



Mediumship Course

Program 2
First Part

spiritist alliance for books



Mediumship Development Program



Mediumship Course

Safe Guidelines for the Development of Mediumship

Program 2 - First 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

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

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MEDIUMSHIP DEVELOPMENT PROGRAM - PROGRAM 2 – Part 1

Presentation

General Considerations

Content of the Program

Unit of Study n° 1: Spiritist Postulates: The Mediumship Meetings

Class 1: Serious mediumship meetings

Class 2: Objectives and nature of the mediumship meetings

Class 3: Classification and Objectives

Class 4: The role of the incarnate participants

Class 5: The Discarnate Participants

Class 6: Conditions to the functioning of the meeting

Unit of Study n° 2: Allan Kardec and the Spiritist Codification

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

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

Class 3: Metaphysics, Parapsychology, and Mediumship

Class 4: The Evolution of Mediumship

Class 5: The Good Person and the Good Spirits

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 1

In-depth Study and Education of Mediumship

1st Part: Spiritist Postulates: The Mediumship Meetings

Class 1: Serious mediumship meetings

Specific Objectives:

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

1. The concept of mediumship meeting

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

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

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

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

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

2. Characteristic of a serious mediumship meeting

The main characteristics are:

- a) It seeks useful things, directed towards good; (10), (3)
- b) The participants make an effort to produce an elevated moral influence through a bond with the good Spirits; (9), (5)
- c) Favorable ambient conditions for the manifestation of good Spirits and to the assistance to the suffering; (9), (7)

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

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

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

In this manner, "mediumship and the Gospel should walk together. It is indispensable that it happens in this way, since the world is subverted by materialism,

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agitated by selfishness, and poisoned by anti-Christian theories. Humanity continues to suffer and its sufferings will lead to despair if they do not turn back to Christ.” (14)

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

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

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

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

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

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

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

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

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

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

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

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

Mediumship without the Doctrine is a phenomena without an explanation.

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

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

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

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

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NOTES TO THE INSTRUCTOR

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

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

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Let us Raise Ourselves

“Raise yourselves, let us leave this place.”

— Jesus. (John, 14:31.)

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

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

“Raise yourselves, let us leave this place.”

This appeal is highly significant.

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

With Jesus, however, the opposite happened.

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

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

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



XAVIER, Francisco Cândido. *Path, Truth and Life*. By the Spirit Emmanuel. ISC 2005. Chap. 84.

PROGRAM II

Unit Nº 1

In-depth Study and Education of Mediumship

1st Part: Spiritist Postulates: The Mediumship Meetings

Class 2: Objectives and nature of the mediumship meetings

Specific Objectives:

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

1. Objective of the mediumship meetings

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

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

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

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

2. The nature or genre of the mediumship meetings

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

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

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

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

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

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

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

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

It is appropriate to remember that the experimental meetings were very common in the time of Kardec and following his death. These meetings, when

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under the orientation of serious and knowledgeable people, would produce excellent results. Just to use as an example, the experiments conducted by William Crookes are unforgettable (see the book: Spiritist Facts).

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

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

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

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

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

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

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

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

The spiritist instruction does not only include the moral teachings brought by the Spirits, but is also a study of the facts. It includes the theory of all phenomena, the research on the causes, the verification of what is or isn't possible. In short, the observation of everything that can contribute to the advance of science. It would be a mistake to believe that the facts are limited to the extraordinary phenomena; that only the things that more strongly impress the senses are worthy of attention. At each step, they demonstrate to be the result of intelligent communications and in this way people who gather in order to study should not disregard them. These facts, which would be impossible to specify, surge from a number of fortuitous circumstances.

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

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

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

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NOTES TO THE INSTRUCTOR

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

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ANNEX 1

Exercises

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

2. Describe three more objectives of a mediumship meeting.

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

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

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

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

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

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

PROGRAM II

Unit Nº 1

In-depth Study and Education of Mediumship

1st Part: Spiritist Postulates: The Mediumship Meetings

Class 3: Objectives Classification and Objectives

Specific Objectives:

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

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

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

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

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

1. Courses and Mediumship Education

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

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

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

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

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

1.1. Beginning or Basic Program

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

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

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

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

1.2. Advanced Program

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

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

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

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

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

2. Mediumship Meeting

We can list the following:

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

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

Of spiritual assistance | designed to general audience:

Mediumship Development Program

- a) Public doctrinal dissertation;
- b) Pass;
- c) Fraternal assistance;
- d) Mental irradiation;

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

2.1. Mediumship practice meeting

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

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

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

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

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

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

- Introductory study for about 15 to 30 minutes;
- Mediumship practice and meeting evaluation - 60 minutes.

2.2. Disobsession Meeting

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

The Spirit André Luiz explains:

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

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

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

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

Some spiritist institutions divide the work of disobsession into three stages. In the first one, it is allowed the presence of the obsessed or needy person to listen to a brief doctrinal explanation (about 10 to 15 minutes), generally about moral content. In the

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second stage, the pass is applied and magnetized water is offered to the assisted persons. In the last stage, after the removal of the needy incarnate Spirit, it occurs the disobsession meeting strictly speaking and the taking care of the obsessed persons or of the suffering discarnate Spirit connected with the obsessed ones. This stage can be concluded with the mental irradiation designated to all people involved in the obsessive process.

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

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

2.3. Spiritual Assistance Meeting

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

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

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

a) Public Doctrinal Lecture

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

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

b) Passes

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

c) Fraternal assistance

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

Enlightenment is strictly about spiritist and moral themes.

d) Mental Irradiation

Some Spiritist Centers develop the work of mental irradiation to needy people in specific days and times. It may happen at the same time of the public lecture or the

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fraternal assistance, in a room specially designated to this objective. Other Spiritist Centers prefer that the meeting of irradiation happen in a different day from the lecture or fraternal assistance, to allow the presence of the needy incarnate in the room where the mental irradiation takes place.

2.4. Physical Manifestation Meeting

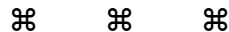
"(...) It is a work of high responsibility; therefore, besides demanding all possibilities from the medium, it needs to mobilize all the elements of cooperation from the incarnate fellows, present at the meetings. (...)

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

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

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

The meetings of physical manifestations are rare nowadays.



NOTES TO THE INSTRUCTOR

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

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

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ANNEX 1

Exercises

Write the objectives of the following types of mediumship meeting:

1. Spiritist Study and Mediumship Education

2. Mediumship Practice Meeting.

3. Disobsession Meeting.

4. Spiritual Assistance Meeting.

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5. Physical Manifestation Meeting.

PROGRAM II

Unit Nº 1

In-depth Study and Education of Mediumship

1st Part: Spiritist Postulates: The Mediumship Meetings

Class 4: The role of the incarnate participants

Specific Objectives:

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

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

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

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

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

1.1 Director or coordinator of the mediumistic meeting.

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

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

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

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

a) Moral and spiritist doctrinal knowledge

"His/her doctrinal education is extremely important. they will never be able to do a good job, without deep knowledge of the postulates of Spiritism. Among the Spirits that are brought to enlightenment there are those that present very intelligent contestations, that are well prepared and with experience in different techniques of arguing, talented with

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excellent dialectics. It doesn't mean that every counselor needs to be a genius, with a great intellectual capacity and impeccable philosophical education. The conversation with the maladjusted Spirits cannot be a cold academic debate. (...) Here the confrontation is not of intelligences, not even of cultures: it is of hearts, of feelings. The doctrinaire knowledge becomes important as support basis (...)" (6)

b) Morality

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

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

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

c) To tune in with the Spiritual World

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

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

d) Emotional and affective equilibrium when leading the meeting

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

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

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

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

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

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

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

1.2 Instructive mediums or counselors

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

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

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

1.3 Mediums

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

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

- a) To be oriented to "control the mediumistic manifestations s/he transmits by repressing, as much as possible, the anxious breath, the moaning, yelling, twisting, beating feet and hands or any other violent gestures. The medium will always be directly responsible for the message s/he transmits." (11)
- b) "To avoid the assumption that s/he has responsibilities or missions of large transcendence, by recognizing her/himself as a humble bearer of common tasks, although serious and important ones, like those of any other person."

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

- c) "To silence at any desire of personal evidence when producing this or that phenomenon" (10)
- d) "Even indirectly, do not take material advantage of the production s/he obtains.

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

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

The one who sets out to progress in goodness must forget every cause of perturbation." (12)

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

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

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

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

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

1.4. Supporting Team

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

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

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

The pass-givers integrate the supporting team, which during the meeting must remain alert to an eventual request for helping the trance mediums and the suffering Spirits

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through the fluidic donation or pass, with directness and dedication, vigilance and spontaneity. (16)

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

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

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NOTES TO THE INSTRUCTOR

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

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ANNEX 1

Summary

Suggestion for writing the summary:

- a) Ask the participants to get into groups;
 - b) Give each group the task of making a summary of the role of one of the categories of the participants of the mediumistic groups. For example: Group 1 will make a summary of the role of the director; Group 2 will summarize the role of the mediums; and Group 3, the role of the supporting team.
1. The director or coordinator of a mediumistic group must make efforts to acquire the following qualities:
 2. The role of the medium in the mediumistic meeting is:
 3. The supporting team of a mediumistic meeting is formed by collaborators that develop the following tasks:

WORK

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

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

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

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

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

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

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PROGRAM II

Unit Nº 1

In-depth Study and Education of Mediumship

1st Part: Spiritist Postulates: The Mediumship Meetings

Class 5: The discarnate participants

Specific Objectives:

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

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

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

1. Spirits that attend the mediumship meeting

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

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

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

1.1 Suffering Spirits

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

Among those who attend the meeting spontaneously there are:

- a) Those thirsty for enlightenment and assistance;
- b) The usual companions of the incarnate Spirits (enlightened or not);
- c) Those that temporarily attune with some group participant. They can be good or bad Spirits;

Those that try “to disturb or to make it difficult for the mediumistic task of assistance and spiritual enlightenment to happen, because they are adversaries of the good, in a general way, or of the participants or patients, in particular.” (6)

In the serious mediumistic meeting, there is a spiritual team responsible for the order, the development of the activities and the protection to the incarnate Spirits. Whatever “the degree of evolvment or motive that brought the Spirit is, the Spirit will be

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accepted in our mediumship meeting, for, if its presence was permitted, it is because there is a spiritual connection between us and the Spirit, there is a fraternal service to be accomplished.” (7)

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

1.2 Enlightened Spirits

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

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

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

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

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

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

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

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through intuition, and follow us even in our material tasks. They are, however, extremely careful, in order to not intervene in the mechanisms of our free-will. (5).

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

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

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

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

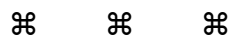
“The ionization is, so to say, a process of electrification of the ambiance. Its objective is to make it possible the combination of resources for the electric and magnetic effects.” (8) The ionization makes the asepsis of the air, ridding it from impurities.

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

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

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

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



NOTES TO THE INSTRUCTOR

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

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Mediumship Development Program

ANNEX 1

Ask the group to present an oral summary of the main characteristics that identify if the communicant Spirit is a suffering or an enlightened Spirit.

PROGRAM II

Unit Nº 1

In-depth Study and Education of Mediumship 1st Part: Spiritist Postulates: The Mediumship Meetings

Class 6: Conditions to the functioning of the meeting

Specific Objectives:

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

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

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

1. General conditions of functioning of a mediumship meeting

a) It is important that the privacy of the meeting be maintained. The team of workers should be composed of people who possess sufficient theoretical, evangelical, moral, and specific knowledge about mediumship;

b) It is necessary to establish time, duration and frequency of the meetings. Once determined, the established schedule should be rigorously followed. (4), (5)

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

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

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

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

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

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

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

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

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

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

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

2. The place of the mediumship meeting

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

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

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

"The Spiritist Center is the ideal place because in there the spiritual benefactors place their instruments of assistance, and of emergency. In there we find zealous Entities that position themselves to defend the place; we find diligent specialized workers that come to the meeting fully prepared. If on Earth (...) preventive measures are taken to safeguard the

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accomplishment of the meeting, it is understandable that in the Spiritual World the preparations deserve a much more specialized treatment.” (7)

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

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

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

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

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

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

3. Stages of a mediumship meeting

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

3.1 - Opening

- a) *Initial prayer*: simple, clear, objective, and concise. (2 min.)
- b) *Preparatory Study of the Doctrine* “should not exceed 15 minutes. It should preferably be one of the items of *The Gospel According to Spiritism*, followed by a question of *The Spirits’ Book*.” (13)

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

3.2 – Development

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

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

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

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

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

3.3 – Closing

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

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

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

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NOTES TO THE INSTRUCTOR

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

Observation: This topic can be developed in two classes.

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Mediumship Development Program

ANNEX 1

EXERCISE

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

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

WRITERS

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

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

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

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

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

* * *

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

PROGRAM II

Unit Nº 2

In-depth Study and Education of Mediumship

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

Class 1: Conditions to the functioning of the meeting

Specific Objectives:

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

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

1. Brief biographical information about Allan Kardec

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

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

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

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

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

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

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

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

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

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

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

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

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

The other books of the Spiritist Codification are:

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

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

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

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

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

3. The Method of mediumistic verification used by Allan Kardec

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

Let us pay attention to his own words:

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

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

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

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

"As a means of elaboration, Spiritism proceeds in exactly the same course as the exact sciences; that is to say, by applying the experimental method. Some facts of a new order present themselves, which cannot be explained by the known laws. He teaches us to observe, compare, analyze them, and from effects, arrive at causes; he reveals the laws which govern them; he then deduces the consequences, and seeks for useful applications; it establishes no preconceived theory. Thus he has not presented as a hypothesis either the existence or intervention of spirits, neither the existence of the perispirit, or reincarnation, or any one principle of the doctrine. He has proved the existence of spirits in the beyond,

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and with it the other principles connected with the spiritual life. These are not facts which are revealed after a theory has been formed to confirm them; but the theory has subsequently arisen to explain the facts, and make a summary of them. It is rigorously exact to declare that Spiritism is a science of observation, and not the product of imagination.(..)"(1)

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

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

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

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

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

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

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

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

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

b) Propagation of the Spiritist Doctrine — The creation of The Spiritist Review shows that Kardec used to follow closely the impact of new ideas on the population.

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

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

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NOTES TO THE INSTRUCTOR

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

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ANNEX 1

Class 1

IDENTIFICATION FORM AND ALLAN KARDEC'S INTELLECTUAL PRODUCTION FORM

1. Name: _____

2. Date and place of birth: _____

3. Parents: _____

4. Main school he studied: _____

5. Reason why he chose the pseudonym of Allan Kardec: _____

6. Wife's name: _____

7. Basic content of the main non-spiritist works he published: _____

8. Spiritist books he wrote: _____

9. Mission: _____

10. Name of the method used in the verification of the mediumistic phenomena and in the Codification of Spiritism: _____

11. Main principles of the method: _____

ANNEX 2

The Rational-Intuitive Method

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

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

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

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

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

1. KNOWLEDGE: CONCEPT AND FORMS OF EXPRESSION

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

For Nicolai Hartmann² the general theory of knowledge has its own characteristics, among them:

in every act of knowledge there is a knower (subject) and a known (object)

the achievement of knowledge happens in three moments: first, the subject goes out of itself; second, it undresses itself from prejudice towards the object; third, the subject comes back to itself changed, after the understanding of the object.

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

Firstly Kardec (subject) faced the mediumistic phenomena (object); then he observed and studied them methodologically, without any preconceived idea; finally, by

² **Nicolai Hartman** (1882-1950) German philosopher whose early writings, including *Grundzüge einer Metaphysik der Erkenntnis* (Metaphysics of Knowledge) (1921) and *Ethik* (Ethics) (1926) used the philosophy of Kant as the starting point for idealistic accounts of reality and human freedom. In such later works as *Möglichkeit und Wirklichkeit* (Possibility and Actuality) (1938), *Der Aufbau der realen Welt* (Construction of the Real World) (1940), and *Neue Wege der Ontologie* (New Ways of Ontology) (1949), however, Hartmann employed phenomenological methods in defence of a vigorous realism. <http://www.philosophypages.com/dy/h.htm>

facing the phenomena, he transcended them and returned to himself enriched by knowledge.

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

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

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

1.2. Forms of Expression of Knowledge

Knowledge presents itself in the following forms, or types:

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

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

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

But what is intuition?

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

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

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

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

"The word intuition has three meanings. First, it means the immediate knowledge of something, be it sensible or intellectual. Second, it refers to the beforehand knowledge, to the pre-sentiment or pre-science that we can have of happenings. Third, it mentions the apprehension not of appearances, but the essence of things. In the first sense, intuition

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fosters a problem of epistemological nature, which is the question of the possibility of having the immediate knowledge of things. In the second definition, the term escapes the control of both Science and Philosophy, whose methods do not include either premonition or prophetism. In the third meaning, the terms pose a metaphysical question, which is knowing if it is possible to apprehend not only the appearance of things, but reality itself, through intuition."(6)

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

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

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

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

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

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

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

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

Empiricism is also based on some ideas of Descartes³ and on the teachings of Francis Bacon⁴. It rejects the innatist doctrine, or of innate ideas, defended by

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

Despite the fact that empirical knowledge results from experience, according to some it is not capable of explain or justify itself. The most that empiricism can state is that

³ *Renée Descartes*: French philosopher and mathematician (1596-1650) – it was his understanding that in the intellect we could find two basic faculties: *intuition*, through which we can receive in the Spirit ideas and concepts, and *deduction*, through which it is possible to find out sets of truths rationally cataloged. In order to well utilize intuition and deduction it is necessary to apply the method.

⁴ *Francis Bacon*: English philosopher (1561-1626) – proposed a new method to study Science, to substitute the one from Aristotle utilized at that time. His proposition can be thus summarized: description of facts, elaboration of laws, application of laws to explain the facts (phenomena)

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"things happen in a certain way but it is unknown why they happen as they do. Most people who boil water to cook their food ignore the law of the dilation of bodies."(6)

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

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

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

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

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

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

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

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

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

In sum, we can say that:

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

2. METHOD

2.1. Concept of Method

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

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

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

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

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

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

From Galileo Galilei⁵, scientific facts have been studied both theoretically and experimentally. Descartes systematized the scientific research with the publication of *Discourse of Method* (*Discours de la méthode pour bien conduire la raison et chercher la vérité dans les sciences* – 1637). Later, Science receives the contributions of Francis Bacon and John Locke to finally let itself be exaggeratedly influenced by the positivist doctrine of Auguste Comte⁶, as seen below:

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

"A true science, for Comte, should analyze all phenomena, even human's, as facts. It needed to be a positive science. In sciences of nature as well as in human sciences, one should keep any prejudice or ideological presupposition at bay. Science needed to be neutral. (...) Positivism represented the doctrine that would consolidate public order,

⁵ *Galileo Galilei* (1564-1642): Italian astronomer and physicist, developed theoretical researches in the field of Geometry and Physics, he was totally against the traditional way of teaching based in Aristotle that did not require practical proof. He started the era of scientific experimentation and refuted the theory of geocentrism.

⁶ *Auguste Comte*: (Isidore Auguste Marie François Xavier Comte – 1798-1857): French philosopher, creator of the Positivism, which is a doctrine that try to establish the balance between the spiritual and material powers.

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developing in people a "wise resignation" to their status quo. There was no place for doctrines that were critical, destructive, subversive, revolutionary, such as those of Enlightenment of the French Revolution or those of socialism. In a few words: only one positive doctrine would do to be the basis of Society's scientific formation."(12)

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

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

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

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

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

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

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

- a) the excellence of the method chosen, that is, the rational-intuitive method, by joining what apparently were incompatible knowledges;
- b) the Codifier's brilliant mind.

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

So, we conclude that:

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

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

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

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PROGRAM II

Unit Nº 2

In-depth Study and Education of Mediumship

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

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

Specific Objectives:

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

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

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

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

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

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

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

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

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

Gibier continues:

"Other writers, among the most illustrious ones, have poetized in their works the spiritist ideas, imaginary narrations of ethereal dialogues between the living and the souls

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of the departed ones. Teophile Gautier wrote an admirable book: "Spirite" [Spirit], whose texture is evidently taken from the spiritist doctrine [teachings]. The great historian Michelet is another example of what we have just reported; anyone who reads his book "L'Amour" [Love] is convinced of that.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Home mostly mediated the following types of mediumistic phenomena:

- 1) *Foresightness* (premonition) — started at the age of 13.
- 2) *Healing Power* — it was so developed that it stimulated him to study Medicine, a task he didn't carried through because of his delicate health (pulmonary affection).
- 3) *Different physical effects* — noises, bangs, movement of objects, Spirits' (direct) voices (sometimes more than one type of voice), direct writing.
- 4) *Levitation* – his greatest mediumistic gift. More than a hundred times, with respectable people observing, Home levitated. In the presence of the Count and Countess of Bordeaux and other guests, in a castle near Bordeaux, in the year of 1857, Home levitates sitting on a chair, crosses an open window, leaving the room where everybody was, and returns through another window to the same place, always levitating (8).

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

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

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

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

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

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

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

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

1) Spirit Photography

— *Thomas Slater* — England, from 1872.

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

— *Ed Bugnet* (French) — from 1874.

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

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

2) Mediumistic Voices

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

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

Etta Wriedt (American), since 1911. Two, three, even four voices of Spirits would be produced simultaneously, talking to different spectators. The messages were given in French, German, Italian, Spanish, Norwegian, Dutch, Arabic, all of them languages which the medium wasn't familiar with.

3) Direct writing

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

4) Oratory (Inspiration)

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

5) Materialization

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

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

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

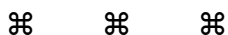
Nowadays there are also other serious investigators who dedicate themselves to the experimental area of Spiritism, such as in the cases of memory regression, the recording of Spirit messages obtained directly in ordinary cassette tapes. These are like verbal communications without the need of a medium,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

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

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

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



NOTES TO THE INSTRUCTOR

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

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

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EXERCISE

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

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

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PROGRAM II

Unit Nº 2

In-depth Study and Education of Mediumship

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

Class 3: Metaphysics, Parapsychology, and Mediumship

Specific Objectives:

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

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

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

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

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

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

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

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

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

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

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

1. METAPHYSICS

Scientists have divided the facts studied by Charles Richet’s Metaphysics in two groups: intellectual phenomena and physical phenomena. The facts belonging to the first

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group were admitted by old Science, with reservations though. The facts from the second group, because they were against the natural laws (as then interpreted), were deemed impossible.

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

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

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

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

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

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

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

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

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

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

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

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

2. PARAPSYCHOLOGY

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

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

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

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

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

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

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

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

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

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

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

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

In order to test telepathy, the people enlisted should "read" in the experimenter's mind which card he had taken from the deck.

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

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

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

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

3. MEDIUMSHIP

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

Here we have the basic point of the matter.

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

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

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

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

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

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

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

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

It is important to point out that the manifestation of the mediumistic phenomenon demands a more elaborate psychic structure, built up during the long evolutionary process of the human being. Consequently, more elevated psychic structures require more advanced organs for the manifestation of the Spirit's will. That is the reason why the human nervous

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system shows the most significant differences from the ones found in animals, despite some existing similitude.

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

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

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

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

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

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

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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.

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

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

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ANNEX

Exercise

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

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

Concordant points: _____

Discordant points: _____

PROGRAM II

Unit Nº 2

In-depth Study and Education of Mediumship

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

Class 4: The Evolution of Mediumship

Specific Objectives:

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

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

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

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

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

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

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

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

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

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

1. FROM PRIMITIVE TO ORACULAR MEDIUMSHIP

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. THE MEDIUMISTIC PHENOMENA IN ANTIQUITY

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

The mediumistic manifestations were twofold:

- *external, or exoteric* — of polytheistic nature, it was theatrical, superstitious, magical, and destined exclusively to the people;
- *internal, or esoteric* — essentially monotheistic, it was secret, refined, involving degrees, or phases, of initiation to psychic knowledge;

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

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

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

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

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

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

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

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

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

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

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

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

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

MEDIUMSHIP IN THE BIBLE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

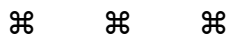
1. Pentecost (Acts, 2:1-13) – there are materializations (tongues of fire) and xenoglossy (speaking in many languages).

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

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

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

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



NOTES TO THE INSTRUCTOR

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

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ANNEX

Exercise

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

1. primitive peoples: _____

2. ancient people that contributed most for the psychic development of the Western Civilization: _____

3. the revelators or missionaries described in the Bible: _____

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PROGRAM II

Unit Nº 2

In-depth Study and Education of Mediumship

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

Class 5: The Good Person and the Good Spirits.

Specific Objectives:

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

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

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

Its purposes are:

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

Suggestions to the Instructor for the Application of the texts:

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

2ª Part: *Correlation of the Subjects.*

The exercise should be accomplished according to the given orientation.

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

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

TEXT

Twenty Subjects with William James⁷ (*)

ANDRE LUIZ

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

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

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

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

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

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

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

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

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

⁷ Translated into English by A L Xavier Jr. Ed. by the Brazilian Spiritist Federation.

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

P. What do you think about Parapsychology?

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

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

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

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

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

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

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

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

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

P. What can you tell us about mediumship?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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READING AND COMPREHENSION

1^a Part: Reading and Interpretation of the text “Twenty questions with William James.”

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

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

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

1: _____

3: _____

4: _____

5: _____

6: _____

8: _____

9: _____

10: _____

13: _____

15: _____

17: _____

18: _____

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2ª Part: Correlation of the subjects of text 1 and the citations of The Gospel According to Spiritism.

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

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

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

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

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

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

(2) _____. It. 4.

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