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Communication with the dead

With the rise of Spiritism, codified by Allan Kardec, the most important moment of the planetary life was launched: the "dead" demystified death! Since then, they never ceased to communicate, revealing details of their immortal lives when incarnated and of life after death, without interruption; we would no longer grieve at the loss of loved ones, no longer would

we fear to die because in fact to die would mean to *return home*. And, most importantly, they corroborated the most important event to Jesus' teachings - his own resurrection, explained in the most natural manner possible, based on the divine natural laws, giving evidence to His greatest lesson: life goes on in other dimensions. Not that this was unknown; see Ernesto Bozzano's research in *Primitive People and Supernormal Manifestation*, and *The Spirit and the Time*, by José Herculano Pires, based on John Murphy's *The Origins and History of Religions*, which we had the satisfaction to translate into English some years ago.

In Plato (Ion and Timaeus), we find the philosopher approaching the mediumship subject matter; in Greece, the prophetic mediumship flourished in the great Oracle at Delphi; the classical antiquity reminds us of times when communication between the living and the dead happened

consistently and uninterrupted. The Old and New Testament are books produced via

"With each year that goes by, the facts multiply, the evidence accumulates, the



the mediumship, in which the guiding Spirits of the communities listed therewith are present at all essential times. Mediumship is present at the transfiguration of Jesus on the Mount Tabor, when Elijah and Moses manifested themselves to the surprised eyes of Peter, John and James (Luke 9: 28).

With Spiritism, is Jesus of Nazareth who comes back to talk to us, demystified, full and grand in His mission to lead humanity to its fullness. It is the true religiosity that resurges to our hearts eager for peace, and to our reason as an avid faith - a faith that questions, that seeks, that finds, that reaches plenitude.

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existence of the Spirit's world is asserted with increasing authority and prestige. In the past half a century the study of the soul passed from the domain of Metaphysics and the purely abstract conception to experience and observation.

Life unfolds in two ways: physical and supraphysical. Man participates in two modes of existence. For its physical body belongs to the visible world; for its fluidic body belongs to the invisible world. These two bodies coexist in the incarnate humans during their lives. Death is their separation.

Upon our material Humanity pulses an invisible Humanity, composed of beings that lived on earth and are now stripped of their garments of flesh. Above the living beings, incarnated in mortal bodies, the super-alive continue, in the Space, the free existence of the Spirit."

No Invisível
Léon Denis

Mediumship - the human being's new sense

The human being, incarnated or discarnate, has the power to communicate with others who are in different dimensions all thanks to the mediumship, one of the perispirit's several abilities. Its use has been more common in the religious and mystical midst, aiming at the transcendence and expansion of human consciousness. This use restriction and such a sacralisation, hinders the popularization of the perception of mediumship as a faculty inherent to every human being. As such it was with the Bible, it

initially had its reading restricted to initiates and priests, but it is now accessible to all, which made it become universally known.

Without spreading mediumship as a natural human faculty and by inhibiting its usefulness in practical life, it will hardly be known and practiced by everyone. How to use it in practical life, in common routine actions? Before that, we need to broaden the knowledge about it.

Is mediumship a faculty which allows communication with discarnate spirits or it also includes the simple perception of the spiritual environment (as in the case of perceived spiritual landscapes by clairvoyance)? In the latter case, we consider that it is useful to the mediunic intuitions without, necessarily, including the direct participation of discarnate spirits.

In order to this faculty to be used by everyone, in different situations of life, it is required that we understand that all psychological faculties are derived from mediumship. Its dissemination should include a broader use than it currently does. The habit of choosing one day a week to practice the so-called Gospel at home may be extended into the mediumistic contact with the spi-

ritual dimension.

This contact would be made weekly or more frequently to capture that dimension, seeking a healthy relationship between two worlds. At that time, spirits close to the family, known for previous affinities, could participate in the home dynamics, sending messa-



ges of enlightenment and consolation. On the other hand, the discarnate spirits would be updated about the family processes from which they are remote since their departure. At work, the participation of spirits could be useful, as long as the relationship with the incarnate spirits would serve for a mutual exchange, for the improvement of practices and research aiming for social and technological development. Mediumship would then have a new sense of broad and unrestricted use.

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Mediumship and life

Mediumship has always been present in Human history. The spirits have communicated with humans, at all times, attesting the immortality of the soul.

To talk about mediumship is an opportunity to learn something else about Life, because mediumship is present in human's life at all times. It is the ability one has to get in touch with other consciousnesses, whether incarnate or discarnate. Who has refined the cultivation of mediumship widens one's sensitivity and psychic awareness, noting differently everything that surrounds oneself. Also,

understands that everything is interconnected when, for lack of competence of the individual, the perceived reality brings difficulties to be managed, since it can capture the ambience's vibrations, have access to the world of thoughts and register feelings emanating from other beings.

It is essential for the good medium to develop self-awareness or transcendence of the ego in order to differentiate the disturbing experiences from the plenitude ones. To daily study and exercise mediumship is, above all, a process of self-awareness, an inviting internal analysis; it is to dilate the perception of the deep Self, opting for the verticality of Life.

Who understands mediumship as this psychic coverage will be giving a significant step to become an equilibrated agent in a quantum reality, with the possibility of noble and happy attainments, and therefore, profound.

Mediumship is always an instrument for the human being's spiritualization in service of the integration of the Laws of Love, and in synchrony with the Universal Consciousness.

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Externalization of sensitivity

Mediumship, the externalization of the incarnated Spirit sensitivity, is a heritage to all mankind. It is a neutral force, like electricity, neither good nor bad in itself, but subordinated to the immortal Spirit's choices; the immortal Spirit will use the mediumship according to the concepts that characterize the Spirit's way of being. Thus, it can be a source of disruption or enhancement of the individuality, depending on the direction that it receives.

Mediumship does not only provide the exchange with the spiritual world. Léon Denis, in the book *No Invisível*, compares mediumship to "a delicate flower, that in order to blossom, needs accurate precautions and assiduous care", requiring the disciplined exercise of patience, noble sentiments and high aspirations. He adds to these virtues the systematic study of its mechanism of expression, brought by Spiritism through the mediumistic experiments catalogued in the works of Allan Kardec.

The process of understanding mediumship begins with the comprehension of its purpose. Emmanuel, in the book *Seara dos Médiuns*, defines mediumship in a very simplistic form, as it being "a resource for labour like any other that is destined to edify", with the "opportunity to serve and improve, to rescue and resolve", with the goal of "edifying the solace and instruction of human kind." It is therefore an instrument of the Lord by which the medium transforms and honours, instructs and console.

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Mediumship in interpersonal relations

Without the acknowledgement of the great majority, the interpersonal relationships are surrounded by invisible witnesses that not only see us, but interact in our actions, gestures, words and thoughts (see Question 459 of *The Spirit's Book*). It is because

balanced entities take advantage of the ignorance and fickleness of its "victims", generating, among other consequences, serious crises in relations.

However, when we maintain a healthy lifestyle, in the constant quest for improvement in every

way, and when our beliefs provide us the opportunity to know and work the faculties of the immortal Spirit that we are, it is natural that the entities linked to progress and general welfare

will find it easier to assist us, stimulating our evolutionary journey.

Certainly, as the number of those seeking the latter condition is expanded, the day will come that not only we will "see dead people" in a much more intense form, without shame, guilt or fear of saying this, but with them we will hold an intense and valuable exchange, earning the true condition of a "Social Being".

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mediumship, being a faculty of the spirit, surrounded by cells and specific structures for its manifestation in the body, reveals itself in all walks of life, allowing the extension of the relationships to go far beyond the conscious perceptions.

Many must remember one of the scenes from the movie "The Sixth Sense" at the time the boy Cole Sear (Haley Joel) declares to the discarnate psychotherapist (played by Bruce Willis) his status as a medium - "I see dead people". We note all his anguish in not knowing how to deal - nor have been taught to do so - with the active mediumship, which generated crises in all sectors of his social life. By being unable to find in the family and in the institutions the appropriate preparation, he was at the mercy of frightening entities.

It happens that when the natural forces of the soul do not find a structured ego, aware of its possibilities and potentialities, it usually acts in a gloomy form in our lives, which in most cases, generates huge embarrassments. The obsessive processes are a good example of this, when un-

"It is man's destiny to develop one's strengths, build one's own intelligence and conscience."

Intuition, mediumship of the future

In addressing intuition and mediumship of the future, considering the immortality of the soul, first and foremost we bring the thinking of some scientists, such as the physicist and mathematician Albert Einstein when he says "there is no logical path to the discovery of the laws of the Universe - the only path is intuition," and the mathematician Henry Poincaré when he states that it is "by intuition that we discover and by logic that we prove."

Intuition, according to Carl G. Jung, is as a natural function of the human being as thinking, feeling and sensation are. While the sensation is based on the senses, intuition captures what is not present; it is the perception via the unconscious.

For the philosopher Emerson, "intuition is an inner wisdom that is expressed and oriented by itself." The psychologist Eugene Sadler-Smith, a professor at the University of Surrey in England, says that intuition works as a result of a mental process performed below the



level of consciousness. It is a way of capturing information without resorting to the methods of reasoning and logic.

Plato based intuition in the pre-existence (previous incarnations) and, according to the synthesis brought by Adolfo Bezerra de Menezes, in the book *A Loucura Sob Novo Prisma*, "before we came to this life, we have had others, and in the intermediate time, that we passed in the world of the Spirits, we acquired knowledge of the grandeur to which we are destined; this is where this *reminiscence*, which we call intuition of a future and that we can barely glimpse when wrapped in the veil of flesh, comes from."

In *The Spirit's Book*, question 621, we find - Where is the law of God inscribed? "It is in the conscience." We are the carriers of the latent germs of this law, which is in development in the course of evolution; we also carry the knowledge gained to date of this law with the possibility of integrating it into our objective and subjective experience.

Realizing that we are all mediums, mediumship being the ability to communicate between the physical and spiritual reality, with the awakening of conscience, the individual can directly access the universal knowledge. Joanna de Ângelis, in the book *Jesus e o Evangelho* - in the light of depth psychology, refers to intuition as "the direct communication with the Universal Thought", available to everyone.

So we ask: how to develop intuition for the exercise of mediumship in the future? Emmanuel in the book *O Consolador*, question 122, teaches that "the field of persevering study, with the sincere efforts and sound meditation, is the major vehicle for the amplitude of intuition in all its aspects."

It is also relevant to consider that, for the development of intuition, it is fundamental the emotional development, there being, the ability to love unconditionally. Self-knowledge helps this process, which is essential for the assimilation of the Truth. It is worth remembering *Proverbs 4:23* - "above all else, guard your heart, for everything you do flows from it".

The mediumship of the future stems from a loving and wise exchange among all beings of the creation, expressing the joy of living and relational harmony because "for in God we live, we exist and move." Acts 17:28 Paul.

Evanise M Zwirtes