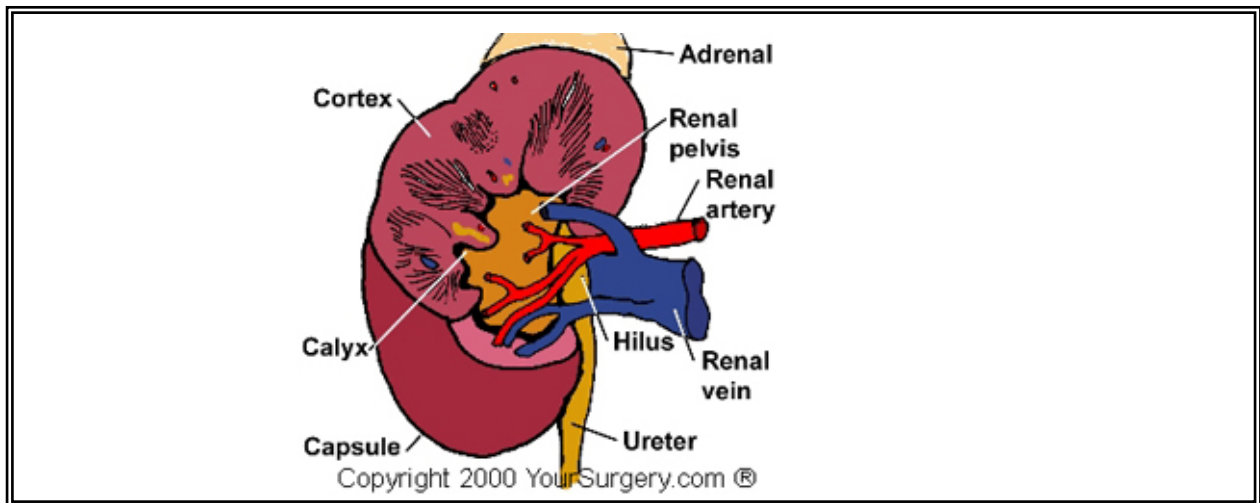
“By secreting delicate psychic energies (...), the pineal gland has an influence on the entire endocrine system. Connected to the mind, through electromagnetic principles of the vital field, which science hasn’t already identified, it commands the subconscious forces under the direct determination of the will. The nervous networks are its telegraphic wires for the issuing of immediate orders to all cell departments, and under its direction the supply of psychic energies to all organ autonomous warehouses is made.”(15)

3.3. Adrenal

They are situated above the kidneys, as if they were two caps. The hormones produced by those glands have an important regulating function: a) on the balance of the amounts of sodium, potassium, chloride, and water (salt and water balance) in the blood; b) on the metabolism of sugars, fat, and proteins, by stimulating the production of glucoses from those substances; c) on the production of the androgens (male sex hormones), which

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help in the production of female sex hormones; d) on the production of adrenalin, or epinephrine. This hormone, of importance in mediumship(*), is very similar to noradrenalin, produced by the pineal. By chemical similarity, adrenalin produces the synapses of the sympathetic system. "Thus, when there is an intense nervous excitement, the contractions of the adrenal provoke a discharge of adrenalin in the blood. Consequently, the sympathetic system is overworked and then causes tachycardia (the heart beats faster), paleness (peripheral vessel constriction), increase in blood pressure, and excitability". (1)



(*) XAVIER, Francisco Cândido. *Missionaries of the Light*. André Luiz. 17. Chap 1, p. 17. The psychograph.

PROGRAM II

Unit Nº 3

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The Mediumistic Experimentation.

Class 3: The mediumistic phenomena manifestation

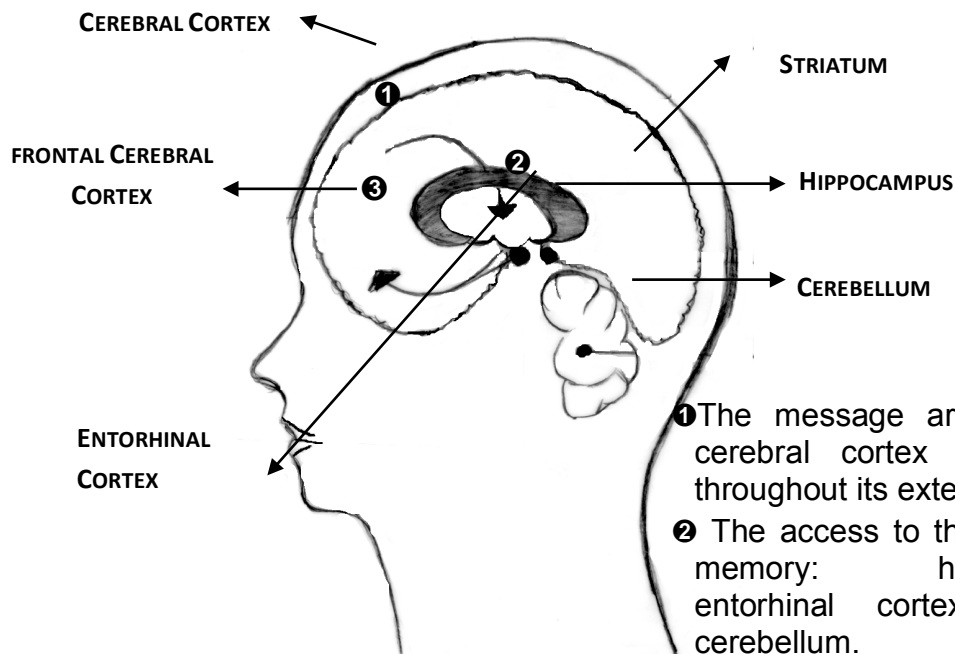
Specific Objectives:

- To explain how the information from a discarnate Spirit is processed on the medium's psyche.
- To correlate knowledge of the nervous and endocrine systems with the mediumistic practice.

The study of the nervous and endocrine systems, as well as the mechanisms of mediumship, as developed in the last two lessons, can give us an idea of how the Spirit's message is processed in the medium's psyche.

1. Capture and Processing of the Mediumistic Message

Let us observe the figure below. It shows the nervous structures that in the encephalon are activated when an external mental wave, which comes from another mind, hits us.



- ① The message arrives in the cerebral cortex and travels throughout its extension.
- ② The access to the centers of memory: hippocampus, entorhinal cortex, striatum, cerebellum.
- ③ Response sent by the person after the message processing.

EXPLANATIONS

❶ Let us assume that the message sent by the communicating Spirit have already passed through the medium's perispirit, and reached the physical body through the chakras, reaching the nervous plexus, captured by the body sensors (sensitive organs), and then taken to the cerebral cortex.

The message (or information) goes through the entire cortex in a process of "scanning," by means of electrical discharges that occur among the neurons (fundamental nervous cell). One neuron will provoke a discharge in another, in a chain movement. Each neuron can communicate with the other billions of neurons that exist in the brain, especially with the approximately 100.000 that exist on the cortex, which make the number of combinations among them almost infinite.

❷ Starting from the cortex, the message is taken to the inner regions of the brain by the neurons, as showed in the previous picture. In this place in a region named hippocampus, placed at the bottom of the side ventricle of the brain, the received message can favor the access to the memories related to people, melodies and facts. (See the picture)

If the message content from the spirit brings a correlation, which involves the knowledge of languages, the hippocampus and entorhinal cortex structures are activated. If by any reason the message is connected to the instinctive actions memories, a double access occurs: one placed in the brain which is the striatum; the other placed outside of the brain, at the cerebellum: extra cerebral center memory. (See the picture)

The message contents received by the brain will define which memory centers will be activated. The access can be done to only one center or to all of them. The point is that the message should be understood (processed) to give the appropriated answer.

❸ Since the message is processed, is necessary that it is responded, that a decision is taken. The decisions are taken at the frontal cortex, under the command of the spirit, at the same place the message was received, which is the brain. The decisions present two aspects: those of intellectual or rational nature, and those of emotional / affectionate nature. It becomes evident that in the moment of decision the endocrinal system is also activated.

In this way, the medium's answer to the mediumistic manifestation brings the characteristics of his/her ideas and emotions. The more the medium and the communicating Spirit attune with each other, the more accurate the transmission will be.

In the manifestations of needy Spirits, we perceive more ostensibly the reflex that occurs in the nervous system (central and peripheral), and endocrine of the medium: the crying crisis, the manifestation of sadness or angry; the accelerated heart beatings or the shortness of breath, among others.

2. How is the mediumship process accomplished?

The intellectual and emotional impulses of the communicating Entity reach the nervous and endocrine structures of the medium through the perispirit favoring or rejecting the acceptance of the mediumistic tuning. It is important to consider that the medium has the freedom to accept or to reject a spiritual message. When this doesn't happen, it is because the medium is undergoing a process of spiritual attachment (obsession) from the communicating Entity.

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In the normal process of acceptance, the communicating Spirit and the medium tune themselves in order for the mediumistic manifestation to occur. The tuning facilitates the trance and other occurrences in the nervous and endocrine systems.

There are signs that, in spite of the nature, type or level of the mediumistic phenomenon, the central and autonomous nervous system are reached as a whole. The more activated point is the brain, because it controls the emotions, the learning process, the language and the thought. The cortex region of the brain has an important function in the communications because it is in charge of every human mental activity. Still in the brain, the frontal lobes deserve to be highlighted because they are connected to the functions of knowledge, movement and verbal expression that contribute for the mediumistic communication to be clear, lucid and understandable.

We remember that during the mediumistic tuning the first structure to be reached in order for the communicating process to occur is the Crown Chakra.

The crown chakra, due to its importance in the nervous system economy, assimilates the impulses from the spiritual plane, especially those derived from the spiritual benefactors and maintain during the communication the supervision of the other vital chakras, in a mechanism of protection to the mental and physical structure of the medium. It is through this chakra that the nervous cells get their energy in a way that the activities resulting from the communication do not interfere with the organic stability. (12)

In addition, the cerebral cortex will have its integrity maintained through the actions on the crown chakra. The senses, the inner glandular secretions (endocrinal), the actions of the sensitive and motor neurons will be under the control of this chakra. (15)

In psychophony, followed by the action exerted upon the laryngeal chakra, the cerebral cortex is directly reached. The emotional tone of the psychophonic messages, which are displayed by the medium through the sensations that he/she gets from the communicating Spirit – very variable in the suffering spirits – reveals the action on the thalamus. Heat or cold, hungry or thirst revealed by spirits still attached to these sensations show especial control in the hypothalamus. (20), (21)

The psychophonic/trance mediums when transmitting communications from the suffering Spirits usually say that their heart beatings accelerate and they feel shortness of breath. They also feel, pain, pressure or muscular contraction sensations, among others.

The motor action, which is characterized by the disharmony of the movements, by dizziness and ringing in the ears, noticed in some manifestations of suffering spirits, evidences influence in the cerebellum and on the parasympathetic nervous system (constrict action).

In order for the psychography to occur, an influence in the whole brain is necessary, especially in the area of the cortex, in the frontal lobes and in the cerebellum, so that when the medium receives the message s/he may be able to present a favorable motor coordination.

In the hearing mediumship, the nervous centers of hearing are reached as well as the cerebral cortex and the parasympathetic nervous system.

In clairvoyance, the spirits act upon the cerebral cortex, upon the sympathetic and parasympathetic systems, and on the optic nervous centers and the cerebellum, interfering in the pupil dilation/contraction and the lachrymal production, needed for the clairvoyance phenomenon to occur.

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The Spirit also produces in the medium a considerable emotional overload, which lead to connections among the nervous system and endocrinal glands, the hypothalamus (hungry/thirst senses), the pituitary gland (adrenaline production), the thyroid (metabolic functions acceleration) and naturally the pineal (mental life gland).

In the mediumship of physical manifestation there is an increased production of ectoplasm, which characterizes an important influence in the splenic and umbilical chakras (autonomous nervous system).

In the conscious mediumship, the Spirit's influence is greater on the chakras of the conscience. In the mechanical or somnambulic mediumship there also exists influence on the brain, with more direct effects over the plexus or over the autonomous nervous system.

In the mechanical mediumship, "that which characterizes the phenomenon is that the medium has no awareness of what he/she writes." (1) "However, it is possible to acknowledge the suggested thought, since it is never predetermined; it appears concomitantly with the writing [or speaking]." (2)

"The mechanical medium can be compared to a machine; the intuitive medium acts as an interpreter. The latter, in fact, in order to transmit the thought needs to understand it, to possess it, in a way of expressing it properly. However, this thought does not belong to him or her, it only goes through the medium's brain." (2)

"In the mechanical medium, the hand movement doesn't depend on the will of the medium; in the intuitive medium, the movement is volunteer and facultative. The semi mechanical medium participates in both of these genres." (3)

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NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if the participants do the proposed exercise correctly, demonstrating interest and participation.

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Annex

1. Complete the sentences with the words highlighted in the list below:

- * The thought reception of the discarnate Spirit by the medium occurs in his/her _____. From this cerebral region the spiritual message travels through the medium's brain in a process of _____. The " _____ " is characterized by the electrical discharges, which occur between one _ and another, this process is known as synapses. Through the synapses the message spreads throughout the brain under the form of _____ impulses, which will be transformed into chemical impulses, by the action of neurotransmitters substances.
- * The message processing requires the access to the cerebral _____. For instance, if a Spirit wishes to transmit a song, the accessed memory is located in the region of _____. The polyglot mediumship requires access to the memories located in the hippocampus and _____.

WORDS TO FILL OUT THE BLANK SPACES

Obs: You can use the same word more than once.

NEURONS

SCANNING

CEREBRAL
CORTEX

MEMORIES

HIPPOCAMPUS

LANGUAGE

EMOTIONS

ELECTRICALS

ENTORHINAL
CORTEX

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2. Number the second column, at the right, according to the information given on the left column.

- | | |
|--|---|
| 1. It captures the emotional and intellectual impulses of the communicating Spirit. | () hypothalamus. |
| 2. Vehicle used in the transmission of the mediumistic message. | () clairvoyance. |
| 3. Structures also named chakras, which are located in the perispirit. | () accelerated heart beatings, shortness of breath, muscular contraction, sensation of pain. |
| 4. It characterizes the connection between the mind of the communicating Spirit and that of the medium, resulting in the trance. | () chakras. |
| 5. Mediumistic manifestation which acts directly in the frontal lobes, followed by an action in the laryngeal chakra. | () the mind. |
| 6. Nervous structure that when it is activated in the mediumistic exchange process with suffering Spirits provokes cold, heat, angry or thirsty sensation on the mediums,. | () of physical effects. |
| 7. Summarizations which characterizes reactions in the cardiac chakra and in the bulb, in the psychophony of a suffering Spirit. | () mediumistic tuning. |
| 8. Mediumistic faculty which reveals its action on the cerebral cortex, the sympathetic (pupil dilation) and on the parasympathetic (tear glands' contrition). | () psychophony. |
| 9. Mediumship that reveals a great action in the splenic and umbilical chakras, due to intense release of fluids (energies) | () perispirit. |

PROGRAM II

Unit Nº 3

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The Mediumistic Experimentation.

Class 4: Mediumistic Communications: Analysis and the dissemination of Messages.

Specific Objectives:

- To acknowledge the importance to perform a profound analysis of the mediumistic messages.
- To identify the main points to analyze before publishing the mediumistic messages.

1. Should we publish everything the Spirits say?

This question asked by Allan Kardec by correspondents of *The Spiritist Review* still remains actual.

At that time, Kardec answered them with another question: “Would it be right to publish everything that people say and think?” (7)

After that, the spiritist codifier made the following enlightening remark about the issue:

“Everyone who has a certain knowledge of Spiritism, even if superficial, knows that the invisible realm is composed of all of those who had left the visible envelope of the Earth. Undressing the human body, however, not all of them covers themselves with the angelic tunic. There are spirits of all levels of knowledge and ignorance, morality and immorality – this is something that we cannot ignore. Let us not forget that among the spirits, like on Earth, there are frivolous, inattentive and mocking ones; false philosophers, futile and proud, with limited knowledge; hypocrites, hurtful and, which would seems to be unexplainable if we had no knowledge of the philosophy of this world, there are sensual, villains and crapulous who crawl in the mud. Besides that, as on Earth, there are always good spirits, humane, benevolent, enlightened, with great virtues. However, as our world does not occupy neither the first nor the last position (...) the spiritual realm is populated by more intellectual and moral advanced beings than our more enlightened individuals and others that are more inferior than our lowest individuals.” (7)

According to the above mentioned by Kardec, regarding to the diversity of knowledge and morality of the Spirits, it becomes clear the need to carefully analyze the spirits’ messages before publishing them.

2. Precautions related to the analysis and the dissemination of the mediumistic messages

2.1 The Spirits vocabulary

The Spirits should be analyzed as the human beings, by the vocabulary they use. Let’s suppose that a person receives twenty letters from unknown people; through the

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style, the ideas, and other particularities, one will notice if that people are taught or ignorant, polished or ill-mannered, superficial, profound, frivolous, arrogant, serious, futile, sentimental, etc. The same applies to the Spirits. We should consider them correspondents who we have never meet and we should try to know what we would think about the knowledge and character of a person who would write those things. We can establish as an invariable and without exception rule that – the Spirits vocabulary is always related with the level of evolvment that they have already achieved. The Spirits who are really superior not only say good things, but they also say them without employing any triviality at all. (...) The vocabulary always reveals its origin, either by the thoughts they express, or by the form. Even if a Spirit decides to deceive us about its intended superiority, it will be enough to talk to the Spirit for a while to be able to uncover its pretense.” (2)

2.2 Discernment between culture and morality

“Intelligence do not constitute a sign of superiority because intelligence and moral do not always run together. A Spirit may be good, affable, but having limited knowledge, while another may be intelligent and taught but can lack morality.

It’s a general belief that when asking the Spirit of a person, who on Earth was wise in some subject, surely we will get the true. Although logical, this is not always the true. Experience shows that the wise people, as well as others, specially the ones that have died a short time ago, are still under the domain of the prejudices of the bodily life; they do not immediately release themselves from the spirit of system. Therefore, due to the influence of the ideas they embraced while incarnated they may see things less clearly than we suppose.” (3)

The knowledge that a Spirit displays do not always represent a sign of moral evolvment. It may be possible that this Spirit is still attached to inner addictions, from which it could not, as yet, release itself. After leaving the earthly life, the Spirits, specially those who lived by well-marked passions, remain enveloped in a sort of atmosphere that maintains all the evil things that they were impregnated of.

“These semi-imperfect Spirits, should cause us more fear than actually the evil ones, because in the majority of cases, they unite intelligence, cunning and arrogance. Due to the knowledge they believe to have, they impose themselves to the pure and ignorant, who accept them, without thoroughly examining their absurd and lying theories.

Although such theories may not prevail against the true, they manage to cause a brief evil, because they hinder Spiritism’s flow and the mediums become voluntarily blind about the merit of that which were told to them. This point demands great study on the part of enlightened Spiritists and mediums. To distinguish the true from the false is mandatory to converge all attention.”

It is important to highlight that the “lower Spirits [imperfect] still remain under the influx of material ideas; their speech resent from the ignorance and imperfection which characterize themselves. Only to the superior Spirits is allowed to know everything and examine them without passion.” (5)

The danger of trivial mediumistic communications

They are inconvenient communications that although not bad or not directly opposed to good manners and moral are accepted and published without a thoroughly examination. This is a great mistake.

“First of all, such communications have the inconvenient to induce to error people who are not capable of examining and judging whether they are true or false (...). Secondly, they are weapons provided to the adversaries who do not waste any chance to take advantage of this event, to find arguments against the high morality of the spiritist teachings. Let us stress once more that the evil is to present seriously things that are in fact absurdities.” (8)

The trivial mediumistic communications mislead those who don't possess a sound doctrinal knowledge, since lies are mixed with true information.

Some of these communications are signed by distinguishing Spirits; others teach philosophic or scientific theories that lack in good sense; there are still others that are betrayed by the mystic or exotics ideas they present.

The variety of the trivial mediumistic dictation is quite large; however they exert a significant power over the incarnates, despite of the banalities and incoherence they bring.

We know that the mocking Spirits are not scrupulous when pretending to be someone respectable. We also know that such “Spirits only abuse of those who like to be abused, those who don't know or don't want to clarify their cunning by the known methods of control.” (9)

The mediumistic messages from pseudo-wises represent somehow an obsession process in effect. It is noteworthy to mention that there are “obsessor Spirits that are not bad per se, and that even present something good, but that are dominated by the arrogance of false knowledge. They have their ideas, their systems about sciences, social economy, moral, religion, philosophy, and they want their opinions to prevail. In order to do that, they look for mediums that are believers and that accept them blindly. They exert fascination over them, in order to impede them to distinguish true from false.

They are the most dangerous type among the Spirits, because the sophisms represent nothing to them and they can make the most ridiculous utopia to become believed. Since they know the reputation of the famous names, they do not mind about assuming the name of Spirits that everyone respect. (...). They try to dazzle people by utilizing a pompous vocabulary, more consequential than profound, full of technical terms and important words such as, charity and moral. They will avoid carefully giving a bad advice because they know that they would be refused. As a result, those who are deceived by them, usually defend them and say: You can see for yourself that they don't say anything bad. (...)” (1)

These messages when are signed by a respectable and known name, are named apocryphal.

Some apocryphal messages bring so absurd information that they are easily refused. “However, there are others whose errors are dissimulated among useful things that deceive, and sometimes prevents us from seeing them at a first glance. These communications however, do not resist to a serious examination.” (6)

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This serious examination that the codifier tells us, discouraging the lying Spirit in its purpose to deceive, will avoid unnecessary mistakes. "When submitting every communications to a thoroughly examination, when scrutinizing and analyzing the thought and expressions, as usual when judging a literality work, refusing without hesitation everything which goes against logic and good sense, everything that contradicts the character of the Spirit that supposedly is the one manifesting itself, it discourages the lying Spirits who wind up giving up, since they become convinced that they will not elude anyone there. We repeat: This is the only way, but it is unfailing, because there is no bad communication that can resist to a serious analyses. The good Spirits never fell offended since they encourage us to do that and they do not fear the examination. Only the inferior Spirits are against the examination and try to avoid it because they know they will be caught. With this behavior they demonstrate what they truly are.

This is the advice of Saint Louis about this issue:

'Regardless of the genuine trust in the Spirits who preside your work, there is one recommendation that will never be too much to repeat and that you should always keep in mind when you dedicate yourself to your studies: it is to analyze and meditate, it is to submit to reason every communication that you receive, it is not hesitating to ask others opinions in order to reach a safe conclusion about parts that looks suspicious, controversial or unclear.' (4)



NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if at the end of the study the participants answer correctly the proposed questions of the exercise. Recommendation to the instructor: The explanation and the group work, should not last more than 1 hour and 20 minutes, if not possible, the instructor should divide subject in two classes.

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ANNEX

I – Guidance to conduct the group work

- a) The students will be divided in pairs, and will receive a small text to read, discuss and perform a task.
- b) Following, they should do the requested activity
- c) After that, they should present it to the group

II – Recommendation to the instructor

Close the unit by summarizing the studied issues

III – Texts to study

Text 1

“As the spiritist movement is growing and growing, the number of mediums is also increasing, and consequently, the number of communications. Nowadays these communications have had a noticeable improvement in every aspect: regarding style, thought and the intensity of the issues discussed. (...)”

“When transmitting these communications, the Spirits’ purpose is of given us general instruction, needed to the dissemination of the Spiritism’s principles. And such purpose wouldn’t be reached if, as we said, they had remained hidden in the files of those who receive them.”

— Allan Kardec. *Revista Espírita* de 1862. Quinto Ano, p. 11-12.

Task ⇒ Interpret Kardec’s thought.

Text 2

The Spirits’ communication brings “(...) a reflex of their feelings, of their qualities, or their addictions. They will be frivolous, trivial, unrefined, even obscene, wise, scientific or lofty, according to their character and their elevation. (...) From this we understand the need of not accepting blindly everything that comes from the invisible realm and the need to submit them to a strict control. ”

— Allan Kardec. *Revista Espírita*. Segundo Ano, 1859, p. 313-314.

Task ⇒ **Answer:** What is the main way to know if a message comes from an enlightened Spirit?

Text 3

“With some Spirits’ communication, in the same way that with some men speeches, we may have a collection of very low instruction value. We have in front of

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us a small British work, published in the America, which is a proof of this. From this example, one can conclude that a noble lady wouldn't recommend to her daughter its reading."

— Allan Kardec. *Revista Espírita*. Segundo ano, 1859, p. 314.

Task ⇒ Quote two consequences of the dissemination of low instruction value mediumistic communication.

Text 4

"(...) there exists yet another consideration that cannot be overlooked, because it refers to the nature of the mediumistic communication, that we should not omit: the Spirits go where they find sympathy (attune) and where they know they will be heard."

— Allan Kardec. *Revista Espírita*. Segundo Ano, 1859, p. 315-316.

Task ⇒ **Answer:** Is the mediumistic communication content related to the group who receive them? Justify your answer.

Text 5

"As a rule, one should be aware of the communications which brings mystic and singular character, or those that suggest ceremonies and extravagant actions. There will always be in these cases genuine motive to suspect their veracity."

— Erasto. *The Mediums' Book Chap.* XXXI, message XXVII.

Task ⇒ Interpret Erasto's statement.

Text 6

"It frequently happens that a medium can communicate only with one single Spirit, who attaches itself to him/her, and answers for those who are called by its mediation. This is not always an obsession, for it may pertain to a certain lack of flexibility in the medium, and to a special affinity on his/her part for such or such a Spirit. There is no obsession properly called, except when a Spirit imposes itself on a medium, and forces away others by its will. Usually, the Spirit who makes itself master of a medium with the view of governing him/her, does not suffer the critical examination of its communications; (...). Every medium who is wounded by the criticism of the communications s/he obtains is the echo of the Spirit who governs him/her, and this Spirit cannot be a good one. (...)"

— Allan Kardec. *The Mediums' Book*. Chap. XXIII, item 248.

Task ⇒ What do the communicating Spirit and medium that don't accept the critical examination demonstrate?

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Text 7

“Observe and study carefully the communications that you receive; accept what the reason doesn’t refuse; reject what go against it; ask for clarification about those you have doubt.”

— Santo Agostinho. *Revista Espírita*. Sexto Ano, 1863, p. 227.

Task ⇒ Answer: How can we be certain that our procedure is correct when approving or disapproving a mediumistic message publication?

Text 8

“It is crucial that we become alert against every publication that comes from suspicious sources, that are or seem to be contrary to all those that have a frank and clear attitude. Be sure that many of them are elaborated in the enemy fields of the visible or invisible realm, with the purpose of spreading discord among you.”

— Allan Kardec. *Revista Espírita*, Volume de 1863, p. 384.

Task ⇒ Explain the words of the codificator.

Text 9

“(…) it is a serious mistake to believe we are obligated to publish everything that the Spirits dictates, because if there are the good and enlightened ones, there is also the bad and ignorant ones. It is imperative to make a strict selection of the communications, to eliminate everything useless, insignificant, and false or from a nature which may give an ill-impression.”

— Allan Kardec. *Revista Espírita*. Sexto Ano, 1863, p. 73.

Task ⇒ Analyze Kardec’s statement.

Text 10

“Something may be excellent in its content, very good to use as a personal instruction; but that which should be delivered to the public requires special conditions. Unfortunately the individuals believe that everything which pleases them will please others too.”

Allan Kardec. *Revista Espírita*. Sexto Ano, 1863, p. 155.

Task ⇒ Explain why the mediumistic messages addressed to the general public require special conditions. Quote two of these conditions.

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IMMEDIATE TASKS

Be shepherds of God's flock that is under your care, serving as overseers not because you must, but because you are willing; as God wants you to be; not greedy for money, but eager to serve."

(1 Peter, 5:2)

Naturally, in the realm of just possibilities, no one should deny help or assistance to the companions that solicit a reasonable request from afar; however, it is our obligation to pay attention to Peter's teaching, regarding our immediate tasks.

Some individuals deliberately give themselves to disquieting thoughts of dreadful events, projected by the sick mind of others, and that will probably never occur. They waste a lot of time suggesting formulas of action or in useless lament.

The field work of others and future occurrences, in order to be examined, always require a great deal of consideration and reflection.

Further on, it is indispensable to recognize that the difficult problem, at hand or at a distance, has the finality of enriching our own personal experience, thus enabling us to solve other and more intricate enigmas of the path.

It is for this reason that the message from Simon Peter is profound and opportune for all times, and for all situations.

Let us attend to the imperatives of the divine service which is localized in our personal landscape, not by constraint, but rather, with spontaneous goodwill, escaping more so, from our own personal interest, and firmly and attentively assisting in good causes, as much as possible.

It is sometimes reasonable for the individual to preoccupy himself with the world situation, with the regeneration of the collectivities, with the positions and responsibilities of others, but we must not overlook caring for *"God's flock that is under our care."*

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XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2005. Chap. 26.

PROGRAM II

Unit Nº 3

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The Mediumistic Experimentation.

Class 2: The need of humbleness in the moral formation of the medium

Specific Objectives:

- **To recognize the importance of humbleness in the moral formation of the medium.**
- **To identify the conditions that favors the achievement of humbleness.**

This class is the completion of Unit no. 3, Program II of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities.

The participants should meditate about the need of combining doctrinal knowledge with moral improvement.

The completion of this module has as purpose:

- * To complete the studied subjects, highlighting the main points;
- * To establish the correlation between the importance of associating doctrinal subjects with an incessant search of achieving virtues, so that the mediumistic practice may be utilized as an instrument of spiritual progress.

Suggestions to the Instructor for the Application of the texts:

- Ask the participants to read the text individually or in group, and to fill up the proposed exercises. Time proposed for this activity: 1 hour.
- Correct the exercises clarifying about possible doubts. Time proposed for this activity: 30 minutes.
- Make a summary of the subjects studied in this Unit associating the need of study with the improvement of moral faculties.

ANNEX

Text 1

The Spiritist Medium (1)

When the Spiritist medium presented himself in the doctrinal assembly, sincerely determined to fulfill the task that was assigned to him, he embraced the service with ardor. However, from the small multitude that followed him, he could hear voices saying: "you are too much immature, you lack experience." The worker of Good assumed a mature and austere attitude, but the public observed: "he is an old premature, without the flame of the ideal." He changed his attitude and revealed himself enthusiastic, but he heard new comments: "he has a dangerous temperament, and he is prone to..." The medium, then, tried to add vehemence to his optimism and immediately those around him uttered in choir: "he is explosive, prone to violence." The server cooled down his impulses and started to use enlightening texts in order to fundament his own assertions, reading excerpts from notable and respectable authors, and he heard new remarks: "he is incapable and unprepared, he only know how to speak by resorting to other people's notes." From that point on, he put aside the citations and started to only give brief answers about the questions that were brought to him, and those around soon exclaimed: "he is a sluggish person, who doesn't pay attention to the study."

At that point, the worker of the Spirituality considered to be more reasonable to serve to the Cause of Light in his own home; however, he heard: "he is a coward, he does not face responsibilities before the people." The medium returned to the public activities and started to collaborate in the dissemination of the superior knowledge, wherever he was called to serve, and he heard yet another sentence: "he is a dummy filled with vanity, maneuvered by the agents of darkness." The tormented diligent tried to avoid quarrels and chose a reserved attitude, speaking only about the simplest questions regarding the spiritual construction, and people commented: "he is too soft, without any moral fiber for the testimonies of faith."

Upon registering this last comment, the medium decided to maintain himself free of worries and to continue with a frank verb, and immediately people said: "he is under spiritual attachment and prone to mystifications." He tried to adapt and to only dedicate himself to that which he considered as being his own duty, and the remarks arrived: "he is lazy, he does not want to work." He, once more, became filled of good will, offering the maximum of his own strength for the Higher Spirituality, and he heard other accusations: "he is a revolutionary, he must be watched carefully."

Afflict, the mediator consulted the Spiritual Mentor who propitiated him constant support, and cried:

-- Ah! Dear benefactor, what should I do if I do not please anyone?

-- From whom did you receive the task of goodness? -- the friend asked. -- From the Lord or from the human beings?

-- From the Lord -- sobbed the medium.

-- Then -- replied the abnegated friend -- I will take your question to the Lord and I will bring an answer tomorrow.

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At dawn, in the following day, when the server was praying, supplicating for strength and inspiration, the spiritual instructor appeared and calmly said:

-- The Lord ask me to tell you that he nominated you to collaborate in the Work of Redemption, because he trusted in your love towards the brothers and sisters of the human family, and because of that he did not request the inventory of criticism you would perhaps be facing, but rather, he simply recommended to you, to serve and to work.

In this instant, the first diurnal flash of light suddenly penetrated the window. The mediator, feeling his soul appeased by this new understanding, looked at the thread of light that conquered the darkness to heat him, in silence... Then, he thought and thought, and little by little he felt filled with extreme joy... Since then, the Spiritist medium forgot about himself and he learned from the solar ray that his strength came from the Lord and that his happiness could be summarized in serving and serving, working and working.

1. XAVIER, Francisco Cândido. *Estante da Vida*. Brother X. 5. ed. Rio de Janeiro: FEB, 1987, p. 33-5.

EXERCISE

1. Highlight the virtues or qualities that the medium should strive to attain or to develop, according with the ideas presented in the text.
2. Justify your reply.
3. Indicate the importance of humbleness for the mediumship practice.

Text 2

LESSON IN THE MEETING (2)

When Anastacio, the director of the mediumship meeting, was preparing to conclude the work of the night, Brother Silverio communicated to present his customary instructions.

Remark after remark, Anastacio, the counselor, brought up a curious question to the discarnate friend:

-- Brother Silverio, with all due respect, we would like to ask your opinion about a serious subject that we believe is not only a problem we find here, but also in the majority of Spiritist groups like ours...

-- Tell me what it is...

-- We would like to ask you about the mediums that initiate in the Spiritist task. Why there is so much difficulty to conserve them in action? Why have we seen quite often companions presenting an excellent start, even accomplishing important works, and then from one day to the next abandoning the service?!... Some had been cured of distressing obsessions, others had embraced the apostolate, in fullness of maturity of their reasoning... They embrace blessed responsibilities with jubilant heart, and begin to work, with courage

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and happiness... However, all of a sudden, there comes a time that they give up everything, or almost everything, related to the mediumistic activities. In spite of deserving our greatest consideration for the respectable and worthy life they give testimony of, either in their home or in their professional life. How can we explain such phenomenon?

The messenger wrote down, through the medium:

-- My brother, we are in spiritual combat, the combat of the light against the darkness. Many of our allies suffer heavy offensive on the part of the forces that are contrary to us, and it is reasonable that they leave their position, when they can no longer withstand the siege they suffer... We are, then, obliged to understand them and to favor their removal, even though we value their contribution, with our best affection.

-- Yes, I understand -- agreed the uneasy incarnate friend -- I realize that the agents of the shadows watch us and antagonize us, with the purpose of harming us... But, why this persecution? Aren't we on the side of light? Aren't we called to trust God? Aren't we entailed to the principles of Perpetual Good? Aren't we under the monitoring of our Instructors of the Higher Life?

The Spirit friend smiled and replied, patiently:

Anastacio, last night I was working in the assistance of victims of some incarnate evildoers, in a house of public entertainment. Our unhappy brothers and sisters, in order to attend the lower purposes of those who were possessed, first of all eliminated the light in the place, in order to operate under regimen of disturbance, in the climate of darkness.

They went for the strong light bulbs that illuminated the house and affected them, thus producing a commotion in the ambience. After the hard work of the policemen, they finally succeed in reestablishing the tranquility. As you can see, the electric support was not affected in the rearguard, thus not hindering that the light bulbs could be substituted and the illumination could be restored. The same occurs in our spiritist accomplishments. The elements of the shadows, interested in harming the Humanity, above all, aim at annulling the mediums that enlighten and particularly those with greater responsibilities, so that they can dominate with their inferior designs in lamentable disputes. After establishing the tumult and shadows of the spirit, it is required a great effort on the part of the Emissaries of Jesus so that the harmony can be restored in the regular service of our Renovating Doctrine. In spite of all this, it is necessary to recognize that the order is always reestablished for the victory of the general good. Do you understand now?

-- Yes... -- the counselor said, and remarked: -- but, what can we do in order to improve the situation?

And Brother Silverio concluded with serenity and optimism:

-- Patience and service, my friend, patience and service each time more. Just like in any disaster of the regular illumination, the plant, the technician and the electricity remain unalterable, also in the accidents of the spiritual interchange, God, the Good Spirits and the Divine Laws are invariably the same... As to the light bulbs, it is imperative to substitute them every time they no longer adjust to the socket, until progress can offer us more resistant material... Do you understand?

Anastacio smiled, demonstrating to have understood the lesson, and he closed the meeting.

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EXERCISE

Analyze each of the questions proposed by Anastacio, the director of the mediumship meeting and complete the following tasks:

- a) List the main obstacles that make it difficult the action of persistence on the part of the mediums and other participants of a mediumship meeting.
- b) Propose solutions for the difficulties listed in the previous item.
- c) Answer: Is it possible to correlate the instruction given by brother Silverio with humbleness? Why?

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BE THANKFUL

*"And be thankful."
Paul (Colossians, 3:15)*

It is odd to perceive the great number of the apprentices that are always intent on receiving blessings while, rarely, do we find anyone disposed to render them.

The spiritual resources, however, in its common mobilization, should obey the same system applied to the providences of a material order.

In the chapter dealing with the blessings of the soul, it is not correct to receive and waste senselessly; but rather, to be prudent and correct, so that the possibilities are not absorbed by the disorder or by injustice.

For this reason, in his instructions to the Christians of Colossus, the Apostle recommends that we be thankful.

Among the earnest disciples, the old habit of manifesting acknowledgement in a bombastic and flattering way is not justified. In the community of workers loyal to Jesus, to be thankful means to apply profitably the blessings received, not only for our fellow man, but for oneself as well.

For loving parents, the greatest appreciation from their children consists in an elevated understanding of the work, and of the life that they attest to.

Manifesting their gratitude to the Christ, the Apostles remained faithful until the last sacrifice; Paul of Tarsus received the call from the Master, and in a sign of happiness and of love, serves the Divine Cause by way of nameless sufferings for over thirty successive years.

To be grateful shall not be merely an expression of brilliant words; rather, it is to feel the grandeur of the action, the light of the benefits, the generosity of the confidence, and to correspond spontaneously, in extending to others the treasures of life.



XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Chap. 163.

PROGRAM II

Unit Nº 4

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The most common types of Mediumship

Class 1: Trance Mediumship (psychophony)

Specific Objectives:

- To define psychophonic mediumship
- To give the characteristics of conscious and unconscious psychophony
- To explain the correct meaning of the expression “to incorporate”

Paul, in his first epistle to the Corinthians, tell us about the different types of mediumship, highlighting God’s providential action in granting us the mediumship faculty that the apostle called gift or charisma.

Paulo of Tarsus thus expresses himself:

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.” (I, Corinthians, 12:4-11)

Conscious that mediumship is another source that the Creator grants us to our Spiritual improvement, we will be studying the different types of mediumship in this Unit nº 4.

TRANCE MEDIUMSHIP OR PSYCHOPHONY

The mediumistic communication, which expresses itself through voice, is called psychophony or trance communication.

Concept

Allan Kardec calls the psychophonic/trance mediums the mediums of speaking. “In them, the communicant Spirit acts over the organs of speech, as they act over the hands in the writing mediums.”(7)

Psychophony or trance, therefore, “is the faculty that allows the Spirits, upon utilizing the incarnate’s vocal organs, to deliver an audible message to all those that are present.”(19)

It is the most common faculty in our work of interchange with the extracorporeal world. (19)

Degrees

Regarding the form or degree in which the mediumistic faculty is presented, Kardec's codification shows us the following classification:

- Unconscious or Somnambulatory psychophony
- Conscious or Intuitive psychophony
- Pneumatophony or Direct Voice

Let's analyze with more details this classification:

1. Somnambulatory or unconscious psychophony or trance

1.1 – Characteristics

In this condition, the trance medium generally expresses oneself without having conscience about what one says, and quite often one says things completely strange to one's habitual ideas, knowledge and even out of reach of one's actual intellectual ability. Although the medium feels perfectly awakened and in one's normal state, the medium rarely have any remembrance of what one has said. In fact, in the medium the word is the instrument of which the Spirit utilizes in order to communicate. (...) (7)

In the somnambulatory psychophony (or unconscious) the medium enters in deep trance due to the exteriorization of one's personality, in such a way that the physical body remains immovable. The nervous impressions grow weak and the brain of the body sleeps, but the heart remains active in the somatic body and the thought vibrates, constantly, in the perispiritual brain." (21)

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

It was this freedom of expression revealed in the unconscious psychophony that have lead the studious people of mediumship to interpret that, in fact, the spiritual communicant substitutes the medium's Spirit in the possession of the physical body. The mediumistic phenomenon, thus interpreted, turned to be seen as if a real "incorporation" of the discarnate Spirit occurred during the somnambulatory psychophony. Therefore, this kind of manifestation received other names such as: complete possession, psychic interpretation or simply, possession.

Leon Denis, a noble scholar from the past, believed that the spiritual communicant took the medium's place in the possession of the physical body. It was Denis himself who adopt the term "to incorporate" (or complete possession).

In the medium's body, momentarily abandoned (asleep, in deep trance) it can be seen a Spirit's substitution. It is the phenomenon of incorporations. The discarnate's soul, and even the soul of incarnate during sleep, can take place of the medium and utilize its physical body to communicate through the voice or gesture with the present people. (10)

In another remark of the referred book, we have found this information:

"(...) When the possession is complete and there is enough power to withdraw the opposite influences, we came upon important phenomena. The Spirit reveals itself in the plenitude of its "self" all its particularities. (...) 11

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Kardec's analysis is opposed to Denis' ideas, due to the fact that for the Spiritist Codifier, in no circumstance a discarnate Spirit can replace an incarnate one, in the possession of one's physical body, even in more advanced processes of obsession.

We include here Leon Denis' honorable opinion with the objective to demonstrate that we are still very far from the complete understanding of the mechanisms of mediumship. It is, thus, perfectly natural that we make mistakes when facing phenomena that exceed our knowledge.

On the other hand, at the beginning of the Spiritist Codification, many mediumship phenomena could not be totally understood, because the individuals lacked knowledge in other areas of learning. This is the reason why different writers, to convey the same type of mediumistic manifestation, used so many different spiritist terms.

As the word "incorporation" is free and largely utilized in the spiritist field, we believe it is important to emphasize that the term should only be employed in a generic sense of the mediumistic manifestation through voice.

In "The Spirit's Book," we found the explanation that even in the cases of subjugation, the obsessor does not substitute the obsessed person in the possession of one's physical body.

"The Spirit does not enter a body as it enters a house. It identifies itself with an incarnate spirit, whose faults and qualities are the same as its own, in order to operate together with him or her. But, the incarnate is always the one who acts as one wishes, upon the matter that envelopes he or she. An spirit cannot take the place of the incarnate person, because the latter will remain attached to one's physical body for the determined time of one's material existence."(2)

"The word possessor, in its vulgar acceptation, presumes the existence of (...) innate evil beings, and the cohabitation of one of these beings with the individual's soul, in one's body (...). The expression possession can only be admitted as expressing the absolute dependency in which the soul can be found in relation to imperfect spirits that subjugate it." (3)

In the somnambulic or unconscious mediumship, the medium exteriorizes from one's physical body (out-of-body), as someone who surrenders oneself to a deep sleep. Upon exteriorizing from one's physical body, the medium began to use his or her perispiritual brain, maintaining oneself attached to the body by the so-called silver cord. (23)

In order to better understand the somnambulic psychophony/trance mediumship, it is important that we know how to make a distinction between somnambulism itself (anomic phenomenon) and the somnambulic mediumship phenomena, which are alike but not the same.

Somnambulism is the anomic faculty characterized by "an independent state of the spirit, more complete than in the dream, an state in which more amplitude acquires one's faculties."(1) In these circumstances, as it is a psychic anomic manifestation, "the somnambulic acts under the influence of one's own spirit; it is one's soul that in the moments of emancipation, sees, hears and perceives, out of one's sense limits."(8)

In the somnambulic mediumship takes place simultaneously two different orders of phenomena: the somnambulist itself, which is the exteriorization of the medium's

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personality and the manifestation of an spiritual entity, which uses the medium's phonetic equipment in order to communicate.

The somnambulic medium must make efforts, more than any other kind of medium, to acquire moral values, in order not to be at the mercy of spiritual entities disharmonized with the good.

Thus, the unconscious psychophony, in those who don't have sufficient moral acquisitions to their own defense, can suffer possession (subjugation), which is always harmful. (...)” (24)

2. Intuitive or Unconscious Psychophony/Trance

2.1 - Characteristics

““In the conscious psychophony (trance), the medium can check the communication, controlling gestures and words of the Spirit, because the thoughts of the spirit crosses over the medium's mind before reaching the brain's field.” (20)

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

What basically characterizes the conscious trance, is that “not always (...) the passivity of the medium is complete. Some mediums have the intuition of what they say, at the precise moment that they pronounce the words.” (7)

The psychophony trance can be deeper or more artificial. If the medium keeps oneself relatively away from one's physical body, the trance becomes deeper, leading the medium to a partially exteriorization of the personality. However, during the transmission of the mediumistic message one's becomes aware of its contents and realizes the spirit's level of evolvment.

It is true that, as days go by, the message can little by little fade away from the conscious memory.

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

As the mediumistic trance is established, in proper conditions, the exteriorized medium-soul, is away from the body, however, maintaining oneself only a few centimeters away from it. The communicant entity juxtaposes itself to the mediumistic equipment, at the same time that light brilliant threads connect its perispiritual brain to the medium's front spiritual body, fixating itself through the nervous stream, in an association that can be compared to a delicate neuro-psychic graft process.

When linked to the mediumistic equipment, the communicant Spirit takes control of it and, thus, assuming its sensorial organs, beginning to see, hear, speak and even move (in some rare cases) as if it was incarnated in that body.” (16)

As the medium and the Spirit are connected through the nervous current, the medium knows beforehand the feelings, ideas, intentions and other impulses of the discarnate entity.

The trance is denominated conscious exactly because the medium has full knowledge (conscience) of the message that he or she transmits, and “in the cases of spiritual assistance to the needy spirits, he or she can control the communication,

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restraining any inconvenient manifestation and frustrating any form of abuse before it is transmitted. In this manner, the medium maintains the control of the manifestation upon which one imposes one's will." (17)

In the assistance of needy Spirits, the medium commands firmly the reins of one's own will, acting as if one were a kind nurse, who although agreeing with the whims of a sick patient, with the purpose to help the patient, doesn't allow the manifestation of any inconvenient words or actions." (22)

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

— In the somnambulic psychophony, the laryngeal plexus is directly reached by the discarnate communicant, allowing a more complete manifestation. It makes even possible to recognize the voice tune and the characteristic words the spirit utilized when incarnated. The xenoglossy or the manifestation in foreign languages is more common in this form of mediumship (somnambulic trance).

— In the intuitive or conscious psychophony, the discarnate communicant "takes over the command of the brain centers of speaking, due to the grafting neuro-psychic process that is established with the perispirit of the medium." (18)

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

3. Pneumatophony or Direct Voice

3.1 – Characteristics

"Considering that the Spirits can produce noises and knocks, they also can produce screams of all kinds and some vocal sounds that imitate the human voice, at our side or in the air. This phenomenon is what we call pneumatophony." (14)

"We must, however, keep us away from taking to hidden voices all the sounds that don't have a known cause, or simple ringing and mainly refraining from giving any credit to the vulgar belief that when our ears are ringing it is because, somewhere, someone is talking about us. In fact, these ringings have no signification and their cause is purely physiological. The pneumatophonic sounds present thoughts and from this we may conclude that they occur due to an intelligence cause rather than an accidental one." (5)

"The Spirit sounds, the pneumatophony, occurs in two different ways: sometimes, it is an inner voice that reverberates in our inner part, not presenting any material words, in spite of being clearly perceptible; other times, they are exterior and are clearly spoken as if they had really come from a person near us.

In any case, the phenomenon of pneumatophony is almost always spontaneous and only rarely can be provoked" (6)

The phenomenon of direct voice is found with a certain frequency in the biblical narrations. The historical examples that we have information of are messages spoken by

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“Socrates and Joan of Arc, although it is not clear that in both cases the voices could be heard by others.”(12)

Sometimes, the Spirits built some devices (trumpet or megaphone) to transmit the sound of the voices, making them more easily hearable.

The phenomenon of direct voice is described in some classic Spiritist work. We will mention three examples; two of them narrated by Conan Doyle and the last one by Kardec

- a) Jonathan Koons, medium and farmer in Ohio, USA, intermediate “in 1852 and during many years, many astonishing phenomena, among which there were Spirit’s voices that spoke through a little megaphone or trumpet.”(13)

In a session at Koons’ house, it was heard an Spirit called John King take a trumpet and give a lecture through it, talking clearly and distinctively, regarding the benefit that the dialogues with the Spirits would bring in time and throughout eternity. (13)

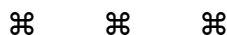
- b) Daniel Douglas Home, English medium, 1870.

“Then, voices were heard, speaking simultaneously in the room – two distinct individuals, judging by the different intonation (...)” (14)

- c) English family who lived in a French city, 1820.

The family began to hear a human voice from a Spirit named Garpard. This Spirit sang, participated in the family’s conversation, recited verses and tried to awake in the listeners Christians feelings; It indicated where lost documents could be found, and gave many advices. This manifestation occurred during three consecutive years. (9)“In mediumistic meetings of direct voice, the voices can be heard from various parts of the room, without coming from the medium, and they are clearly perceived by the assistants. Depending on the mediumistic current, the Spirits’ voices can be weak though hearable, or normal presenting similar tones of a natural voice. The discarnates are quite often recognized by their tone of voice. (...)”(15)

To conclude this study, let’s remember that pneumatophony is a very rare phenomenon and that due to its particular characteristics is more connected to the mediumship of physical effects.



NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if the participants do the proposed exercise correctly, demonstrating interest and participation.

If necessary the topic may be studied in two classes.

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Annex

Exercise 1

Answer the following questions in an objective way:

1. What is somnambolic psychophony?

2. What is the difference between somnambulism and somnambolic mediumship?

3. What are the main characteristics of the conscious psychophony mediumship?

4. What is pneumatophony?

Exercise 2

We present next three texts excerpted from spiritist books.

Based on the texts, do the following exercises:

a) Careful Reading;

b) Identify the characteristics of the trance mediumship contained in the texts.

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Text nº 1

André Luiz Spirit, in his book *In the Domain of Mediumship* present us the main characteristics of Eugenia's trance mediumship, in the following way:

"Although he uses Eugenia's forces, the sick Spirit is controlled by her nervous magnetic energy, through which our sister is informed of the words he intends to say. He has taken temporary possession of our sister's vocal cords and senses, thereby managing to discern, listen and reason with a certain amount of equilibrium through her energies. Eugenia, however, firmly controls the reigns of her will, operating as if she were a benevolent nurse helping a patient by agreeing with his requests. Yet she sets a limit on his desires because, conscious of the intentions of the unfortunate companion to whom she lends her physical body, she reserves the right to correct any undesirable conduct.

"As his mental impulses reverberate in her thoughts through her nervous system's magnetic current, she acknowledges the words as they are formed and evaluates them before he speaks. She can thereby interrupt any abuse by analyzing his objectives and expressions. The entity is disturbed and suffering, and, being inferior to her, Eugenia does not descend to his level in order to help him.

(...)When the medium is aware of one's responsibilities, one is obliged to collaborate in assisting the discarnates. Thus, one will permit a free manifestation only to the point that it is not contrary to the harmony of the group and the dignity of the Center."

(1)

The trance mediumship demonstrated in the text is: _____

Text nº 2

In this text, Andre Luiz presents the characteristics of Celina's mediumship, as the content expresses, as follows:

"The medium departed from her physical body as though yielding to a profoundly deep dream, taking with her the brilliant aura that crowned her. (...)

The noble woman looked at the desperate visitor sympathetically and opened her arms to him, helping him to take possession of her now somewhat obscure physical body.

As if drawn by a powerful magnet, the patient positioned himself over the physical body of the medium, instinctively uniting with her. Aided by the guardian who had brought him, the patient sat down with difficulty. His mind appeared strongly attached to the brain of the medium." (1)

⁽¹⁾ XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz: ISC, 2005. Chap. 6, translated by Jussara Korngold.

⁽¹⁾ XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz: ISC, 2005. Chap. 8, translated by Jussara Korngold.

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"She concedes her resources to the entities so spontaneously that she has no difficulty in disassociating herself. This occurs automatically, causing her to momentarily lose contact with her brain's motor centers.

"Her mediumistic role is of extreme passivity. For this reason, the communicating entity manifests his own personality more accurately. This, however, does not imply that our sister is absent or irresponsible. Staying close to her body, she acts as a generous mother assisting the one in pain who is expressing himself through her, as if he were a fragile protégée of her kindness." (2)

The trance mediumship demonstrated in the text is: _____

Text nº 3

In this text, written by someone who has sent a correspondence to the "Spirit Review," we can see another form of trance mediumship.

"Around the year 1820, having left our house in Suffolk, we went to live in the city of ..., by the sea, in France. Our family consisted of my father, my mother, a sister, a 12 years old brother, an English servant and me." (1)

"(...) during many consecutive nights, we heard strange noises in different parts of the house: sometimes there were groans coming from under the windows, other times it seemed that they were scratching the windows. (...)

After some days, the noise could be heard in the bedroom where my sister and I were sleeping. She was 20 and I was 18."2 (1)

Besides the knocking in our bedroom, we began to hear, mainly in the great hall, the sound of what seemed to be a human voice. The first time we heard it, my sister was playing the piano; we were singing a song and the spirit began singing with us. One can only imagine our astonishment (...) Later on the voice began talking to us in a clear and intelligible way, participating every now and then in our conversation. The voice was low, slow, solemn and with very distinct tunes; the Spirit always talked to us in French. He said his name was Gaspard (...). He called each family member by their baptism name; sometimes he recited verses and constantly tried to offer us Christian moral feelings, without, however, saying anything about principles. He seemed to try to make us understand the greatness of virtue. (...)3 (12)

The trance mediumship demonstrated in the text is: _____

(2) _____. p..

² KARDEC, Allan. *Revista Espírita. Jornal de Estudos Psicológicos*. Trad. de Júlio Abreu Filho. São Paulo: EDICEL, Ano 1860. p. 177.

³ (2) _____. p. 178.

PROGRAM II

Unit Nº 4

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The most common types of Mediumship

Class 2: Mediumship of psychography

Specific Objectives:

- To mention and explain the main types of mediumistic writing.
- To mention the types of psychography and give the characteristics corresponding to each of them.
- To justify the importance of psychography.

“On June 10, 1853, from the spirituality, the missionaries of the Third Revelation introduced an easier, faster, and more comfortable process of writing. Until then (...) the Spirits communicated through blows and raps in the wood or in the air, or moving a needle that could rotate in a quadrant where the letters of the alphabet were.

The “Dictionnaire Encyclopédique des Sciences Médicales,” (4), published under the direction of Dr. Dechambre, member of the Academy of Medicine of Paris, says that the Spirits indicated simultaneously in France, in the United States and in other places, the new correspondence process. On the mentioned date, the turning table had communicated: “Get the basket in the next room and fasten a pencil to it; place it upon a sheet of paper and put the fingers on the edge of the basket.” Minutes later the basket began to move and write quite legibly. (23)

It was in that way that the Spirits of the Codification began the mediumistic communication through psychography, in substitution to the rudimentary processes existent until then.

We know that the “first intelligent manifestations were produced through tables that moved up and down, with one of the feet, striking a given number of times and replying in this way yes or no, to the questions asked. (1)

Later, “fuller replies were soon obtained with the aid of the letters of the alphabet: the piece of furniture striking a number of blows corresponding to the number of order of each letter, so that words and sentences began to be produced in reply to the questions propounded. The correctness of these replies, the correlation with the questions asked excited astonishment.” (1)

“Such a mode of correspondence was, however, slow and uncomfortable. The Spirit (and this constitutes new circumstance worthy of note) suggested another, (1) the pencil fastened to a basket, which was already mentioned. New adaptations were made in relation to this method, with the objective of obtaining a more comfortable position as, for instance, to fasten the pencil to a drawing board.(2)

“It was next perceived that the basket and the drawing board only formed in reality, an appendix to the hand; and the medium, therefore, now held the pencil in her/his hand, and found that she/he was made to write under an impulsion independent of her/his will,

⁴ Encyclopedic dictionary of Medical Sciences.

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and often with an almost feverish rapidity. In this way the communications were not only made more quickly but also became easier and more complete.” (3)

The mediumistic writing can be obtained according to Allan Kardec, in two basic ways:

a) Psychography, or writing of the Spirits obtained by the medium's hand. (16)
This, in turn, can be direct or indirect. (17)

In the *direct psychography*, the medium's hand holds the pencil and writes and she/he writes the message of the communicating Spirit. (17)

In the *indirect psychography*, the medium's hand does not touch the pencil, which keeps itself fastened to a drawing board or basket. The medium leans her/his fingers on the edges of the basket so that the writing is produced. (17)

b) Pneumatography or direct writing - From Greek – *pneuma* – air, breath wind, spirit, and *grapho*, I write. This word denotes the direct writing of spirits, without the use of the medium's hand. (16)

In this situation, a sheet of paper is put inside of a box, so that a Spirit writes a message without the knowledge of the medium. It seems that there the medium does not play a relevant role; maybe she/he is just the donor of some ectoplasmic fluid, so that the written message turns itself visible. (8)

Let us analyze the elucidations of Kardec regarding this subject.

1. Psychography

Allan Kardec used the word psychography to name the way the Spirits communicate through writing. (5) He also classified the psychography in direct psychography and indirect psychography. (17)

According to the words of the codifier, in the direct psychography the hand is agitated by an involuntary movement, almost feverish “the hand moves by an involuntary will, almost feverish, people with this kind of mediumship grabs the pencil without actually wishing to do so, and in the same way, they put it aside: neither will nor desire can make them continue if they do not wish to do so.” (17)

The direct psychography is also denominated manual or involuntary writing. (17)

In the indirect psychography “writing is obtained by only placing the hands on an object fastened to a pencil, or to any other instrument to write, in a convenient way. The objects usually employed are the drawing boards or the baskets conveniently prepared. The occult (or invisible) force that acts on the person is transmitted to the object, which in its turn becomes a type of appendix to the hand and produces the necessary movement to draw the characters.” (17)

Nowadays it is used the direct or manual psychography. The indirect psychography is no longer used. This mediumistic mode has evolved in such a way, that the Spiritists simply call it psychography, and the mediums who have it are the psychographers.

We understand that “the psychographic faculty should be developed through practice. The more the psychographer medium trains her/himself, the faculty of writing becomes more refined and efficient. At first, the medium writes short phrases, but with the continuous practice and perseverance longer messages will come and even entire books. (19)

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Kardec explains that “of all our means of communicating with spirits, manual writing is the simplest, most convenient, and most complete. We should put a lot of effort into this type of communication with the spirits for it enables us to establish as regular and continuous relationship with spirits as the ones existent among us. It is through this type of communication that the spirits better reveal their nature and degree of evolvment or inferiority. To the medium, the faculty of writing, moreover, is the one that is most susceptible of being develop by exercise. (11) The psychographer mediums vary as for the nature of her/his medianimity, which determines the mechanisms of the spiritual writing.

In The Mediums’ Book, chapter XV, we find the following classification that Kardec gave to the psychographer mediums: mechanical mediums, intuitive mediums, and semi-mechanical mediums.

The following are the characteristics of the psychography in each of these types of psychographer.

Mechanical psychography – The communicating spirit acts directly on the medium's hand, giving it an impulsion altogether independent of its owner's will, causing it to write uninterruptedly as long as s/he has anything to say.

“In this circumstance, what characterizes the phenomenon is the unconsciousness of the medium in regard to what s/he is writing, and of which she/he has often not the remotest idea; this absolute unconsciousness constitutes what are called passive or mechanical mediums, and this is an exceedingly precious faculty, because it excludes all doubts as to what is written being independent of the medium's mind.” (12)

“In the mechanical psychography, the communicant uses her/his own intellectual resources, that is, their ideas, vocabulary, style, and sometimes their own calligraphy when incarnate. Some other times, only the signature characterized her/him in the material life. It can also happen that the produced communication is written in a language stranger to the medium and, frequently, ignored by her/him (xenography).” (22)

Intuitive psychography – The discarnate spirit does not, in this case, cause the medium to write by acting on his/her hand just like in the mechanical psychography, but acts directly upon the incarnate soul, who catches the thoughts of the communicant, and writes the inspired message.

“And yet, the part played, in such a case, by the medium's soul, is not simply passive; for it is the medium's soul that receives and transmits the thought of the discarnate spirit, and s/he is therefore aware of what s/he is writing, although the thoughts are not his/her, and is what we call an intuitive medium.” (13)

“The part played by a mechanical medium is that of a machine. The intuitive medium, on the contrary, acts as an interpreter, in order to transmit a thought, must necessarily understand it; but still, this thought is not his thought, for it only passes through his/her brain.” (13)

Semi-mechanical psychography – The semi-mechanical medium participates in the qualities of both the others; s/he feels an impulsion that is given to his/her hand independently of his/her will, but at the same time, s/he knows, as s/he goes on, what s/he is writing.” (14)

2. Pneumatography

Pneumatography is writing produced directly by a spirit, without any intermediary; it differs from psychography which is the transmission of a spirit's thought by the writing of the medium's hand." (7)

"Direct writing, or Pneumatography, is that which is produced spontaneously, that is to say, without the help of the medium's hand, or of a pencil. It is enough to provide a clean sheet of paper (which can be done with all due precautions, so as to assure ourselves that we have not been made the victims of trickery), to fold it up, and to put it into a drawer, or upon a table; after which, if conditions are favorable, we find, and perhaps in a very short time, various signs, letters, and even long communications, traced upon the paper, usually with some black or grey substance having the appearance of lead or crayon, sometimes as though traced with a red pencil, and sometimes, again, as though written with common ink or even with printer's ink. (4)

Before such explanations, we can interpret that in the Pneumatography, the main or primary action belongs to the spirits.

The subject of formation of the characters of the pneumatographic writing is analyzed in depth by Kardec who, when hearing the Spirit of Saint-Louis, makes the following comments, in "The Mediums' Book": (5)

1) Writing occurs by means of a matter that is not the one of the pencil, once the phenomenon happens being the pencil near or far from it.

"The substance used to make the characters has the appearance of the graphite of the pencil and it is easily erased with an eraser. We examined it in the microscope and verified that it is not incorporated to the paper, but simply placed on its surface in an irregular manner, over its roughness, forming arborescence very similar to certain crystallizations." (18)

2) The spirits exert influence, over the material elements everywhere disseminated through space and in your atmosphere, and it can by its will, concentrate those elements, and give them the apparent form required (or writing characters) for its projects. (5)

3) The appearance of the object is so perfect that it could lead to the illusion that it is a truly determined object. So a discarnate spirit could even sniff a snuffbox presented by the spirits and sneeze. The spirits could fabricate a beneficial and appropriate substance to cure a disease. An incarnate spirit could eat a fruit and it would appease the individual's hunger. (5)

4) There is indication that the objects produced this way do not present lasting tangibility. (5)

5) The characters produced in direct writing or pneumatography result from the capacity of the Spirits to extract from the universal element the necessary materials to produce the mentioned writing and give it a temporary reality. (5)

6) The pneumatographic writing is not durable for there is not, among the elements that constitute it, matter aggregation, as in our solid bodies. (5)

This theory may be thus summed up as follows: "Spirit has the power of acting upon matter. They draw, from the universal cosmic fluid, the elements necessary to

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form, according to their wishes, objects having the appearance of the various bodies existing on the Earth. They can also, by their will, effect the particular transformation of elementary matter that gives to it certain determinate properties. This faculty is inherent in the nature of spirits, who often exercise it instinctively, when necessary, without being able to explain how they do it. Objects formed by a spirit have only a temporary existence, subordinate to its will, or to the necessity of the case; the Spirits can make and unmake them at pleasure. These objects may, in certain cases, be made to present to us all the appearances of reality; that is to say, they may become, for the time being, visible and tangible. In such action there is formation, but not creation; for no spirit can evolve something out of nothing." (6)

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NOTES TO THE INSTRUCTOR

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

Suggestion: If necessary, split this in two classes.

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Annex

Exercise

- ◆ Read with attention each one of the reports contained in the related texts to proceed.
- ◆ After, identify the read content, according to “Kardec’s” classification of mediumistic writing.
- ◆ Write in the empty space, suitable at the end of each text, the classification of the mediumistic writing.
- ◆ Check the Bank of Words, if he/she has difficulties in the accomplishment of the quiz.

BANK OF WORDS

Semi-mechanical direct psychography

Indirect Psychography

Pneumatography

Mechanical direct Psychography

Intuitive Direct Psychography

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Text nº 1

Obtaining mediumistic writing by Baron of Guldenstubbé (1)

On August 1st, 1856 the Baron put” a blank sheet of paper and a sharpened pencil inside of a closed little box, locked with a key, always keeping the key with himself and not telling anybody about his experience. For twelve days he waited without noticing any pencil trace on the paper; but on August 13, 1856, he was frightened when he noticed certain mysterious characters on the paper.

On the following day, August 14, (...) he saw, then, that characters and words in Estonian language were formed or they were recorded on the paper, *without the pencil moving*. (...) Since then, perceiving the uselessness of the pencil, he did not put it on the paper again; and, he also obtained communication by only putting a sheet of paper inside of a drawer, in his house. (1)

TYPE OF MEDIUMISTIC WRITING:

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Text nº 2

Obtaining mediumistic writing by the medium Francisco Cândido Xavier (1)

Asking Chico Xavier about what were the impressions he had when he was writing, through spiritual agency , one of the romances of Emmanuel or a book by Andre Luiz, we obtained the following answer:

Truly I do not know the words, I do not have any knowledge of the verbal development of what the spiritual friend is writing, but I feel myself inside the ambiance of the book that they are writing.

For instance: when our spiritual friend, Emmanuel, began to write the book: “Two Thousand Years Ago”, in 1938, I began to see a city, later I came to know that it was in Rome. There were gardens in the city and that disturbed me a little, it caused me a certain astonishment.

Having asked, he told me that I was writing with him, as with somebody under a soft hypnosis; I was in his thoughts although I did not know the words he was writing. And this has been this way until today”. (1)



TYPE OF MEDIUMISTIC WRITING

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Text nº 3

Obtaining mediumistic writing by the medium Yvonne A. Pereira (1), (2), (3), (4)

Yvonne A . Pereira explain us how, through spiritual agency, she received the book “Love and Hate” from Spirit Charles author.

“(…) the current mediums are always stating that, when receiving messages, they see fluidic pictures through descriptions from their discarnate instructors, that is, visual messages, not only written ones.

“ Not rarely, the same (...) happens with the spiritist mediums in relation to their romantic works transmitted by the Spirit. Beautiful pictures, awesome sequences of colored scenes, singular details, etc., everything exalted by an indescribable game of lights, they are supplied to those ,at the moment that they receive the work, or before they receive them, when in lethargic trance provoked by his/her instructors during the preparation and adaptation of the medium for the work. (2)

Yvonne explains that, in order to receive the book through spiritual agency, she was taken in Spirit, in several moments, to specific places in the Spiritual Plan, participating of scenes that would become part of the book and listening to musical plays. When returning to the physical body, and still under the action of the Spiritual instructor, began to write about what she had been through, what she had felt and witnessed. (3) (4)

TYPE OF MEDIUMISTIC WRITING

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Text nº 4

Obtaining mediumistic writing by the medium Baudin, according report of Allan Kardec
(1), (2)

“In one of the meetings with Mrs. Plainemaison, I got to know Mr. Baudin's family, that then lived on Rochechouart Street. Mr. Baudin invited me to attend the weekly sessions that took place at his house, to which I became very assiduous.

(...) The mediums were the two young ladies Baudin, who wrote on a slate with the aid of a basket, called carrapeta (...) This process, that demands the cooperation of two people, excludes every possibility of interference in the medium's ideas (...) (1)

“If we fasten very well a pencil to a basket, with the tip outside and down; if we keep the apparel in balance on the tip of the pencil, leaning this on a sheet of paper, and lean the fingers on the edge of the basket, it will move (...) If a spirit is evoked and wants to communicate (...) writing words (...) “ (2)



TYPE OF MEDIUMISTIC WRITING

PROGRAM II

Unit Nº 4

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The most common types of Mediumship

Class 3: Mediumship of intuition, inspiration, and presentiment

Specific Objectives:

- To conceptualize intuition, inspiration and presentiment.
- To explain the mechanisms of intuition, inspiration and presentiment, showing the differences between each one of them.

Mediumship of Intuition

The Spirit of Emmanuel clarifies that “all humans participate in the powers of intuition, in the divine tabernacle of conscience and that all can develop their abilities in this sense in the domain of spiritual elevation. The big manifestations of the phenomena of mediumship are not fundamentally needed for the interchange between the visible and invisible planes to be established.” (24)

“The intuitive faculty in an universal institution. Through one’s resources, the terrestrial human receives the vibrations of the higher life, as religious, philosophical, artistic and scientific contributions, amplifying sentimental and cultural triumphs, a collaboration always made possible not by the will of the creature but by the concession of God.” (25)

In chapter 15 of The Mediums’ Book, which talks about psychographic mediums, Kardec explains intuitive mediumship. He expresses it in the following manner:

“The transmission of the medium’s thought also happens through the Spirit of the medium, or better, his/her soul, since that is the term we use to designate the incarnate Spirit.” (7)

If the intuition happens in the psychographic medium, for example, the communicating Spirit does not act on his/her hand; “does not take over it or guide it.” It acts over the soul which it identifies with. The soul, under this impulse, directs the hand and the hand directs the pencil. (...) In this situation, the medium is conscious of what he/she is writing, despite not expressing one’s own thoughts. It is what we call an intuitive medium.”

A similar verity occurs with the psychophonic medium, who transmits the intuition that arrives in his/her intimate through one’s voice.

It is important to distinguish that intuition is manifested or concretized every time that a telepathic message is captured by our mind, independent of whether we are ostensive mediums or not.

The intuitive medium acts as an interpreter would. An interpreter needs to understand, appropriate and, in a way, candidly translate a thought, even though it is not his/her thought, but simply traverses one’s brain. Such is precisely the role of the intuitive medium.” (7)

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The Spirit Andre Luiz informs that, due to the expansions of our aura, we learn to enter in telepathic contact with other people according to a process that has been developing itself throughout the long periods of evolution that characterize our planetary experiences. In this manner, in the beginning of evolution, “this work of (telepathic) interchange was begun in the world without any conscious direction since, though the natural presentation of aura itself, the better humans attracted the better Spirits towards them, whose generous and compassionate hearts turned towards the terrestrial sphere helping the backward companions, and the humans rebellious to the Divine Law gathered the company of entities of the same class, transforming themselves in points of contact between the good and the bad or between the Light and the Dark that gladiate on Earth itself.” (29)

In this manner, “through the waves of thought that overlapped one on the others, according to the combination of frequency and direction, nature and objective, similar minds find each other, forming the nuclei of progress where the noble humans assimilated the mental currents of the Superior Spirits in order to generate an edifying and educative work (...)

For this reason, intuition was the initial system of interchange, facilitating the communion of creatures, even in the distance, to diffuse into the subtle work of mental communication, in this or that control of the sentiment and idea, having measurable hubs of mental force as an intermediate, just like in actuality the electronic hub introduces the voice or figure of absent people into especial machines in the reciprocal communication of telephones and television.” (29)

In intuitive mediumship, “it is frequently difficult to distinguish the thought of the medium from what is suggested to him/her, what leads many mediums of this genre to doubt their faculties. They can recognize the suggested thoughts for the fact of never being preconceived; the surge as the medium writes [in the case of psychographic mediums] (...)” (14)

Either way, it is not “easy to establish the difference between the mental creation that belongs to us from that which is incorporated into our minds.” (14)

It is necessary that the medium engages oneself in the development of certain abilities so that, in due time, one can acquire the proper discernment.

“Any person who knows how to manage ones own attention will notice a change, in a way that our thought vibrates in a certain degree of frequency, concretizing our own special manner of expression, in the circle of habits and point of views, or habits and styles that are peculiar to us.” (27)

In this manner, “we only need (...) to dedicate ourselves to the exercises of meditation, to the edifying study and to the habit of discernment in order to understand where our band of thought it situated, identifying clearly the spiritual currents that we begin to assimilate.” (28)

The development of intuition follows a progressive course through the actions focused on the “perseverant study, with sincere effort and healthy meditation (...)” (26)

Mediumship of Inspiration

Allan Kardec explains to us that “all those who, in the normal state (conscious, out of trance) as well as in trance, receives, through though, communications strange to one’s preconceived ideas, can be included in the category of inspired mediums. These form a

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extension of intuitive mediumship, with the difference that the intervention of an occult force is a lot less sensitive, and hence it is even more difficult to distinguish one's own thoughts from the ones suggested for those inspired. The spontaneity is what, above all, characterizes the thought of this latter genre." (8)

"There is a big analogy between intuitive mediumship and inspiration; the difference consists in that the first is nearly always restricted to questions of actuality and can be applied to things that are outside the intellectual capabilities of the medium; due to intuition one can develop a subject that is completely unfamiliar to him/her. The inspiration extends in a vaster field and generally comes to help the capacities and preoccupations of the incarnate Spirit. The traces of mediumship are, by law less evident." (15)

"The inspiration comes from the Spirits that influence us towards good or bad, however, it comes mainly from those who want our good and whose counsel we often commit the mistake of not following. It applies to all circumstances of life in the resolutions we have to take. In this aspect, one can say that everyone is a medium, however there isn't one who does not have their protecting and familiar Spirits, who in turn suggest edifying ideas to their protégée." (8)

"We can also include in this category those who, without being endowed with an uncommon intelligence and without leaving their normal state, have instances of intellectual lucidity that give them an unusual momentary easiness of conceptualization and rhetorical expression and, in certain cases, the presentiment of future happenings. These are the moments that we can rightfully call inspiration, the ideas flow through an involuntary and nearly impetuous impulse. It seems that a superior intelligence comes to help us and that our Spirit got rid of a weight." (9)

"Sometimes this inspiration is unconscious of itself; sometimes a doctor, only when near certain patients, suddenly finds the remedy that can cure them. It wasn't sciences that guided the doctor, but inspiration. Science put various modes of treatment to his/her disposition, but an interior voice screamed a name (...).

What we say about medicine also exists in the same manner in all other domains of human work. In certain instances, the fire of inspiration devours us; we have to concede." (17)

In this manner, "inspiration comes indifferently in day, night, vigil or during sleep. It simply requires reserve. It is necessary to reencounter a nature that can remove any preoccupation of the real world in order to give a free and open space to the being that will come engage fully and diffuse his/her thoughts.

There is a telepathic communication between two Spirits in the inspiration (9). Not always does this communication translate into great revelations: "the inspiration often happens in relation to the most common circumstances of life. For example, if you want to go somewhere: a secret voices tells you not to do it because you will be in danger; or it tells you to do something which you had not thought of. That is inspiration. There are few people who have not been more or less inspired in certain moments." (10)

We know that humans of genius, devoted to the progress of the sciences, arts, philosophy and other healthy knowledge, are often inspired by enlightened Entities. "It is because Spirits, when they desire to execute certain works, suggest to them the necessary

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ideas and in this manner, they often are mediums without knowing it. Nonetheless, they have a vague intuition of a strange assistance.” (10)

In this sense, Kardec makes valuable recommendations:

“It can be that the Spirit foresees things that he/she judges convenient to reveal, or that he/she has as a mission to render it known; however, in this domain, we should be aware of the lying Spirits, who have fun in making previsions. Only the set of circumstances permits that we verify the degree of trust which they deserve.” (12)

All previsions that do not have a general usefulness, that characterize a personal interest, deserve a certain dosage of carefulness.

Mediumship of Presentiments

“The presentiment is a vague intuition of future things. Some people have a more or less evolved form of this faculty (...). We can say that those endowed with this faculty are mediums of presentiments, who constitute of a variety of the inspired mediums.” (11)

“It (the presentiment) is an intimate and occult advice from a Spirit who wants to do us good. (3) “It is also in the intuition of choice that it happens. It is the voice of the instinct (the conscience). Before incarnating, the Spirit has the knowledge of the main phases of one’s existence, that is, the type of trials that one will endure. Having set the character of these, one maintains in one’s intimate a type of impression of such trials, and this impression is the voice of the instinct, making itself heard when the moment of suffering arrives, becoming presentiment.” (4)

“The protecting Spirits help us with their advice, through the voice of the conscience that they make resonate in our inner self. However, since we do not always give this our required attention, other more direct advice is given to us through the use of those in our surrounding. Examine each one of these happy or sad circumstances of your life and you will see that often you received counsel that was not used and that would have avoided many distresses if you had heard it.” (5)

The mediumship of presentiment, despite being considered a variety of the mediumship of inspiration (11), can be confused with the latter since it becomes hard to establish a limit where one begins and the other ends.

Some people who have this faculty more developed feel that, during the presentiment, the phenomenon of second sight or another similar one happens. (11) Other mediums receive communications that are occult or hidden by the Spirits, a type of remembrance. (11), (5)

In the phenomena of second sight and in the phenomenon of audition, called voice of the conscience, the Spirit find itself in a state of bigger or smaller emancipation. In the second sight, the person “sees, hears and feels beyond the limits of human feelings.” (6)

The presentiment can occur in a collective or individual form.

To illustrate, we will now cite two examples that characterize, respectively the first and second type of presentiment.

In the Spiritist Review, in 1866, we find this question directed to the Spirits of the Codification:

“When something is felt by the masses, generally it is said that it is in the air. What is the origin of this expression?” (16)

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The answer given clarifies that this “general presentiment to the approximation of a grave happening has two main causes: the first comes from the innumerable masses of Spirits that incessantly move about space and have the knowledge of things that are being prepared (...). These Spirits are incessantly close to humanity, communicating their thoughts through the fluidic currents that connect the corporeal world to the spiritual one. Despite not seeing them, their thoughts come to you like the aroma of the flowers occult to the foliage as you assimilate them unknowingly. The air is literally overtaken by these fluidic currents that propagate an idea all over, in a way that the expression in the air is not simply an image, but also a truthful one. (...)

The second cause of this phenomenon is in the detachment of the incarnated Spirit, during the body’s rest. In these moments of freedom, they mix with similar Spirits with whom they have more affinity; they penetrate their thoughts, see what they could not see with the human body, and relate their intuition as they wake up, as if it were a personal idea. This explains why the same idea appears at the same time in one hundred different locations and in millions of brains.” (16)

An individual presentiment is constantly observed between the dying. Many people feel the moment of their discarnation and know that “the time has come.” “Most of the time, it is one’s own Spirit that comes to the knowledge in its moments of liberty and keep, as they awake, the intuition of what they saw. Since they are prepared for it, these people are not scared or emotional of the fact. They do not see the separation of the soul and body as something more than a change of situation, or (...) the change of a thick clothing for one made of silk.” (13)



NOTES TO THE INSTRUCTOR

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

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ANNEX

How to do the exercise

- Read each of the following texts.
- Say which type of mediumship the text relates to, according to the following classification: mediumship of intuition, mediumship of inspiration and mediumship of presentiment.

Text nº 1

“The abnegated friend put his hands over her frontal lobes, as if attracting the maternal mind to the most elevated region of the being, and began to irradiate touching appeals, as if a father speaking to the heart was revealed. Profoundly touched, words of encouragement and consolation were expressed, which the affective mom received in the form of ideas and superior suggestions.” (1)

- ☞ The phenomenon of receiving words of encouragement and consolation denotes the mediumship of _____.

Text nº 2

“Alighieri (Dante) did not do his work out of pure imagination when writing “The Divine Comedy.” Intangible friends on Earth touched his soul, offering information from the spiritual spheres close to the somber world, even if the poet conditioned the visions to his time, according to his ways and his psychic states.” (2)

- ☞ The form in which Dante received information to write the Divine Comedy characterizes the mediumship of: _____.

Text nº 3

“It was then that Maria, understanding the perfection, forgiveness and justice of the Father’s Will, kneeled by the cross and, contemplating the dead son, repeated the unforgettable affirmations: - “Father, I am your servant! Do to me according to your will!” (3)

- ☞ In face of the happenings of the Crucifixion, the Holy Mary remembered the responsibilities she had assumed. This fact characterized a mediumship: _____.

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Text nº 4

“With surprise, we saw our (Spirit) friend approach the engineer, telling him a secret to his ears. And, far from pointing out the presence (...), the gentleman interrupted the lecture, went to the vinyl player and consulted his small vinyl collection, and took the Pastoral. (...)”

In brief moments, the room filled with enchantment and happiness, sonority and beauty, to our eyes (...)

Once the last notes ended, we parted marveled. Our thoughts vibrated in a purer harmony, and our hearts seemed more fraternal.” (4)

☞ The subtle idea the engineer received from the spiritual plane in order to impregnate the ambient with Beethoven’s beautiful musical composition characterizes the mediumship of: _____.

1. XAVIER, Francisco Cândido. *In the Greater World*. André Luiz. 19. Chap. 7. Redeeming Process
2. _____. *Lázaro Redivivo*. Brother X. 10. Chap. 30. Interchange
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PROGRAM II

Unit Nº 4

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The most common types of Mediumship

Class 4: Seeing Mediumship

Specific Objectives:

- To conceptualize sight and foresight.
- To establish correlations and explain the main characteristics of visual manifestations.

In this chapter we will study three items belonging to seeing mediumship: seeing mediums, general characteristics of seeing mediumship, and foresight, or clairvoyance.

1. Seeing Mediums

“Seeing mediums are those who are endowed with the faculty of seeing spirits. There are some who possess this faculty in their normal state, when they are perfectly awake, and who preserve an exact recollection of what they have seen. Others only see spirits when they are in a somnambulatory state, or one bordering to it. (...) We may place in the category of seeing mediums all persons endowed with second-sight. The possibility of seeing spirits in dreams, results, undoubtedly, from a sort of medianimity, but, properly speaking, it does not constitute the seeing medium.” (11)

2. General characteristics of visual manifestations

- a. They may occur while the medium is awake; or sleeping, during dreams.
- b. The principle of Spirits sight resides in the properties of the perispirit.
- c. The faculty of seeing spirits is rarely kept permanent.
- d. The seeing medium thinks he/she is seeing with their own eyes, but, in fact, it is the soul that sees.
- e. The somnambulatory sight or the one that occurs during dreams may be restricted to things past and, more rarely, to future happenings.
- f. Accidental sights do not characterize seeing mediumship properly speaking.
- g. Some seeing mediums can only see through objects on which they focus their thought.

Next, we will study the principle and the ways to obtain visual manifestations, as well as some important characteristics of the phenomenon of sight.

a) Ways to obtain visual manifestations

“Visual manifestations ordinarily occur during sleep, through dreams: they are called sights. Apparitions properly speaking occur during the awakened state, those who are able to perceive them being in full control of their faculties and free to use them. They

usually present themselves in a vaporous or diaphanous form, sometimes vague and imprecise. At first sight, they are frequently nothing more than a whitish blur, whose outlining appear little by little. Some other times the forms appear clearly drawn, one being able to distinguish the smallest contours on their faces, to the point of being able to describe them with precision.” (13)

“Very often the Spirits present themselves with the attributes of their elevation: (...) The figure of Superior Spirits is generally beautiful, noble, and serene; the most inferior ones look somehow atrocious and beastly, and sometimes they still show some vestiges of the crimes they have committed or the sufferings they have been through, being those appearances a reality for them, that is, they judge themselves just as they look, which is a punishment [suffering] for them.” (14)

“The Spirit who wants or can perform an apparition may take an even more precise form (...), so that it creates the perfect illusion of being there as a corporeal being (...).

It is possible, therefore, that a person is in the presence of a Spirit, exchange a few words and ordinary gestures with it and suppose that it is a simple mortal [incarnate], without suspecting that he/she is seeing a Spirit.” (15)

“Whatever the aspect the Spirit decides to present itself, even in the tangible form, it can, at the instant that it occurs, become visible only for some people. Thus it is possible for the Spirit, during a meeting, to appear for one or to several participants. Of two individuals sitting side by side, it may be that one sees and touches the Spirit, while the other won't be able to see or feel it.” (16)

Anyway, “tangible apparitions are very rare, being the vaporous sights the most frequent ones.” (17)

b) The principle of visual manifestations

The principle of visual manifestations lies in “the properties of the perispirit, which may be made to undergo a variety of modifications, at the will of the spirit.” (7)

“The perispirit, in virtue of its nature, is invisible in its normal state, like a multitude of fluids which are known to exist, but which we have never seen; but it can also, like certain fluids, undergo modifications which render it perceptible to the sight, sometimes by a kind of condensation, sometimes by a changed arrangement of its molecules; and it is then that it appears in a vaporous form. What, for want of a better term, and merely as a comparison, we may term condensation of the perispirit, gives to the latter for the time being, all the properties of a solid and tangible body; but the perispirit, thus condensed, can instantly resume its ethereal and invisible state.” (10)

“These different states of the perispirit are determined by the will of the spirit, and do not result from the action of an exterior physical cause (...). When a spirit appears, it is because it puts its perispirit into the necessary condition to render it visible; but the mere effort of its will does not suffice to this end, for the modification of the perispirit is effected by its combination with the personal fluid of the medium, which combination is not always possible; a fact which explains why spirits are not generally visible. Evidently, therefore, it is not enough that the spirit desires to show itself; it is not enough that the mortal desires to see it; it is necessary that the fluids of the incarnate and discarnate spirits should be able to enter into the requisite combination, that there should be a sort of affinity between them,

and, probably, that the emission of fluid from the incarnate should be sufficiently abundant to enable the spirit to effect the transformation of its perispirit. It is probable, also, that there are other conditions, of the operation of which we are still in ignorance; and, moreover, it is necessary that the spirit should have received permission to make itself visible to a given person.” 10)

c) Seeing is a transitory faculty

Kardec informs us that “this faculty is rarely permanent; it is almost always the effect of a momentary and passing crisis.” (11) He also adds that, as is the case of any other faculty, seeing is developed through exercise; however, according to what the Spirits have said, “it belongs to those faculties which we had better wait for their natural development instead of provoking them, at the risk of overexciting the imagination. Seeing spirits, general and permanently, is an exceptional faculty and does not belong to the normal conditions of humankind.” (8)

During those moments of more spiritual detachment, when there is the unfolding of the personality, the medium witnesses facts, sees people, through the psychic sight (*) or second-sight (*). “Times of crisis and of calamity, powerful emotions, all the causes, in short, which excite the moral nature, may develop second-sight.” (4)

When the crisis is passed, the second-sight ceases to manifest itself, unless the faculty was preexistent, and, in that case, it continues to function normally.

d) The seeing medium does not see through the material eyes

Mediumistic sight can occur so spontaneously that it is not observed any alteration on the medium’s facial expression. They remain completely normal (7), and even believe that they are seeing through their physical eyes. “In reality, it is their soul that sees, for they can see them with their eyes shut. (6), (11)

“(…) which accounts for the fact that (…) a blind person can see spirits as well as a person possessed by eyesight.” (11)

“Nevertheless, people who see them are often in a peculiar state, bordering on a trance, which gives them a kind of second-sight.” (5)

e) Somnambulic seeing and during dreams

Those types of sight can have the following peculiarities:

- ☞ To be related to “things present, or absent.” (9)
- ☞ To produce a “retrospective view of the past; and, in some exceptional cases, a presentiment of the future.” (9)
- ☞ To be characterized by “allegorical pictures which the spirits bring before our eyes; the good, in order to give us useful warnings and salutary

(*) Psychic sight or second-sight: it is a phenomenon of soul emancipation or spiritual unfolding, manifested in the state of awakening. That faculty allows the person to see things, objects and absent Spirits as if they were present. It does not happen through the physical eye, but through the soul, which transports itself to the place of the sight.

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counsels; the imperfect, in order to lead us into error, or to flatter our passions. (9)

“It is necessary to seek for the cause of second or spiritual sight in the properties or radiations of perispiritual fluids, which can also be called psychic sight, with which many persons are endowed, as well as another called somnambulic sight, often unknown to them.

The perispirit is the sensitive organ of the spirit. It is by its intermediation that the incarnate obtains the perception of spiritual things that escape carnal sense. By it the organs of the body – sight, hearing, and the diverse sensations – are localized and limited to the perception of material things. By the spiritual sense or psychic, they are generalized. The spirit sees, hears, and feels through all its being, that which is in the sphere of the radiation of its perispiritual fluid.

These phenomena are, with individuals, the manifestation of spiritual life. It is the soul that acts outside the organism. In second-sight, or perception by the psychic sense, objects are not seen by the material eye, although by habit it often directs them towards the point to which attention is diverted. The clairvoyant sees with the soul’s eyes; and the proof of it is that s/he sees all as well with the eyes closed as open, and also beyond the compass of the visual radius. The medium reads the thought stamped in the fluidic radius.” (1)

Psychic sight allows, either in the state of sleepiness or awakening, the person to have the following perceptions: “1st- The perception of certain material, real facts, as the knowledge of events that are happening afar; descriptive details of a locality, the causes of disease, and proper remedies.

2nd- The perception of things equally real in the spirit world, as a sight of spirits.

3rd- Fantastic images created by imagination, analogous to fluidic creations of thought [ideoplasty/thought-form].

These creations are always in relation with the moral disposition of the spirit who gives birth to them. Thus, to people very strongly imbued and preoccupied with religious beliefs, hell is presented with furnaces, its tortures, its demons, such as they imagine them to be. Sometimes it is an epic poem. The pagans saw Olympus and the Tartarean depths, as the Christians see Paradise and Hell. If, upon awakening of coming out of ecstasy, these persons preserve a distinct remembrance of their visions, they take it for the reality and confirmation of their belief, while it is only a product of their own thoughts. It is necessary to make a rigorous selection from amongst the visions we see in a state of ecstasy, before accepting them. On this subject, the remedy for an excessive credulity is the study of the laws that govern the spiritual world. (2)

“In their essence, dreams present all three characteristics of the visions described above. Prophetic dreams, presentments and warnings belong to the first two categories. Under the third category, that is, in the fluidic creations of thought, we can find the causes for certain fantastic images, which have nothing real for corporeal life, but that has, for the spirit, such a clear reality that the body suffers the blows (upon being hit), and one’s hair turn white under the impression of a dream. Such creations can be provoked by an exaggerated credulity, retrospective recollections, or by likes, desires, passions, fear, and remorse; it can also be caused by habitual worries, or because of the body’s needs, or still by a malfunction of the organism; finally it can also be caused by other spirits with good or bad intentions, according to their nature.” (3)

f) Seeing mediumship is not restricted to occasional or accidental sights

"We must distinguish between the accidental and spontaneous sight of apparitions and the faculty of seeing mediums properly so called. The first is frequent, specially at the moment of the death of persons who have been loved or known by us and who come to tell us that they are no longer of this world. (...) At other times, relatives or friends who have been dead, as regards the flesh, for a longer or shorter time appear to us, either to warn us against danger, to give us good counsel, or to ask of us a service. The service that a spirit asks is generally that something may be done which it was unable to accomplish before its death; or it may ask for the help of our prayers. The seeing of these apparitions is an isolated fact which has always an individual and personal character, and does not constitute a faculty, properly so called. The faculty consists in the possibility, if not permanent, at least very frequent, of seeing any spirit who comes near us, even though a perfect stranger." (12)

g) Singular forms of obtaining mediumistic sight

"Certain sensitives [mediums] can only obtain sights through objects, where the spirits' thoughts are presented under the form of images or representations, such as, for instance, a glass of water, a mirror, or a crystal. When a Spirit cannot make the medium's brain vibrate or provoke a sufficient exteriorization [out-of-body phenomenon], it impregnates the referred objects with fluids and make, by their will, images appear, very clear scenes indeed, which the sensitive will describe in its smallest peculiarities and which other observers can equally see." (21)

"We point out that the term magic mirrors is given to objects of various natures and forms, almost always having a shining reflex, such as drinking glasses, bottles, glasses, metal plates, and in which some people see absent things. Being convinced that this faculty is nothing more than double-sight, that is, the spiritual or psychic sight, independent from organic sight, for experience has daily demonstrated that that faculty exists without the aid of any object, we had concluded that, in the most absolute manner, those objects were useless, thinking that only the habit of using them made them necessary, and that every individual who could see with them, could also perfectly see without them, if they so wanted." (19)

"With or without the water, either the glass or the crystal bottle take the role, in that phenomenon, of hypnotic agents; the concentration of sight and thought on one single point provoke a bigger or smaller detachment from the body and, consequently, the development of psychic sight." (20)

i) Would people with psychic sight be considered mediums also?

To that question, Kardec gives us the following answer:

"Yes and no, depending on the circumstances. Mediumship consists in the intervention of Spirits; whatever is done by oneself is not a mediumistic act. Those who have spiritual sight see through their own Spirit and nothing implies the need of another Spirit's aid; they are not mediums because they can see, but because of their relations with other Spirits. According to their nature, good or bad, the Spirits who assist them can

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enlarge or hinder their lucidity, make them see true or false things, which always depends on the objective and the usefulness of certain revelations.” (18)

3. Clairvoyance

Gabriel Delanne, in his book *Research about Mediumship*, defines clairvoyance, double-sight or lucidity as the faculty of obtaining knowledge without experiencing the influence of the thought of present observers and without using the organs of the senses. (22)

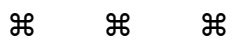
We point out that Delanne’s statement amplifies the concept of double-sight, that is, not only does the medium see objects, people and events, present in the material or in the extraphysical plane but, whoever possesses such psychic sight or clairvoyance, obtains knowledge as if it were a flash of intuition.

The original concept of clairvoyance, however, is different from the current notion. Still according to Delanne, in his book *Les Apparitions Matérialisées des Vivant et des Morts* (Materialized Apparitions of the Living and the Dead), the term was originally used by magnetizers when the person (sujet), under hypnosis or somnambulist state, “was able to see ‘from a distance’ objects, people, and events totally out of sight of common vision. (...) As soon as it was observed that the magnetized person could ‘see’ clearer from a distance, as if he or she were actually there, the term clairvoyance was coined. Only later it was possible to notice that the person wasn’t seeing from a distance, but he or she was actually there, and not making use of his or her sense of sight properly, but of his or her global perceptions (...)” (22)

In fact, we can even use the words clairvoyance, double-sight or psychic sight. However, clairvoyance encompasses an order of phenomena far more complex than double-sight, properly speaking.

The Spirit André Luiz explains that “by acting upon the metal rays of the medium, the discarnate transmits pictures and images, making use of the autonomous centers of deep sight, localized in the diencephalons.” (*) (24)

Thus, in clairvoyance phenomena, the spiritual perception, that is that acquisition of knowledge referred by Delanne occurs at mental level. In that sense, André Luiz points out: “Material eyes and ears, for vision and audition, are simple apparatus, as the eyeglasses are for the eyes, and hearing aids for the ears. All perception is mental. The deaf and the blind, when properly educated, are able to hear and see with resources that are different from those commonly used. Hertz and X-rays show that there is sound and light much farther away than the limited vibratory frontiers in which they act. The medium is gifted with special neural-psychic abilities that amplify his senses.” (25)



(*) Diencephalons: a part of the brain which includes the thalamus and the bigger part of the third ventricle, *Thalamus*: one or two masses of gray matter, situated in both sides of the third ventricle. The thalamus sends fibers to the primary sensitive areas of the cortex and receives fibers from the cortex, the tegument and of the optical tract.

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NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if students score 80% or higher score in the proposed exercises.

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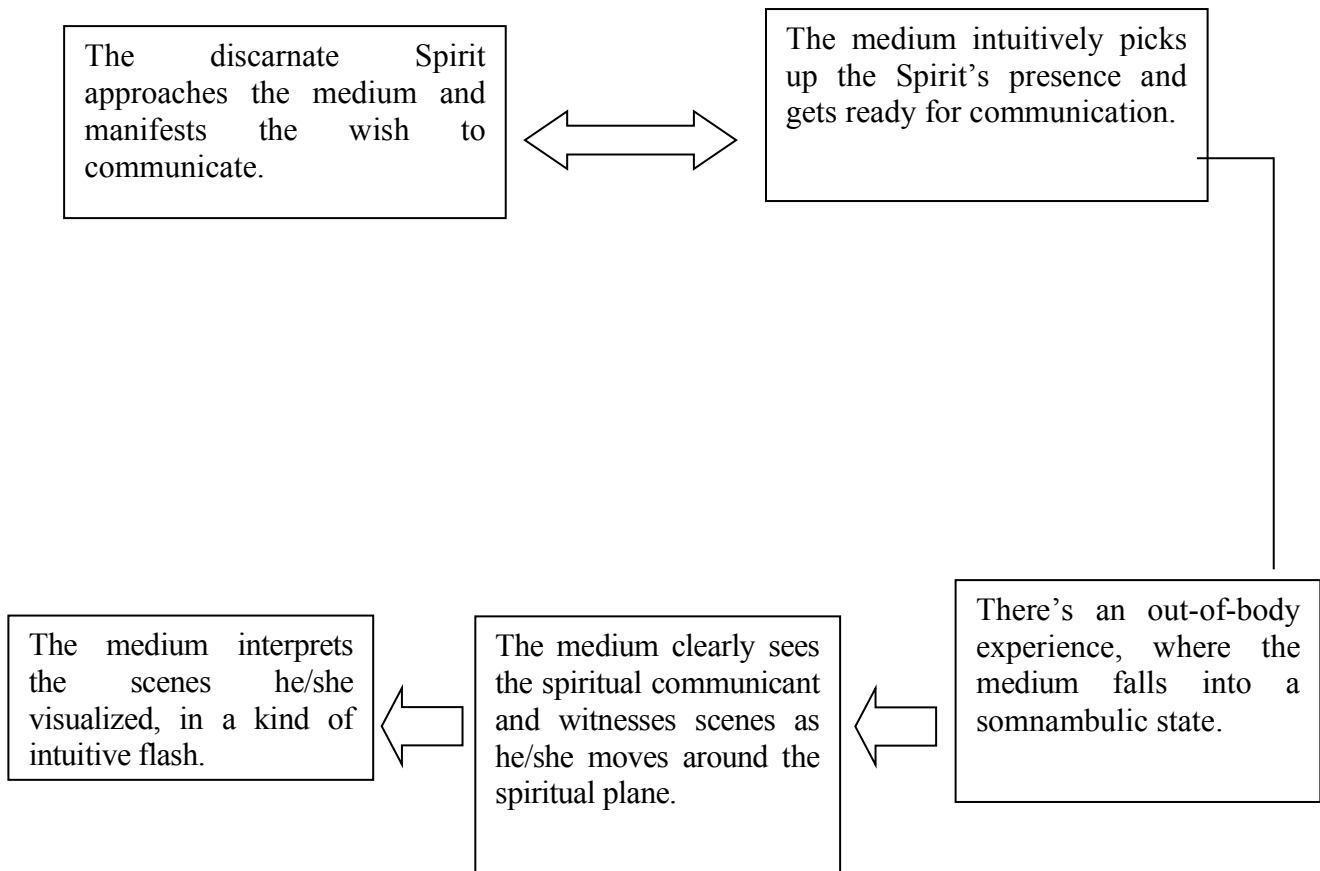
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ANNEX

Exercises

1. The chart below is related to what kind of mediumship?

- a) ☐ somnambulic psychophony
- b) ☐ ecstasy
- c) ☐ seeing
- d) ☐ clairvoyance



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2. Kardec asked to a Spirit who had been the Marquis of St. Paul: “to what can we attribute the fact that when you were at the extreme of your disease, you could hold conversations with some dear [discarnate] friends on earth?” ⁽¹⁾

The Spirit answered:

“— To a foreknowledge of the world I was about to inhabit. As a seer before death, my eyes were only blurred at the moment of the separation from the body, because the flesh ties were still very vigorous.” ⁽¹⁾

With this information, answer the two assertions below:

- a) It is possible that the Spirit who was communicating had been a seeing medium in his latest incarnation, to which he refers to; otherwise, he wouldn't have been able to see the spiritual world and the Spirits.

RIGHT ☐ WRONG ☐ EXPLAIN _____

- b) Possible, this seeing ability only happened in his final moments, due to his disease and the proximity of discarnation.

RIGHT ☐ WRONG ☐ EXPLAIN _____

3. Víctor Hugo, through the mediumship of Divaldo Pereira Franco, reports:

“(…) The sensitive could perceive through the dense shadows that wrapped his ill sister, a man with a criminal face, horrid, strangely dressed, with shiny black clothes, white silk shirt, with a tall neck where one could see a tie made of the same fabric, wide, with a lace that project itself outside the open jacket, at chest level. (...)” ⁽²⁾

Fill in the blanks:

The report characterizes _____ mediumship, mainly due to two aspects:

1st) _____ and

2nd) _____.

⁽¹⁾ KARDEC, Allan. *Heaven and Hell*. Translation Anna Blackwell and revised by Spiritist Alliance for Book: SAB, 2004. Second Parte, Chap. 3, q. 7. Espíritos em Condições Medianas.

⁽²⁾ FRANCO, Divaldo Pereira. *Árdua Ascensão*. Pelo Espírito Victor Hugo. 2. ed. Salvador, BA: Alvorada, 1985. Cap. 3, p. 32. Recrudescimento das provas redentoras.

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4. At the end of the mediumship meeting, two seeing mediums described their visual perceptions, as suggested by Mentor Clementino, according to the Spirit André Luiz:

“—Celina asked permission to announce that she had seen a crystal stream in whose waters many of the patients were bathing. Eugenia said that she had perceived a building filled with children who were singing hymns of praises to God.

We received [Andre Luiz, Hilario and the spiritual team] those reports with surprise.

We could not recall anything to make us think of a current of healing waters, nor any pavilion for the protection of infants. (1)

In fact, Clementino had projected thoughts “they viewed his thoughts to assist the sick and to form a school for our brothers and sisters, which they intend to establish soon.”
(1)

Mark the items that explain the apparent discrepancy in the visual mediumistic signals picked up by the two mediums.

- a) ☐ Clementino didn't produce a fluidic picture so that the mediums could perform a visual reading.
- b) ☐ Clementino sent a mental suggestion that was translated by the mediums according to their own possibilities.
- c) ☐ The central Idea of helping the neighbor, children or sick people, was picked up by the mediums.
- d) ☐ The ideoplasty produced by Clementino did not reach the mediums' diencephalons, that's why the visions were not clear

⁽¹⁾ XAVIER, Francisco Cândido. *In the Domain of Mediumship*. By the Spirit André Luiz. ISC, 2006. Chap. 12, p. 114. Clairvoyance and Clairaudience. Translated by J. Korngold

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LET US ACHIEVE UNDERSTANDING BY SERVING

"At one time we too were foolish."

Paul (Titus, 3:3)

The hammer is a true collaborator at the commencement of sculpturing; however, it cannot beat on the rock indiscriminately.

The bitter remedy establishes the cure of a sick body; however, science is required for the specific dosage.

No more, no less.

In the sowing of truth it is equally indispensable that we do not make thoughtless moves.

On Earth we do not breath in a home of angels.

We are millions of human beings in a labyrinth of clamorous debts from the past, and craving for the desired equation.

He who teaches with sincerity, naturally learned his lessons while crossing through difficult obstacles.

It is clear that excessive tolerance will result in the absence of a just defense; however, it is undeniable that in order to educate others we require an immense amount of patience and understanding.

Paul, who was incisive and strict, was not unaware of this reality.

As he is writing to Titus, he recalls his own doubts of another era in order to justify the serenity that must characterize our action while in service of the Redeeming Gospel.

We shall never reach our objectives by torturing wounds, indicating scars, commenting on defects, or lashing out thorns to another's face.

Comprehension and respect should precede our task everywhere.

Let us be reminded of our own passage through the lower circles and extend our fraternal arms to our brothers who struggle in the shadows.

If you feel that you are interested in the service to the Christ, bear in mind that He did not act as a promoter of accusations, but rather, in the rostrum of sacrifice till the moment of the cross, as an attorney representing the entire world.

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XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 179.

PROGRAM II

Unit Nº 4

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The most common types of Mediumship

Class 1: Hearing Mediumship

Specific Objectives:

- To define clairaudience and hearing mediumship.
- To explain the differences between these two types of hearing mediumship.

Hearing mediums “hear the voice of Spirits: (...) it is an inner voice that speaks to the interior consciousness; sometimes it is an exterior voice, clear and distinct as that of a person in the flesh. Hearing mediums are thus enabled to enter into conversation with spirits. When they are in the habit of communicating with certain spirits, they recognize them immediately by the character of their voice. Persons who are not endowed with this faculty can communicate with spirits through the intermediacy of a hearing medium, who thus plays the part of an interpreter.

This faculty is a very agreeable one when the medium hears only good spirits, or those whom s/he evokes; but it is not so when, as sometimes happens, s/he is violently assailed by some hostile spirit, or forced, by some backward and troublesome persecutor, to listen to some unpleasant or unseemly remarks.” (1)

Hearing mediums represent a very common sort of mediumship. (2)

Hearing mediumship can be related to seeing mediumship, that is, generally those who can see Spirits can also hear them. In fact, the principle of manifestation of both mediumship is very similar: what tells them apart is the form of manifestation itself: sight and hearing, respectively.

In the evolutionary processes of human beings we will verify that “the sense of sight, admirably contrived, begins to allow the making out of images in the retina, according to a peculiar dioptric system, enhancing the light-receptive cells, whose nervous impulses reach the optical vias.(...)”

On its turn, hearing, built in a complex organ, is consolidated in the internal ear (protected by the external ear and by the middle ear), where the cochlear tube – which is divided in three compartments – will meet the evolved cells of the organ of Corti and the nervous fibers of the acoustic nerve in charge of transmitting the sound vibrations that reach the middle ear as nervous stimuli. These are sent through the hearing nerve to the mind, which selects the values pertaining the sensations of tone, intensity, and pitch, thus establishing in its favor a vast net of conditioned reflexes, decisive to their development.” (8)

Therefore, in the hearing mediumship, the spiritual sounds are conducted by the communicating discarnate to the hearing organ so that the medium, bearer of that type of mediumship, is able to receive the communication from the extraphysical plane.

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As the faculty is perfected, the medium establishes links of mental waves with the most varied types of spirits, so that s/he learns to hear from the most rudimentary to the most sublime sounds.

As mediums enhance their mediumistic possibilities, through the acquisition of more knowledge and through the effort to associate themselves with enlightened entities, they develop the internal hearing, also called clairaudience.

In clairvoyance, the discarnate Spirit projects images and pictures in the mind of the medium, by using the autonomous centers of the inner vision, located in the diencephalons. In the case of clairaudience the spiritual communicant “conveys voices and sounds, by utilizing the cochlea, the more perfect the communication as the more intensive the vibratory complementation is [mental conjugation] in the ranks of wave frequencies, occurrences which seem to mediums as if they had a mirror inside their eyes [clairvoyant mediums] or a speaker inside their ears [clairaudient mediums].” (9)

In short, we can say that in the ordinary hearing mediumship the medium hears the voice of the Spirits or sounds originating from the spiritual plane; either as if it were an inner voice or as through the ear implements. In clairaudience, the mediumistic perception is more developed and comes from a more complex action within the cochlea – essential area of hearing, directly under the control of the brain, via the auditory nerves.

In the ordinary hearing mediumship, the medium does not show any physiognomic alteration, once the trance is very superficial.

In clairaudience, the trance is deeper, characterizing a certain degree of detachment (spiritual out-of-body phenomenon). (3)

One of the most notable examples of clairaudience registered in History is Joan of Arc's mediumship.

“The heroine's entire life is full of apparitions and voices, always identical, and which are never contradicted. In the valleys of Domrémy [where she reincarnated], in the battle fields, in the presence of her inquisitors of Pointiers and the judges of Rouen, everywhere the Spirits assist and inspire her. Her “voices” resound in her ears during her daily chores, giving her life a precise direction and a glorious objective. They announce events which, without exception, come to pass. During her painful imprisonment, those voices encourage and give her consolation: ‘Be patient; don't trouble yourself with your martyrdom; you will arrive at the Kingdom of Heaven in the end.’ And the judges, to whom she communicates those conversations, seem uncomfortable with such predictions, for they understand their meaning.” (4)

“In certain mediums, the psychic sense can capture the subtlest vibrations of the Spirits' thoughts and even perceive the penetrating harmonies of spaces and worlds, the concerts of the celestial Spirits.” (5)

Beethoven was seen as overflowed with harmonic waves originating from a source of inspiration. He used to express the need to live with himself only in order to feel God and the angels closer to him, and to his art. For that great composer “music is the only spiritual access to the superior spheres of intelligence.” (6) Mozart, the unforgettable musical genius, claimed:

“When I am well disposed and totally alone, during my walks, the musical thoughts come to me abundantly. I ignore where they come from and how they reach me; in that my will has not the least intervention.” (7)

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On the other hand, Allan Kardec alerts us, as we have pointed out in the beginning of this program, that the hearing faculty can be used by imperfect spirits and, above all, by obsessors, bringing great suffering to the medium. So, every precaution should be taken to keep them away from our daily lives, be it by adopting a way of life morally dignifying, be it by looking for sources of Spiritist knowledge in order to learn about the methods of those persecuting brothers.

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NOTES TO THE INSTRUCTOR

The study will be considered satisfactory if the students do the exercises correctly.

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ANNEX

Exercises

1. Read each text attentively.
2. Fill in the blanks the type of mediumship that characterizes it, using the following abbreviations: HM for *hearing mediumship* and C for *clairaudience*.
3. Correct the exercises with the instructor.

Text nº 1

Camille Flammarion reports in this extract of his book *Death and its Mystery*:

"My soldiers brought to my presence the young Turkish girl. (...)

I used to spend some moments with her, tried to comfort her; taken from her mother, she only had myself to confide in. (...)

One day she came to me, her head bent low and eyes full of tears.

"What's the matter?", I asked. "You are crying, girl?! Can't you banish your sadness?"

"Oh, I have all the reason to cry. They killed my mother."

"Who told you that?"

"Herself."

"When?"

"This night, I saw her, she came to me and said: 'My daughter! See! Those terrible men killed me!', and she showed me her slit neck; another wound tore her side."

"Dig me a grave', she said. "'And with what my mother?'"

"Dig it with your own nails'. (...)" (1)

The body of the Turkish girl's mother was found and buried.

☞ TYPE OF MEDIUMSHIP: _____

Text nº 2

Gabriel Delanne tells us a story about a young English vicar who, living in New Zealand, intended to take a boat trip to a nearby island, in company of other fellow travelers.

"Climbing the stairs, the vicar thought he heard a voice that said: 'Don't leave with these men.' Nobody was there; nevertheless, he asked: 'Why?' The voice, which seemed to come from the interior of the room, replied firmly: 'You mustn't go', words which were still repeated to him after a second inquiry: 'then', he asked, 'how can I avoid it when they come to fetch me?' Distinctly, and still stronger, the voice answered: 'Lock the door.'

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At nine in the morning, getting up to have his breakfast, the hotel keeper asked the vicar if he knew what had just happened; then he told him that the boat that had left to Ruapuke had sunk, drowning all passengers.”

☞ TYPE OF MEDIUMSHIP: _____

Text nº 3

Manoel Philomeno de Miranda tells a story about a person who was being obsessed, whose obsessors used advanced technological resources.

“The old wizard of Rouen stood up, helped by two assistants, and examined the entity [the obsessed young man], whose unbalance and lack of vigilance as regarded to the keeping of responsibilities had taken him to that painful situation (...).

‘We will perform an implant’, said Dr. Teofrastus in an unforgettable tone of indifference, ‘of a small recorded photoelectric cell, of very special material, in the memory centers of the patient. By subtly operating the perispirit, we will make our voices insistently echo the same order: You will go mad! Kill yourself!’ (...)

Appalled, we saw the cruel oppressor act upon the perispiritual brain region of the sleeping young man, with a variety of surgical instruments (...).

After some ten minutes the surgery was concluded and the patient removed.”

☞ TYPE OF MEDIUMSHIP: _____

Text nº 4

Léon Denis presents us with this account about Mozart, as he approached the moment of his discarnation.

“In the decline of his life, when the shadow of death was already upon him, in a moment of calmness, of perfect serenity, he called one of his friends who were in the bedroom: ‘Listen’, he said, ‘I can hear music’. The friend replied: ‘I can’t hear anything.’ Mozart, however, taken by ecstasy, continues to perceive the celestial harmonies. And his pale face lights up. He quotes St. John: ‘And I heard music in heaven!’

After that he composed his Requiem.” (2)

☞ TYPE OF MEDIUMSHIP: _____

(2) DENIS, Léon. *No Invisível*. Trad. de Leopoldo Cirne. 7. ed. Rio [de Janeiro]: FEB, 1973. Cap. 14, p. 174. Psychic sight and hearing in the awoken state.

THOUGHTS

"Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable; if anything is excellent or praiseworthy, think about such things."

Paul (Philippians 4:8)

All of the accomplishments of mankind constitute the result of thoughts on the part of human beings. Evil and righteousness, the ugly and the beautiful lived, prior to anything, in the mental thought of he who produced them, in the incessant movement of life.

The Gospel projects a generous route so that the mind of man may be renewed on the path to the superior spirituality, proclaiming the necessity of such a transformation towards higher spheres. It will not be by acquiring a higher intellectual level in Philosophy that the disciple will initiate his efforts toward achievements of this nature. To renovate thoughts is not as simple as it may appear at first glance. It requires a great deal of renunciation and profound control of one's inner self. Those qualities are not easy for one to achieve without hard work and heartfelt sacrifice. It is for this reason that many workers modify verbal expressions, judging that they have reformed their thoughts. However, at the moment of recapitulation, due to the repetition of the circumstances, the redeeming experiences, once again, encounter analogous disturbances because the obstacles and the shadows persist in the mind, as occult phantoms.

To think is to create. The reality of this creation may not come to the surface at once, in the field of transitory effects, but the object formulated by the mental forces live in the inner world, requiring special attention in the attempt at continuation or extinction.

The message from Paul to the Philippians is of a sublime content. The disciples that were able to comprehend the profound essence in an effort to seek whatever things are true, honest, just, pure, and lovely, cultivating them each day, shall have discovered the divine equation.

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XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 179.

PROGRAM II

Unit Nº 4

In-depth Study and Education of Mediumship

1st Part: Spiritist Fundamentals: The most common types of Mediumship

Class 6: The importance of analyzing the mediumistic messages.

Specific Objectives:

- To analyze the teaching of the Apostle John regarding the origin of the spiritual communications.

This class is the completion of Unit no. 4, Program II of the Mediumship Course. It should be applied after the theoretical and practical studies, and the complementary activities.

The participants should meditate about the need of being careful regarding the mediumistic messages, taking as basis the wise advice given by the Apostle John.

“Dear friends, do not believe every spirit. Put the spirits to the test to see if they belong to God. Many false prophets have gone out into the world..” – I, John, 4:1. *

In this manner, following John’s advice, we have selected 3 different texts to be studied, according to the suggestions related below.

Suggestions to the Instructor for the use of the texts:

Analysis of the subject: individual work

- Ask the participants to read both texts, individually.
- Ask them to select the texts (half class will study the first text and the other half the second text).
- Once they choose the text they will read it again and write down the main points of each text in order to further their understanding.

2. Analysis of the subject: work in pairs

- To guide the participants to pair with one another.
- To ask each pair to read the notes accomplished individually, and in a consensus to highlight the central idea of the text.
- To ask them also to write down one or more secondary ideas of the text.

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3. Discussion: group work

- a) To guide the formation of groups of discussion, suggesting the joint participation of three or four pairs.
- b) To motivate the discussion regarding that which was accepted as central idea and as secondary ideas.
- c) To ask them to write, on the board the following items:
 - Title of the reading text;
 - Main idea analyzed;
 - Secondary ideas.
- d) To ask each group to indicate a spokesperson to present the conclusions of the study.

4. Conclusion of the study: work with all participants

The instructor will lead the final stage of the work as following:

1. To request that the spokesperson of each group to present the conclusions of the study, according to the items written down on the board.
2. After the presentation of the groups, the instructor will have to close the Unit. The instructor should present the Spiritist references studied in the classes (different types of mediumship) with the text of Kardec, written in the annex 2, and utilizing the ideas contained in the texts studied and presented by the participants, as well. (Annex 1).

Obs.: We suggest that the instructor uses audiovisuals resources in its presentation.

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ANNEX 1

Text nº 1

Research

"The two Brazilians, in a big city from abroad, headed towards an important institute of research on sciences of the Spirit, and talked about mediumship, in an expressive dialogue:

-- I hope to gather excellent news, regarding the survival of the soul...

-- I can only imagine... the interchange between the two worlds positively demonstrated...

-- It is the Best Land at sight, the message of the spiritual world proclaimed everywhere!

-- The Gospel of Jesus will finally be followed by the humanity... With the support of intelligence allied to technique, it will be impossible for the individuals to not surrender to the truth.

-- I am really touched, because we are going to listen to the accomplishments of the high science.

-- I heard that the experiments continue advancing...

-- Much has been already accomplished, attesting in an indisputable way the existence of the Spirit.

-- Observe that this is what we need most. The discarnate benefactors say that the mediumistic manifestations should be practice freely, to run as the water from the sources, so that certain determination of the human power are prevented on the designs of the Superior Spirituality, however...

-- Back in our group they say the same, they affirm that the Kingdom of God will be built without violence, that mediumship itself cannot be controlled, without serious damages, by political resources. They say that the values of the Higher Life need to reach the sphere of all individuals, in order to be scrutinized under rigorous discernment...

-- Any Spirit speaks to its will, any medium makes oneself heard... This, without a doubt, is tolerance, but it is a sort of lack of control, as well...

-- Freedom for all the instruments and, with this, the delay of the correct and lasting constructions...

-- And time goes on... Who can stand that?

-- The discarnate friends affirm that we are all children of God, and that we need to reach out each other's hands, receiving the manifestations of the Spirituality as teachings of incessant school, avoiding pressure and dissatisfaction. They say that if the whims of the individuals begin to interfere, we will have irreparable disturbances for many and many years... Do you know what Brother Batuirá said, in one of our meetings? He compared the

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spiritual revelation with the light of the Sun, declaring that the majority of the individuals are still incapable of distributing even small parcels of the force of great celestial body in benefit of all, because, if this occurred, tremendous passions would appear, tyrannizing the terrestrial life. The inspiration of the one on High must be on the one on High, as much as the Sun that guarantees our stability from the Sky. Did you understand?

Yes, I understand... But you do not ignore... We live in much darkness, collecting mediumistic interpretations from several origins. It is enough that a medium says this or that, so that another one will tackle the same subject in a diverse way... With science, however, controlling this situation, the truth will not suffer as many alterations and the domain of Jesus will be established within the souls... Then, with the support of the positive demonstrations of survival, we will conquer, at last, peace on Earth and perfect happiness between the nations...

However, the conversation was hastily interrupted.

The two outsiders had arrived at the great institute.

They were kindly greeted by one of the directors, with whom they had set the meeting. They had started to admire the great number of electronic instruments, destined to multiple observations.

They talked about old and modern researchers, and about the sensitivities of many countries, the parapsychic phenomena, the possibilities of communication with other worlds, the occurrences of hypnosis, and the occult power of the mind...

At a certain point one of the visitors asked:

-- My friend, certainly we are before a new age... What do you say about the future of so much and so wonderful inquiries?

And the distinct researcher replied:

-- Yes, we have maximum urgency in the results. The deep faculties of the soul must be mobilized in the discovery of military secrets, in the increment of warlike resources, in the localization of the deposits of Uranium and other important ores for the war, in the communications from distant points...

And how will the researches be utilized -- insisted the interlocutor -- on the construction of peace and fraternity taught by Jesus?

-- Well, replied the authorized informer, this is a subject for religion... The visitors glanced at each other and inquired:

-- So, what now? " ⁽¹⁾

⁽¹⁾ XAVIER, Francisco Cândido. *Estante da Vida*. Pelo Espírito Irmão X. 5. ed. Rio [de Janeiro]: FEB, 1987. Cap. 27, p. 121.

Text nº 2

THE PREACHING TURKEY

""A beautiful turkey, after living for several years in the privacy of a family that possessed vast evangelical knowledge, learned to also transmit the teachings of Jesus, waiting for his divine promises. He became so versed in the sacred teachings that he started to propagate them among other birds.

Every now and then, he was observed talking in turkey gobbles. Naturally, the human beings did not understand him but the other turkeys, the hens, the geese, as well as the ducks, understood him perfectly.

He started the commentary of the teachings of the Gospel and the place would soon be filled. Even the chicks accommodated themselves under the maternal wings, in order to listen to him.

The very confident turkey assured that Jesus-Christ was the Savior of the World who came to enlighten the way of all, and as pillar of his doctrine, he placed the love of the creatures for one another, thus guaranteeing the formula of true happiness on Earth. He said that all the beings, in order to live calm and content, should forgive their enemies, those who have trespassed against others, and to assist them.

The birds started to venerate the Gospel; however when Christmas time arrived to celebrate the birth of the Divine Master, some men came to the lakes, hen houses, corrals and, after talking excessively about the love they dedicated to Jesus, they lassoed chickens, ducklings and turkeys, killing them there, before the general amazement.

There were many shouts and lamentations, but the persecutors, because of the celebrations of Christ's birth did not hesitate in killing the birds, and even the wife of the preaching Turkey was killed.

When silence returned, at the sunset, there was all over the place an enormous sadness and irremediable anguish. The afflicted birds surrounded the preacher and asked him painful questions.

How could they praise a Lord who accepted so many manifestations of blood during the celebration of his birthday? How to explain so much badness on the part of people that declared themselves as Christians and caused so much slaughter? Don't they sing hymns of glory to Christ? Don't they affirm to be his disciples? Do they need so much death and so many tears to worship him?

The winged shepherd, very upset, promised to answer those questions on the following day. He was equally tired and oppressed. In the following morning, before the shining Sun of Christmas, he clarified to the friends that the order to kill did not come from Jesus, who preferred the death in the log than to be the executioner; that they should all, for this very reason, continue loving Jesus and serving him, adding that it was necessary to forgive seventy times seven. Finally, he explained that the executioners were announced in the verse fifteen of chapter seven of the Apostle Mathews that clarifies: -- "Watch out for false prophets. They come to you pretending to be sheep. But on the inside they are hungry wolves." After that, the turkey recited the chapter five of the same evangelist, commenting

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about the blessings promised by the Divine Friend to those who cry and suffer in this world.

It was verified, then, immense comfort in the tormented and afflict community, because the birds remembered that Christ himself, in order to reach the Glorious Resurrection, accepted the death of sacrifice like the one imposed to them."⁽¹⁾

⁽¹⁾ XAVIER, Francisco Cândido. *Alvorada Cristã, by the Spirit Neio Lúcio*. 11. ed. Rio [de Janeiro]: FEB, 1996. Chap. 43, p. 173-5.

ANNEX 2

"Believe not every spirit"

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world - (1 John, 4. 1).

Far from sanctioning the false Christs and false prophets, as some people take pleasure in saying, spiritual phenomena comes, on the contrary, to deal them a death blow. Do not ask Spiritism for prodigies or miracles, since it positively declares it does not perform them. In the same manner that physics, chemistry, astronomy and geology reveal the laws of the material world, so Spiritism reveals other unknown laws which govern the relationships existing between the physical and spiritual worlds; laws which just as much as those of science, are laws of Nature. By giving an explanation for certain types of phenomena, which until now had remained inexplicable, it destroys all that remains of the miraculous. Consequently those who feel tempted to exploit these phenomena for personal gain, by pretending to be messengers from God, will not be allowed to abuse the credulity of the general public for long, but will be quickly unmasked. Moreover, as has already been said, these phenomena alone prove nothing. Every mission is proved by its moral effects, and these cannot be produced by everyone. One of the results of the development of the Spiritist science is that through research into the causes of certain of these manifestations, many mysteries are explained.

Only those who prefer darkness rather than light have every interest in combating this progress. But truth is like the sun, which dissipates even the densest clouds.

Spiritism also reveals another far more dangerous aspect of false Christs and false prophets, which is to be found not amongst men, but amongst the discarnate. These are the deceiving, hypocritical, prideful and falsely wise Spirits, who on passing from Earth into their spiritual wanderings, have adopted venerated names as masks under which to hide, in order to facilitate the acceptance of the most strange and absurd ideas. Before mediumistic relationships were understood they acted less conspicuously, by means of inspiration and unconscious mediumship heard or spoken. There are a considerable number who in various epochs, and above all in recent times, have presented themselves as some of the old prophets, Christ, the Virgin Mary and even God himself. John warns against these Spirits by saying:

"Beloved, believe not every Spirit, but try the Spirits whether they are of God, because many false prophets are gone out into the world." Spiritism offers us the means of trying them when it shows us the characteristics by which we may recognize the good spirits which are always moral, never material (1) It is particularly to the manner by which the good may be distinguished from the bad that these words of Jesus may be applied. "It is by the fruits that you know the quality of the tree. A bad tree cannot produce good fruits." Spirits are judged by the quality of their works, just as a tree is judged by its fruits. (1)

⁽¹⁾ KARDEC, Allan. *The Gospel According to Spiritism*. Translated by Janet Duncan - Chap 21. It. 6.

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AN OLD ARGUMENT

"At this point Festus interrupts Paul's defense: - You are out of your mind, Paul! He shouted. Your great learning is driving you insane."

(Acts, 26:24)

It is common to hear the disciples of the Gospel referred to as crazy by the scientific circles of each century.

The argument is commonly heard from those who intend to flee the truth, complacent in their own errors.

There are many workers who waste valuable time lamenting over being referred to as mentally unbalanced by the multitudes. This is not cause for a sterile confrontation.

On many occasions the Master was assumed to be demented, and the Apostles were also thus defined.

In one of his final arguments we see the valiant friend of the gentiles, Paul, facing the Provincial Court of Caesarea proclaiming the immortal truths of Jesus Christ. The assembly is taken back in amazement. Those noble and sincere words frighten the listeners. It was precisely at that time that Festus acting as host of the guests, deliberately, tries to break down the vibration of astonishment that had come over the atmosphere. But before doing so, the astute Roman, realized that it was first important to justify his actions on a sound basis. How could he accuse the great converted of Damascus, if he Festus was aware of his correct character, his sincere humility, the sublime patience and the fierce spirit of sacrifice? He then, remembers the "great knowledge" and Paul was considered crazy by the divine science, to which he made reference.

Remember then the self-sacrificing warrior and do not be affected by false references from those that try to provoke you into abandoning the truth. Evil is incompatible with righteousness, and with little knowledge or with great knowledge from the moment that you align yourself with the disciples of Jesus, you will not be free of the inferior world with its sarcasm and persecution.

* * *

XAVIER, Francisco Cândido. *Our Daily Bread*. By the Spirit Emmanuel. ISC, 2004. Item 49.

