

# COURSE ON SPIRITISM

## WORKBOOK – 1 (Introduction to Spiritism)



*A regular course on Spiritism would be given in order to develop the principles of Science and to promote the fondness for serious studies. This course would have the advantage of laying the foundation for the unit of principles, of forming enlightened followers, capable of spreading the spiritist ideas, and developing a great number of mediums. I consider this course of a nature to exercise capital influence on the future of Spiritism and its consequences."*

*-Allan Kardec ("Posthumous Works" - Project, 1868)*



# **COURSE ON SPIRITISM**

WORKBOOK I:

***INTRODUCTION TO SPIRITISM***

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FIRST EDITION 2004

**This material is an adaptation of the “Systematic Study of the Spiritist Doctrine” (“*Estudo Sistematizado da Doutrina Espírita*”), edited by the Brazilian Spiritist Federation.**

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**This material is subjected to improvement.**

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## **INTRODUCTION AND EXPLANATORY NOTES.**

It is with great pleasure that the Spiritist Society of Baltimore (SSB), an educational non-profit organization established in the city of Baltimore, Maryland, offers this material for the implementation of Spiritism in English. The main purpose of this work is to fulfill, in the English language, the ideas of Kardec about a systematic study of Spiritism principles. Accordingly, the interested student has an opportunity to build up a main understanding of the scientific, moral and philosophic aspects of Spiritism, as well as a scholar of Spiritism, with knowledge acquired after many years of study, should also find interesting references in this material.

The material presented herein is an adaptation of the “Systematic study of Spiritism” as assembled by the Brazilian Spiritist Federation (BSF). This source was selected because of many years of experience with its use by SSB and of its widespread and unquestionable efficacy in disseminating Spiritism in Brazil. However, this work is not a direct translation of the material available in Portuguese. Great care was taken in order to adapt all lessons to the bibliography available in English at the time of its publication. With this in mind, and scrupulously adhering to Kardec’s work, many lessons of the original BSF work were combined as well as new lessons were included. All references used are clearly cited at the end of each lesson.

This material should be used in a regular study setting and many lessons were planned to be worked by students divided in teams. As much as possible, emphasis was given to build dynamic lessons that would involve and demand the participation of all students. This should foster friendship among all class members and allow all students to participate and to develop their knowledge as the course progresses. It is estimated that each lesson should take between 1 – 1 ½ hours to be completed. The lessons are assembled as instructions in how to develop and accomplished each topic. The use of projection resources, like overhead or slide presentations during the suggested brief introductions is recommended, but not indispensable.

Finally, we offer a special thanks to Mr. Jorge Godinho, BSF member, for his distinctive friendship and to all of our spiritual Mentors and Guides who supported us throughout this endeavor.

With Love to all,

- *The SSB family.*

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**OBJECTIVES:**

- To understand that the Spiritist phenomena have always existed in Humankind's history.
- To cite some of the forerunners of Spiritism.

**METHODS:**

1. Start the study by using the brainstorm technique on the following questions:
  - Has Spiritism always existed?
  - Had the Spiritist ideas and phenomena existed prior to Kardec's time?
2. Listen to the group's opinion and make some comments about those questions.
3. Distribute the following text for a group study and discussion.

**The Antecedents of Spiritism**

It is impossible to give any date for the early appearances of external intelligent power of higher or lower type impinging upon the affairs of men. Spiritualists are in the habit of taking March 31, 1848, as the beginning of all psychic things, because their own movement dates from that day. There has, however, been no time in the recorded history of the world when we do not find traces of preternatural interference and a tardy recognition of them from humanity. The only difference between these episodes and the modern movement is that the former might be described as a case of stray wanderers from some further sphere, while the latter bears the sign of a purposeful and organized invasion. But as an invasion might well be preceded by the appearance of pioneers who search out the land, so the spirit influx of recent years was heralded by a number of incidents which might well be traced to the Middle Ages or beyond them.<sup>1</sup>

Some term must be fixed for a commencement of the narrative, and perhaps no better one can be found than the story of the great Swedish seer Emmanuel Swedenborg, who has some claim to be the father of our new knowledge of supernal matters.<sup>1</sup>

The prophet of the New Revelation is Andrew Jackson Davis. Quoting Davis in one of his books: "Spiritualism is useful as a living demonstration of a future existence. Spirits have aided me many times, but they do not control either my person or my reason. They can and do perform kindly offices for those on earth. But benefits can only be secured on the condition that we allow them to become our teachers and not our masters – that we accept them as companions, not as gods to be worshipped." These are wise words – and a modern restatement of the vital remark of Saint Paul that the prophet must not be subject to his own gifts."<sup>2</sup>

**VOCABULARY:**

- Impinge: to have an effect; to make an impression
- Preternatural: existing outside of nature
- Stray: not serving any useful purpose

4. Conclude some of the aforementioned ideas also present in the following New Testament passages:

1 Corinthians 14:1<sup>3</sup>

“Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.”

1 Thessalonians 5:19-21<sup>3</sup>

“Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything. Hold on to the good.”

5. Finish the study of this first lesson by verifying whether or not the group achieved the above mentioned objectives.



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1. Doyle, Arthur C. “The Story of Swedenborg” The History of Spiritualism. Ed.Arno Press. New York, NY, 1975. pp.11.
2. Doyle, Arthur C. “The Prophet of the New Revelation” The History of Spiritualism. Ed.Arno Press. New York, NY, 1975. pp. 58.
3. The Holy Bible, New International Version. Colorado: Colorado Springs; 1984.

**OBJECTIVES:**

- To mention facts of the lives of the forerunners and relate them to the spiritist phenomena.

**METHODS:**

1. The coordinator should introduce the topic by reviewing the previous lesson on the Antecedents of Spiritism.
2. Divide participants in two groups to study some of the forerunners of Spiritism. Each group should discuss on the text and address their assigned questions. A summary of the studied content shall be presented to the other group.

**GROUP I: STUDYING EMMANUEL SWEDENBORG**

Read the text taken from Arthur Conan Doyle book, *The History of Spiritualism*, and discuss it with your group. After that, prepare an objective presentation on what you read about Emmanuel Swedenborg.

**The Story of Swedenborg**

EMMANUEL SWEDENBORG was primarily a great mining engineer and, authority on metallurgy. He was a military engineer who helped to turn the fortunes of one of the many campaigns of Charles XII of Sweden. He was a great authority upon astronomy and physics, the author of learned works upon the tides and the determination of latitude. He was a zoologist and an anatomist. He was a financier and political economist who anticipated the conclusions of Adam Smith. Finally, he was a profound Biblical student who had sucked in theology with his mother's -milk, and lived in the stem Evangelical atmosphere of a Lutheran pastor during the most impressionable years of his life. His psychic development, which occurred when he was fifty-five, did not in any way interfere with his mental activity. Several of his scientific pamphlets were published after that date.<sup>1</sup>

Even as a lad, young Swedenborg had visionary moments, but the extremely practical and energetic manhood which followed submerged that more delicate side of his nature. It came occasionally to the surface, however, through his life, and several instances have been put on record' which show that he possessed those powers a which are usually called "travelling clairvoyance," where the soul appears to leave the body, to acquire information at a .distance, and to return with news of what is occurring

elsewhere. It is a not uncommon attribute of mediums; can be 'matched by a thousand examples among Spiritualistic sensitives, but it is rare in people of intellect and rare also when accompanied by an apparently normal state of the body while the phenomenon is proceeding. Thus, in the often-quoted example of Gothenburg, where the seer observed and reported on a fire in Stockholm; 300 miles away, with perfect accuracy, he was at a dinner party with sixteen guests, who made valuable witnesses. The story was investigated by no less a person than the philosopher Kant, who was a contemporary.<sup>2</sup>

Swedenborg was normal during his visions, though he naturally preferred to be secluded at such times. He seems to have been privileged to examine the other world through several of its spheres, and though his theological habit of mind may have tintured his descriptions, on the other hand the vast range of his material knowledge gave him unusual powers of observation and comparison. Let us see what the main facts were which he brought back from his numerous journeys, and how far they coincide with those which have been obtained since his day by psychic methods.<sup>3</sup>

He found, then, that the other world, to which we all go after death; consisted of a number of different spheres representing various shades of luminosity and happiness, each of us going to that for which our spiritual condition, has fitted us.<sup>3</sup>

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**VOCABULARY:**

- Lad: boy

**After reading the text, address the following questions:**

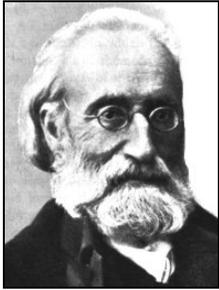
1. Who was Emmanuel Swedenborg?

2. Describe some of the spiritist phenomena that happened in his life?

## GROUP II: STUDYING ANDREW JACKSON DAVIS

Read the text taken from Arthur Conan Doyle book, *The History of Spiritualism*, and discuss it with your group. After that, prepare a presentation an objective presentation on what you read about Andrew Jackson Davis.

### Prophet of New Revelation



ANDREW JACKSON DAVIS was one of the most remarkable men of whom we have any exact record. Born in 1826 on the banks of the Hudson, his mother was an uneducated woman, with a visionary turn which was allied to vulgar superstition, while his father was a drunken worker in leather. He, has written the details of his own childhood in a curious book, "The Magic Staff," which brings home to us the primitive and yet forceful life of the American provinces in the first half of last century. The people were rude and uneducated, but their spiritual side was very much alive, and they seem to have been reaching out continually for some new thing. It was in these country districts of New York in the space of a few years that both Mormonism and modern Spiritualism were evolved.<sup>4</sup>

In his later boyhood, Davis's latent psychic powers began to develop. Like Joan, he heard voices in the fields - gentle voices which gave him good advice and comfort. Clairvoyance followed this clairaudience. At the time of his mother's death, he had a striking vision of a lovely home in a land of brightness which he conjectured to be the place to which his mother had gone. His full capacity was tapped, however, by the chance that a traveling showman who exhibited the wonders of mesmerism came to the village and experimented upon Davis, as well as on many other young rustics who desired to experience the sensation. It was soon found that Davis had very remarkable clairvoyant powers.<sup>5</sup>

Davis had developed the power, common among psychics, of seeing without the eyes, including things which could not be seen in any case by human vision. What is of importance to us is the part played by Davis at the commencement of the spiritual revelation. He began to prepare the ground before that revelation occurred. He was clearly destined to be closely associated with it, for he was aware of the material demonstration at Hydesville upon the very day when it occurred. From *his* notes there is quoted the sentence, under the vital date of March 31, 1848: "About daylight this morning a warm breathing passed over my face and I heard a voice, tender and strong, saying, 'Brother, the good work *has* begun - behold. A living demonstration is born.' I was left wondering what could be meant by such a message." It was the beginning of the mighty movement in which he was to act as prophet.<sup>6</sup>

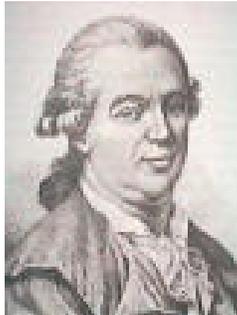
**After reading the text, address the following questions:**

1. Who was Andrew Jackson Davis?
2. Describe some of the spiritist phenomena that happened in his life?

### **OTHER FORERUNNERS OF SPIRITISM**



**Joan of Arc**  
(1412-143)



**F. Mesmer**  
(11734-1815)



**E. Irving**  
(1792-1834)



**J. Edmonds**  
(1816-1874)

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1. Doyle, Arthur C. "The Story of Swedenborg" The History of Spiritualism. Ed.Arno Press. New York, NY, 1975. pp12-13.
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**OBJECTIVES:**

- To recognize the importance of the Hydesville phenomenon in the appearance of Spiritism
- To determine Prof. Rivail's position in relation to the phenomenon of the Turning Tables.

**METHODS:**

1. Review last lesson.
2. Warm up with a brainstorm on the following questions:
  - *Has anyone ever heard of the Hydesville events?*
  - *What was Prof. Rivail's opinion on the turning tables?*
3. Divide the class into two groups and assign one of the following texts to each group. Specify the time period for the groups to discuss the texts ( $\approx 20$  min). After the groups have finished the discussion, reunite them and ask each group to summarize its main conclusion and answer the questions to the whole class.

**GROUP I - TABLE TURNING**

Read carefully the following text and answer the proposed questions. Feel free to discuss topics addressed by the text with your group instructor. After the discussion, prepare a brief presentation to the other group.

**Table-Turning**

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. Some of the above are spontaneous, and independent of our wills, while others may be called forth by us.<sup>2</sup>

The earliest manifestations of intelligence were made by means of the legs of tables that moved up and down, striking a given number of times, and replying in this way by "yes" or "no" to the questions asked.<sup>1</sup>

This movement may be produced in any other object; but a table being the one with which most people make the trial, because the most convenient object for the purpose, the expression "table-turning" has come into general use to denote this particular phase of the manifestations we are considering.<sup>2</sup>

Even here, it must be confessed, there was nothing very convincing for the incredulous, as these apparent answers might be an effect of chance. But fuller replies were soon obtained, the object in motion striking a number of blows corresponding to the number of each letter of the alphabet, so that words and sentences began to be produced

in reply to the questions propounded. The correctness of these replies, their correlation with the questions asked, excited astonishment. The mysterious being who gave these replies, when questioned as to its nature, declared itself to be a "spirit" or "genius," gave itself a name, and stated various particulars about itself. This is a circumstance of noteworthy importance, for it proves that no one suggested the idea of spirits as an explanation of the phenomenon, but that the phenomenon gave this explanation of itself. Hypotheses are often framed, in the positive sciences, to serve as a basis of argument; but such was not the case in this instance.<sup>1</sup>

When we say that this phenomenon was one of the earliest observed, we mean, with respect to what has occurred in these latter days; for it is quite certain that all kinds of spirit-manifestation were known in ancient times: nor could it be otherwise, because, being due to the action of natural causes, they could not but occur in all ages. Tertullian speaks explicitly of tables turning, and making themselves understood by words.<sup>2</sup>

The mode of communication furnished by the alphabet being tedious and inconvenient, the invisible agent (a point worthy of note) suggested another, by advising the fitting of a pencil to a small basket. This basket, placed upon a sheet of paper, was set in motion by the same occult power that moved the tables; but, instead of obeying a simple and regular movement of rotation, the pencil traced letters that formed words, sentences, and entire discourses, filling many pages, treating of the deepest questions of philosophy, morality, metaphysics, psychology, etc., and as rapidly as though written by the hand.<sup>1</sup>

This suggestion was made simultaneously in America, in France, and in various other countries. It was made in the following terms, in Paris, on the 10th of June 1853, to one of the most fervent partisans of the new phenomena—one who, from the year 1849, had been busily engaged in the evocation of spirits:—"Fetch the little basket from the next room; fasten a pencil to it; place it upon a sheet of paper; put your fingers on the edge of the basket." This having been done, the basket, a few moments afterwards, began to move, and the pencil wrote, quite legibly, this sentence—"I expressly forbid your repeating to any one what I have just told you. The next time I write, I shall do it better."<sup>1</sup>

The object to which the pencil is attached being merely an instrument, its nature and form are of no importance, convenience being the only point to be considered. The instrument known as the planchette has since been generally adopted.<sup>1</sup>

The basket, or planchette, will only move under the influence of certain persons gifted with a special power or faculty, who are called mediums, -that is to say, go-betweens, or intermediaries between spirits and men. The conditions, which give this power, depend on causes, physical and moral, that is as yet but imperfectly understood, for mediums are of all ages, of both sexes, and of every degree of intellectual development. The faculty of mediumship, moreover, is developed by exercise.<sup>1</sup>

This phenomenon, for a time, excited the curiosity of drawing-rooms. People then grew tired of it, and took up some other amusement, because it really was, for them, only an amusement. There were two reasons for this abandonment of the new plaything; first, fashion, in the case of the frivolous, who rarely follow up the same amusement two winters together, but who, wondrous event in the lives of such persons! actually consecrated three or four winters to this one: and next, in the case of serious observers, the fact that results of a highly important nature had been elicited from this seemingly frivolous diversion, so that they, too, soon neglected "table-turning," because they were

now busy with its consequences, the importance of which they had recognized. This is the whole secret of the apparent neglect of the tables, about which the scoffers scoffed so loudly.<sup>2</sup>

Humble as such a beginning may appear, the turning of tables was none the less the groundwork, the starting-point, of the great spiritist movement of the present day, and on this account deserves a passing notice. Moreover, the results obtained through tables present the phenomena under an aspect of such simplicity that the study of their cause is rendered comparatively easy; and, as all the modern phenomena proceed from the same source, the ascertainment of the cause of the movement of tables will give us the key to the far more complicated manifestations which have since occurred.<sup>2</sup>

**Now, discuss and address the following questions:**

1. Explain in your own words the turning-table phenomena.
2. Why the turning-table phenomena faded away?
3. What is the importance of the turning-table phenomena to the Spiritism?

**GROUP 2 - THE HYDESVILLE PHENOMENA**

Read carefully the following text and answer the proposed questions. Feel free to discuss topics addressed by the text with your group instructor. After the discussion, prepare a brief presentation to the other group.

**The Hydesville Episode**



Hydesville is a typical little hamlet of New York State, with a primitive population which was, no doubt, half-educated, but was probably, like the rest of those small American centers of life, more detached from prejudice and more receptive of new ideas than any other set of people at that time. This particular village, situated about twenty miles from the rising town of Rochester, consisted of a cluster of wooden houses of a very humble type. It was in one of these, a residence which would certainly not pass the requirements of a British district council surveyor, that there began this development which is already, in the opinion of many, by far the most important thing that America has given to the commonweal of the world. It was inhabited by a decent farmer family of the name of Fox - a name which, by a curious coincidence, has already been registered in religious history as that of the apostle of the Quakers. Besides the father and mother, who were Methodists in religion, there were two children resident in the house at the time when the manifestations reached such a point of intensity that they

attracted general attention. These children were the daughters-Margaret, aged fourteen, and Kate, aged eleven. There were several other children out in the world, of whom only one, Leah, who was teaching music in Rochester, need come into this narrative.<sup>3</sup>

The little house had already established a somewhat uncanny reputation. The evidence to this effect was collected and published very shortly after the event, and seems to be as reliable as such evidence can be. In view of the extreme importance of everything which bears upon the matter, some extracts from these depositions must be inserted, but to avoid dislocation of the narrative the evidence upon this point has been relegated to the Appendix. We will therefore pass at once to the time of the tenancy of the Fox family, who took over the house on December 11, 1847. It was not until next year that the sounds heard by the previous tenants began once more. These sounds consisted of rapping noises. A rap would seem to be the not unnatural sound to be produced by outside visitors when they wished to notify their presence at the door of human life and desire that door to be opened for them. Just such raps (all, unknown to these unread farmers) had occurred in England in 1661 at the house of Mr. Mompesson, at Ted worth. Raps, too, are recorded by Melanchthon as having occurred at Oppenheim, in Germany, in 1520, and raps were heard at the Epworth Vicarage in 1716. Here they were once more, and at last they were destined to have the closed door open.<sup>4</sup>

The noises do not seem to have -incommoded the Fox family until the middle of March, 1848. From that date onwards they continually increased in intensity. Sometimes they were a mere knocking; at other times they sounded like the movement of furniture. The children were so alarmed that they refused to sleep apart and were taken into the bedroom of their parents. So vibrant were the sounds that the beds thrilled and shook. Every possible search was made, the husband waiting on one side of the door and the wife on the other, but the raps still continued. It was soon noticed that daylight was inimical to the phenomena, and this naturally strengthened the idea of trickery, but every possible solution was tested and failed. Finally, upon the night of March 31 there was a very loud and continued outbreak of inexplicable sounds. It was on this night that one of the great points of psychic evolution was reached, for it was then that young Kate Fox challenged the unseen power to repeat .the snaps of her fingers. That rude room, with its earnest, expectant, half-clad occupants with eager upturned faces, its circle of candlelight, and its heavy shadows lurking in the corners, might well be made the subject of a great historical painting. Search `all the palaces and chancelleries of 1848, and where will you find a chamber which has made its place in history; 2s secure as this little bedroom of a shack?

The child's challenge, though given with flippant words, was instantly answered. Every snap was echoed by a knock. However humble the operator at either end the spiritual telegraph was at last working, and it was left to the patience and moral earnestness of the human race to determine how high might be the uses to which it was put in the future. Unexplained forces were many in the world, but here was a force claiming to have independent intelligence at the back of it. That was the supreme sign of a new departure.<sup>5</sup>

Mrs. Fox was amazed at this development, and at the further discovery that the force could apparently see as well as hear, for when Kate snapped her fingers without sound the rap still responded. The mother asked a series of questions, the answers to which, given in numerals, showed a greater knowledge of her own affairs than she herself possessed, for the raps insisted that she had had seven children, whereas she protested that she had borne only six, until one who had died early, came back to her mind. A neighbor, Mrs. Redfield, was called in; and her amusement was changed to wonder, and finally to awe, as she also listened to correct answers to intimate questions.

The neighbors came flocking in, as some rumors of these wonders got about, and the two children were carried off by one of them, while Mrs. Fox went to spend the night at Mrs. Redfield's. In their absence the phenomena went on exactly the same as before, which disposes once for all of those theories of tracking toes and dislocating knees which have been so frequently put forward by people unaware of the true facts.

Having formed a sort of informal committee of investigation, the crowd, in shrewd Yankee fashion, spent a large part of the night of March 31 in playing question and answer with the unseen intelligence. According to its own account he was a spirit; he had been injured in that house; he rapped out the name of a former occupant who had injured him; he was thirty-one years old at the time of death (which was five years before); he had been murdered for money; he had been buried in the cellar ten feet deep. On descending to the cellar, dull, heavy thumps, coming apparently from under the earth, broke out when the investigator stood at the centre. There was no sound at other times. That, then, was the place of burial! It was a neighbor named Duesler who, first of all modern men, called over the alphabet and got answers by raps on the letters. In this way the name of the dead man was obtained - Charles B. Rosma. The idea of connected messages was not developed until four months later, when Isaac Post, a Quaker, of Rochester, was the pioneer. These, in very brief outline, were the events of March 31, which were continued and confirmed upon the succeeding night, when no fewer than a couple of hundred people had assembled round the house. Upon April 2 it was observed that the raps came in the day as well as at night.<sup>6</sup>

Such is a synopsis of the events of the night of March 31, 1848, but as it was the small root out of which sprang so great a tree, and as this whole volume may be said to be a monument to its memory, it would seem fitting that the story should be given in the very words of the two original adult witnesses.

**Now, discuss and address the following questions:**

1. Who was the Fox family and where did they live?
2. Describe the Hydesville episode?
3. Why is this episode so remarkable and important for the Spiritualism?

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**OBJECTIVES:**

- To study Allan Kardec's biography
- To describe Allan Kardec's mission
- To explain Allan Kardec's adopted method in the Spiritist Codification

**METHODS:**

1. Read Allan Kardec's biography<sup>1</sup> below or watch one of the following two documentaries on Allan Kardec's life and the Spiritist Codification:

- Allan Kardec: His Life and His Work, The Harvester of Hope.<sup>2</sup>
- Spiritism: From Kardec through Today.<sup>3</sup>

2. After either reading his biography or watching the documentaries, the group should address the questions that follow to it.

**ALLAN KARDEC**

Hippolyte Léon Denizard Rivail (Allan Kardec) was born in Lyon, France, on October 3, 1804, in a traditional family, greatly distinguished in the legal profession and court system. He did not pursue those careers. From his youth, he was inclined toward the studies of science and philosophy.

Educated in the renowned School of Pestalozzi, in Yverdun (Switzerland), he became one of that celebrated teacher's most eminent pupils and one of the most zealous propagandists of the Educational system that exercised a great influence in the reform of the Educational system in France and in Germany.

Endowed with a notable intelligence, he was drawn to teaching, due to his character and his special aptitudes. At fourteen, he had already started to teach what he had previously studied, to some of his schoolmates, who had assimilated less than he. It was at that school that the ideas originated, which would later categorize him in the class of the progressive and free-thinkers individuals of the day.

Although he had been born under the influence of the Catholic religion, he was educated in a Protestant country. The acts of intolerance that he witnessed under these circumstances, led him at an early age to conceive of the idea of a religious reformation, in which he labored silently for many years with the ultimate aim of achieving the unification of the faiths. He lacked, however, the indispensable element for the solution to that immense problem.

Spiritism came to light, at this time, to imprint in his mind the particular direction for future undertakings.

As soon as he completed his studies, he returned to France. Being thoroughly knowledgeable in the German language, he translated into German a variety of works on education and on morals and, what is uniquely characteristic of him, the works of Fénelon that had seduced him in an intriguing way.

He was a member of several societies, one of which the Royal Academy of Arras that, in the competition of 1831, awarded him notable recognition on the following subject: Which is a system of study more harmonious with the needs of the time?

From 1835 to 1840, he established, in his home, at Sèvres street, free study courses on Chemistry, Physics, Anatomy, Astronomy, etc., an accomplishment worthy of commendation at any time, but, above all, at this time in which only a few illuminated minds dared to follow that path.

Always concerned with making the educational system more appealing and interesting, he invented the ingenious method of teaching to count and a mnemonic picture of the History of France, with the objective of fixating in the memory, the dates of major events and discoveries that illuminated each reign.

Among his numerous works to foster education, we will mention the following: Proposed Plan for the improvement of Public Instruction (1828); A practical and theoretical study of Arithmetic, according to the methods of Pestalozzi, for the use of teachers and mothers (1824); Classic French Grammar (1831); A Manual of the Examination for the titles of capacity; Rational solutions to the subjects and problems in Arithmetic and in Geometry (1846); Grammatical Catechism of the French Language (1848); Program for the regular courses of Chemistry, Physics, Astronomy, Physiology, which he taught in Lyceum Polimatique; Normal dictations of the examinations of the Municipality and of Sorbonne, followed by Special Dictations regarding Orthographic Difficulties (1849), an accomplishment highly regarded at the time of its launching and from which new editions are still been published today.

It can be seen that even before Spiritism had become popularized Allan Kardec through his Celtic pseudonym, had already become well known, through the varied nature of his accomplishments in the educational system. His works always had the objective of illuminating the masses and of uniting them better to their respective families and countries.

About the year 1855, the spotlight focused on the subject of the manifestations of the Spirits, and Allan Kardec became dedicated to persevering on the observations of that phenomenon, and cogitating mainly in deducing its philosophical consequences. He could see, at once, that these phenomena were the beginning of new natural laws: the ones that govern the relationships between the visible and the invisible world. He recognized, in the action of the invisible world, one of the forces of Nature, whose knowledge would throw light on the immense problems that until then had been considered insoluble, and he understood its reach, under the religious point of view.

His main works written on this subject are: *The Spirit's Book*, concerning the philosophical part of the doctrine, and whose first edition appeared on April 18th, 1857; *The Mediums' Book*, concerning the experimental and scientific aspect (January of 1861); *The Gospel according to Spiritism*, concerning moral and ethics (April of 1864); *Heaven and Hell, or The Justice of God according to Spiritism* (August of 1865); *Genesis, the Miracles and Predictions According to Spiritism* (January of 1868); *Revue Spirite*, a monthly newspaper of psychological studies, that had begun on January 1st, 1858. On April 1st, 1858 he founded the first Spiritist Society regularly constituted, under the denomination of "Parisian Society of Spiritist Studies," whose deliberate objective was the study of whatever could contribute toward the fostering of this new science. Allan Kardec defended himself with total foundation, for having written something under the influence of preconceived or systematic ideas. As an individual with a cool calm nature, he observed the facts and from his observations deduced the laws that govern them. He was the first one to present the theory regarding such facts and to organize them into a doctrinal body, methodical and regular.

He demonstrated that the facts, which previously had erroneously been considered supernatural, were actually subject to the universal laws. He classified them under the phenomena of Nature, thereby eliminating the last refuge of the wonder and one of the elements of superstition.

During the first years of the introduction of the spiritist phenomena, they were considered more an object of curiosity than of serious meditation. *The Spirit's Book* caused the subject to be considered under a totally different aspect. The turning tables that had merely been a prelude were discarded, and people started to pay greater attention to the doctrine, that embraces all the subjects of interest for Humanity.

The date of the launching of *The Spirit's Book*, was the foundation of Spiritism, which until then, had only counted on scattered elements, without coordination, and whose reach most people could not understand. Starting from that moment, the doctrine attracted the attention of the serious-minded people and took a rapid development. In few years, those ideas overtook numerous followers in all social circles around the world. That unprecedented success took hold, without a doubt, due to the sympathy that such ideas inspired; but, it is also largely due to the clarity with which they were presented, which is one of the characteristics of Allan Kardec's works.

Avoiding the abstract formulas of Metaphysics, he knew how to attract everyone's to read about it without becoming tiresome, which was an essential condition to the dissemination of the idea. On all of the controversial points, his argument, of pure logic, does not leave room for dispute and it predisposes the conviction. The material proof that Spiritism presents of the existence of the soul and of a future life tends to destroy the materialistic and pantheistic ideas. One of the most fertile principles of that doctrine is the plurality of the existences, already foreseen by a group of ancient and modern philosophers, and, during these last times, by João Reynaud, Carlos Fourier, Eugênio Sue and others. The plurality of existences, however, had been maintained in a state of hypothesis and of system, while Spiritism had demonstrated the reality and the proofs that in this principle, one of Humanity's essential attributes resides. From the plurality of existences derived the explanation of all the apparent anomalies of human life, of all the intellectual, moral and social inequalities, allowing man to know whence he comes, where he is capable of going, why he is upon the earth, why he suffers temporarily, and can see, above all, the justice of God.

The innate ideas displayed in a present incarnation are explained by the knowledge previously acquired in prior lifetimes; also, the action of men of ancient times that are relived once again explains the progress of the individual and of Humanity; the sympathies and dislikes are naturally going to be a result of the experiences and the nature of relationships from previous incarnations. Those relationships, that reunite the great human family of all times, suggests as a base, the advanced principles of fraternity, of equality, of freedom and of universal solidarity, which are the very laws of Nature and not mere theory.

Instead of the postulate: "Without the Church there is no Salvation, which fosters separation and animosity between the different religious sects that have been responsible for so much bloodshed, Spiritism has as its emblem: Without Charity there is no Salvation, which enhances equality among men, tolerance, freedom of conscience and mutual benevolence in the eyes of God.

Instead of blind faith, which annuls free thinking, Spiritism says: Unshakable faith is only that which can meet reason face to face in every human epoch. In order to have faith a base is necessary; and, this base is the perfect intelligence of that which one believes. To be a believer is not enough; above all, it is imperative to comprehend. Blind faith is no longer a part of this century. It is in fact due to the dogma of blind faith that today we still have, such a great number of non-believers; as it tries to impose itself by annulling one of man's most precious abilities, that of reasoning, and of free-will.

A tireless worker, always the first to take on a task and the last one to leave it, Allan Kardec succumbed on March 31st, 1869. He was about to reduce his activities and to move to another place, due to the considerable extension of his multiple occupations. Several works which were about finished, or that were awaiting the opportunity to come to light, will one day demonstrate the extensive power of his concepts.

He died as he lived: working. He had suffered a heart ailment for many years that could only have been counteracted by means of intellectual rest and lessened physical activity. However, since he was consecrated to his work, he refused everything that could absorb one single minute of his time and deviate him from his favorite occupations. What happened to him occurs to all the souls that have a strong temper: “the sheet dulled the blade.”

His body became numb and could no longer perform the services intended by his Spirit, while his spirit remained, more and more active, more energetic, fertile, forever enlarging the circle of its activity.

In such an unequal fight, his physical body could not subsist eternally. An aneurism ended his life and Allan Kardec died instantaneously. That left one less individual on Earth; but, a great name took his place among those that had illuminated this century; a great Spirit had departed for the Infinite, where all of those souls who he had consoled and illuminated, were waiting impatiently for his return! Death, I was saying not too long ago, redoubled its blows in the illustrious arrays! Whom will it now come to set free?

He went, as so many others, to recover in Space, to seek new elements for the recuperation of his worn-out organism due to a life of incessant labors. He departed to be among those who would be the luminaries of the new generation, to return shortly thereafter with them to pursue and to conclude the task that he had left in dedicated hands.

The individual is no longer here; but his soul, will remain with us forever. He will be a strong protector, an extra light, a tireless worker that the phalanges of Space have incorporated. As on Earth, without interfering with anyone, he will expound his opportune advices; he will lessen the premature zeal of the ardent ones; he will aid the sincere and the disinterested ones, and will stimulate the indecisive ones. He now clearly sees everything that he had foreseen! He is no longer subject to the uncertainties, nor to the frailties and he will share his convictions making us reach the goal with his finger, pointing the way for us, in that clear and precise language, that had consecrated him among the literary annals.

The man no longer exists, we said it; however, Allan Kardec is immortal and his memory, his works, and his Spirit will always be with those who stand strong and vigorously wave the flag that he always respected.

An extraordinary individuality set up the task. He was the guide and the secure port for everyone. On Earth, the work will outlive the worker. The believers won't congregate around Allan Kardec; but rather, they will congregate around Spiritism, just as he had structured it, and with his advice and his influence, we will move forward, with firm steps, to the blissful phase promised to a regenerated Humanity.

**Now, distribute one of the following questions to each participant and ask them to address the questions:**

1. Who was Prof. Rivail?
2. Where was he educated? And what was Pestalozzi's influence on his education?
3. What was happening in France at that time that caught his attention?
4. What was his first impression and comment about the turning table phenomena?
5. How long did it take for him to get interested on and also to start investigate the turning table phenomena?
6. What was Kardec's approach towards the spiritist investigation?
7. Why did Prof. Rivail choose the name *Allan Kardec* to publish his books?
8. What was the name of the first spiritist society in the world?
9. Cite some of the obstacles to the diffusion of the spiritist doctrine at Kardec's time?
10. What are the fundamental spiritist books published by Kardec?
11. What was the role of his wife, Amélie Boudet, in the spiritist codification?

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1. Biography in [www.sgnv.org](http://www.sgnv.org) and [www.ssbaltimore.org](http://www.ssbaltimore.org)
2. Allan Kardec: His Life and His Work, The Harvester of Hope. Proyecto Revive. Centro de Cultura Espirita Amalia Domingo Soler Inc.
3. Spiritism: From Kardec through Today, 2004, FEB.

**OBJECTIVES:**

- Describe and analyze the properties of the spiritist revelation.
- Underline the significance and outreach of the spiritist revelation.

**METHODS:**

1. Start with a brief (5 min) introduction discussing the meaning of the word revelation and how it should be interpreted in the present context. Rely on the introduction of Chapter 1, items 2 to 5, from the book *Genesis* by Allan Kardec.

2. Then, divide the class into two groups and guide them to discuss each text. Each group should also prepare a presentation to the other group.

**GROUP I - Explain the double nature of the spiritist revelation**

Read carefully the following text and answer the proposed question. Feel free to discuss topics addressed by the text with your group instructor. After the discussion, prepare a brief presentation to the other group.

**The Double Nature of the Spiritist Revelation**

By its nature, the spiritual revelation has a two fold character: it is at the same time a divine and a scientific revelation. The first one is providential, and not the result of the initiative and premeditative design of man. The fundamental points of the doctrine being the fact of the teaching given by spirits commissioned by God to enlighten men concerning things whereof they were ignorant, - things they could not learn by themselves and which it is important for them to know today, as they are ready to comprehend them. It is the second because it informs us that this teaching is a privilege granted to no one individual, but that it is given to all the world by the same means (or in the same way) that those who transmit and those who receive it are not passive beings, excused from the work of observation and research; that they are not called upon to abnegate their judgment and their free will, that their control of themselves is not interdicted but on the contrary, recommended; and, finally, that the whole doctrine *has not been enunciated in every part, nor imposed upon blind belief*, but is deduced by the work of man, by the observation of facts that the spirits place before us. The instructions that they give to us to compel us to study, comment, compare, until we arrive at a knowledge of consequences and applications. In short, that which characterizes the spiritual revelation is the *divine source from which it proceeds: - that the initiative belongs to the spirits and that the elaboration is the work of man.*<sup>1</sup>

There is no science which has all its parts proceeded from the brain of one man. All, without exception, are the product of successive observations, leaning upon preceding ones, as upon a known point, in order to arrive at an unknown one. It is thus

that the spirits have proceeded with Spiritism. That is why their teaching is gradual. They approach questions only in proportion and in measure, as the principles upon which they ought to lean are sufficiently elaborated, and as opinion is prepared to assimilate them. It is remarkable that, each time particular centers have wished to approach premature questions, they have obtained only contradictory responses, and never conclusive ones. When, however, the favorable moment arrives, the instruction is given universally at nearly the same moment of time.

There is, at the same time, between the march of spiritism and that of the sciences, a capital difference. It is that the latter have attained their present advancement only after long intervals of time, whilst only a few years have sufficed for Spiritism, not to gain the culminating point, but at least to gather a sum of facts to constitute a doctrine. That is obtained by innumerable manifestations of spirits, who, by the will of God, manifest simultaneously, each one bringing the contingent of their knowledge. The result is, that all parts of the doctrine, instead of being successively elaborated during many centuries, have been concocted almost simultaneously in a few years, and that this has sufficed to group them in order to form a whole.

God has willed it thus, firstly, in order that the edifice should progress more rapidly; secondly, in order that it should have a permanent and immediate control in the universality of the teaching, each part having value as well as *authority* only by its connection with the whole; all becoming harmonious, finding their place in the general edifice, and each one arriving in due time.

In confiding, not to one spirit alone, the care of the promulgation of the doctrine, God has willed that the lowest, as well as the highest among the spirits, as well as among men, should carry each his stone to the edifice, in order to establish between them a structure of cooperative solidarity, which has failed to all doctrines springing from one source alone.

On the other hand, every spirit, the same as every man, having only limited sum of knowledge, they were incapable of treating *ex-professo* the innumerable questions which Spiritism touches. That is why the doctrine, in order to fulfill the desires of the Creator, could not be the work of one spirit alone, nor of one medium. It could proceed only from the united work of the many, - the one controlled by the other<sup>1,2</sup>.

A later character in the spiritual revelation, which is drawn from the conditions in which it is produced, is that, leaning upon facts, it is, and ever must be, essentially progressive, like all sciences based upon observation. In its essence it is allied to science, which, being a revelation of the laws of nature by a certain order of facts cannot be contrary to the will of God, the author of these laws. *The discoveries of science glorify, instead of demeaning God. They destroy only that which men have built upon the false ideas they have formed of God.*

Spiritism is based then only upon absolute principle, - that which is demonstrated by proof, or that which results logically from observation. Touching all the branches of social economy, to which it lends the aid of its own discoveries, it will assimilate itself always with all progressive doctrines, of whatever order they may be. It has arrived at a state of *practical truth*, and discarded the utopian ideas which would have destroyed it. In

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<sup>1</sup> See “*The Gospel According to Spiritism*” Introduction, item 6, and “*Revue Spirite*” April 1864, p.90: *Authority of the Spiritual Doctrine; Universal Control of the Spirits’ Teaching.*

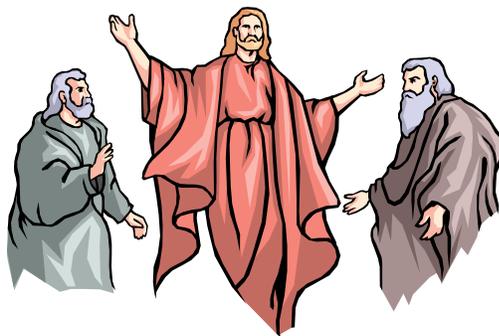
ceasing to be that which it is, it would deceive in regard to its origin and its providential object. *Spiritism, marching hand in hand with progress, will never be overthrown, because, if new discoveries should demonstrate that it is in error upon a point, it would modify itself in regard to it. If a new truth is revealed, it accepts it.*<sup>3</sup>

## **GROUP II - What does Spiritism teach human beings about life?**

Read carefully the following text and answer the proposed question. Feel free to discuss topics addressed by the text with your group instructor. After the discussion, prepare a brief presentation to the other group.

### **Spiritism**

Spiritism, taking its starting-point at the words of Christ, as Christ has taken his from Moses, is a direct consequence of his doctrine.



To the vague ideas of the future life it adds a revelation of the existence of the invisible world which surrounds us and occupies all space; thus defining the belief, by giving it body, consistence, and a reality to the idea.

It defines the connection between the soul and the body, and raises the veil which conceals from men the mysteries of life and death.

By Spiritism man knows whence he comes, where he is capable of going, why he is upon the Earth, why he suffers temporarily, and can see, above all, the justice of God.

He learns that souls progress unceasingly through a series of progressive existences until they shall have attained to that degree of perfection in which God only reigns.

He learns that all souls, having the same starting-point, are created equal, with the same opportunity to progress in virtue of their own free will, that all are of the same essence, and that there is between them only a difference of accomplished progress; that

all have the same destiny, and will attain the same end more or less promptly according to their labor and desire to progress.

He learns that there are no disinherited ones, no lost souls, neither one more favored than another; that God has not created some favored ones who are excused from the work which is imposed upon others to facilitate their progression; that there are no creatures perpetually condemned to unhappiness and suffering; that those designated under the name of demons are spirits yet undeveloped and imperfect, who do wrong in the world of spirits as they did here upon Earth, but who will advance and improve their condition; that the angels are not beings distinct from the rest of creation, but spirits who have attained that height through the same earthly sufferings and temptations as others undergo; that thus there are not varied creations of different classes among intelligent humanity, but that all creation springs from the great law of unity which rules the universe, and that all beings gravitate towards a common end, which is perfection, without one being favored at the expense of the other, all holding the thread of their destiny in their own hands.<sup>4</sup>

By the communications that man can now establish with those who have left the Earth, he receives not only the material proof of the existence and individuality of the soul, but he comprehends the solidarity which joins the living and the dead in this world, and those of this world with those of other worlds. He knows their situation in the world of spirits; he follows them in their migrations; he can testify of their joys and sorrows; he knows why they are happy or unhappy and the end which awaits all, according to the good or evil they accomplished. These communications introduce him to a future life, which he can observe in all its phases and conditions. The future is no more a vague hope; it is a positive fact, a mathematical certitude. Thus he has no more fear of death; it is for him deliverance, the gate of true life.<sup>5</sup>

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**"Unshakable faith is that which can stand face to face with reason  
in all epochs of humanity."**

**- Allan Kardec -**

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**REFERENCES:**

1. Kardec, Allan. Chapter 1. "Genesis". FEB. Item 13.
2. Kardec, Allan. Chapter 1. "Genesis". FEB. Item 54.
3. Kardec, Allan. Chapter 1. "Genesis". FEB. Item 55.
4. Kardec, Allan. Chapter 1. "Genesis". FEB. Item 30.
5. Kardec, Allan. Chapter 1. "Genesis". FEB. Item 31.

**OBJECTIVES:**

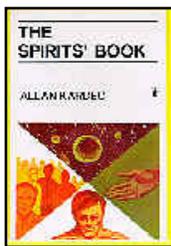
- To understand the foundation works of Spiritism.
- To fill out a book summary form on one of the Spiritist foundation books.
- To comprehend the need for a profound study on the spiritist foundation.

**METHODS:**

1. The coordinator should start this lesson with an introduction on the definition of the term “foundation”.
2. Ask the group to read the following text about The Spiritist Foundation or Basic Works.
3. After reading the text, give a copy of each book that belong to the Spiritist Foundation and ask that each pair of participants fill out a book summary form in one of the Spiritist foundation books.

**The Basic Works of Spiritism**

Spiritism is the set of laws and principles that were revealed by the Superior Spirits. They are comprised in the Allan Kardec’s works which constitute the Spiritist Codification or Foundation. *The Spirits’ Book, The Mediums’ Book, The Gospel According to Spiritism, Heaven and Hell, Genesis*. These five books together comprise the Codification/Foundation of the Spiritism and were originally written in French, Kardec's native tongue.

**THE SPIRITS’ BOOK**

It was published in Paris on April 18, 1857 under the title: *Le Livre des Esprits*.

The Spirits’ book contains the principles of Spiritism on the immortality of the soul; the nature of spirits and their relations with men; the moral law; the present life, the future life, and the destiny of the human race. These topics were approached in four parts in the book.

**FIRST PART – *The First Cause* (4 Chapters)**

- Chapter I – God
- Chapter II – General Elements of the Universe
- Chapter III – Creation
- Chapter IV – The Vital Principle

**SECOND PART -*THE SPIRIT-WORLD, OR WORLD OF SPIRITS* (11 Chapters)**

- Chapter I – Spirits
- Chapter II – Incarnation of Spirits
- Chapter III – Return from Corporeal to the Spirit-Life
- Chapter IV – Plurality of Existences

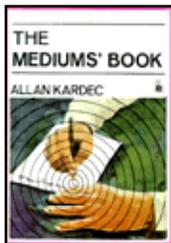
Chapter V – Considerations on the Plurality of the Existences  
Chapter VI – Spirit-Life  
Chapter VII – Return to Corporeal Life  
Chapter VIII – Emancipation of the Soul  
Chapter IX – Intervention of Spirits in the Corporeal World  
Chapter X – Occupations and Mission of Spirits  
Chapter XI – The Three Reigns

**THIRD PART - MORAL LAWS** (12 Chapters)

Chapter I – Moral Laws  
Chapter II – The Law of Adoration  
Chapter III – The law of Labour  
Chapter IV – The Law of Reproduction  
Chapter V – The Law of Preservation  
Chapter VI – The Law of Destruction  
Chapter VII – Social law  
Chapter VIII – The Law of Progress  
Chapter IX – The Law of Equality  
Chapter X – The Law of Liberty  
Chapter XI – The Law of Justice, Love and Charity  
Chapter XII – Moral Perfection

**FOURTH PART - HOPES AND CONSOLATIONS** (2 Chapters)

Chapter I – Earthly Joys and Sorrows  
Chapter II – Future Joys and Sorrows



**THE MEDIUMS' BOOK**

It was published in Paris on January, 1861. Original title: *Le Livre des Médiúms*

Special guidelines from the Superior Spirits about the theory of all kinds of manifestations, the mean of communication with the invisible world, the development of the mediumship, the difficulties and mistakes in the practice of the spiritualism, constituting the follow-up of the spirits' books.

**PART FIRST - PRELIMINARY OBSERVATIONS** (4 Chapters)

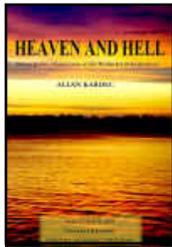
Chapter I – Do Spirits exist?  
Chapter II – The marvelous and the supernatural  
Chapter III – Plan of Proceeding  
Chapter IV – Theories

**PART SECOND - SPIRIT-MANIFESTATIONS** (32 Chapters)

Chapter I - Action of Spirits on Matter  
Chapter II - Physical Manifestations - Table-turning  
Chapter III – Intelligent Manifestations  
Chapter IV – Theory of Physical Manifestations



- Chapter V - Blessed Are the Afflicted  
 Chapter VI - Christ the Counselor  
 Chapter VII - Blessed Are the Poor in Spirit  
 Chapter VIII - Blessed Are the Pure in Heart  
 Chapter IX - Blessed Are the Meek and the Peacemakers  
 Chapter X - Blessed Are the Merciful  
 Chapter XI - Love Your Neighbor As Yourself  
 Chapter XII - Love Your Enemies  
 Chapter XIII - Do Not Let Your Left Hand Know What Your Right Hand Is  
 Doing  
 Chapter XIV - Honor Your Father and Your Mother  
 Chapter XV - Without Love There Is No Salvation  
 Chapter XVI - It Is Not Possible to Serve Both God and Money  
 Chapter XVII - Be Perfect  
 Chapter XVIII - Many Are Invited, but Few Are Chosen  
 Chapter XIX - Faith Moves Mountains  
 Chapter XX - Workers of the Last Hour  
 Chapter XXI - False Christs and False Prophets Will Appear  
 Chapter XXII - Whom God Has Joined Together, Let No Man Put Apart  
 Chapter XXIII - Strange Lessons  
 Chapter XXIV - Do Not Light a Lamp and Put It Under a Bowl  
 Chapter XXV - Seek and You Will Find  
 Chapter XXVI - Freely You Have Received, Freely Give  
 Chapter XXVII - Ask and It Will Be Given to You  
 Chapter XXVIII - A Collection of Spiritist Prayers



**HEAVEN AND HELL**

**The Divine Justice according to Spiritism**

It was published in Paris on August 1st, 1865. Original title: *Le Ciel et L'Enfer* or *La Justice Divine Selon le Spiritisme*

A comparative examination of the various doctrines concerning the passage from the earthly life to spirit-life; future rewards and punishments; angels and devils; etc. It is followed by numerous examples of the state of the soul during and after death.

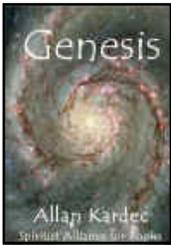
**PART FIRST - DOCTRINE** (11 Chapters)

- Chapter I - Future Life and Annihilation  
 Chapter II - Fear of Death  
 Chapter III - Heaven  
 Chapter IV - Hell  
 Chapter V - Purgatory  
 Chapter VI - Doctrine of Eternal Punishment

Chapter VII - The Spiritist View of Future Punishment  
Chapter VIII - Angels  
Chapter IX - Demons  
Chapter X - Intervention of Demons in the Spirit  
Chapter XI - The Prohibition to Evoke the Dead

PART SECOND – **EXAMPLES** (08 Chapters)

Chapter I - The Passage  
Chapter II - Happy Spirits  
Chapter III - Spirits in a Middling Condition  
Chapter IV - Suffering Spirits  
Chapter V - Suicides  
Chapter VI - Repentant Criminals  
Chapter VII - Obdurate Spirits  
Chapter VIII - Terrestrial Expiation



**GENESIS**

**Miracles and Predictions According to Spiritism**

It was published in Paris on January, 1868. Original title: *Le Genèse et les Predictions Selon le Spiritisme*.

Spiritism is a result of the collective teachings given by the Superior Spirits. They used science to explain the Genesis in accordance to the Natural laws. God proves its greatness and power through unchangeable laws and not through the annulment of them.

**INTRODUCTION**

**GENESIS** (12 Chapters)

Chapter I - Character of the Spiritist Revelation  
Chapter II – God  
Chapter III - The Good and the Evil  
Chapter IV – The Scientific note in Genesis  
Chapter V – Systems of the Ancient and Modern Worlds  
Chapter VI – General Uranography  
Chapter VII – Geological Outline of the Earth  
Chapter VIII - Theories of the Earth formation  
Chapter IX – Revolutions of the Globe  
Chapter X - Organic Genesis  
Chapter XI - Spiritual Genesis  
Chapter XII – Mosaic Genesis

**MIRACLES** (03 Chapters)

Chapter I – Miracles According to Spiritism  
Chapter II – Fluids

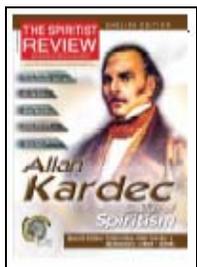
Chapter III - Miracles of the Gospel  
**PREDICTIONS** (03 Chapters)  
 Chapter I – Prophecies in the Light of Spiritism  
 Chapter II - Predictions of the Gospel  
 Chapter III - The time has come

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**Posthumous  
WORKS**

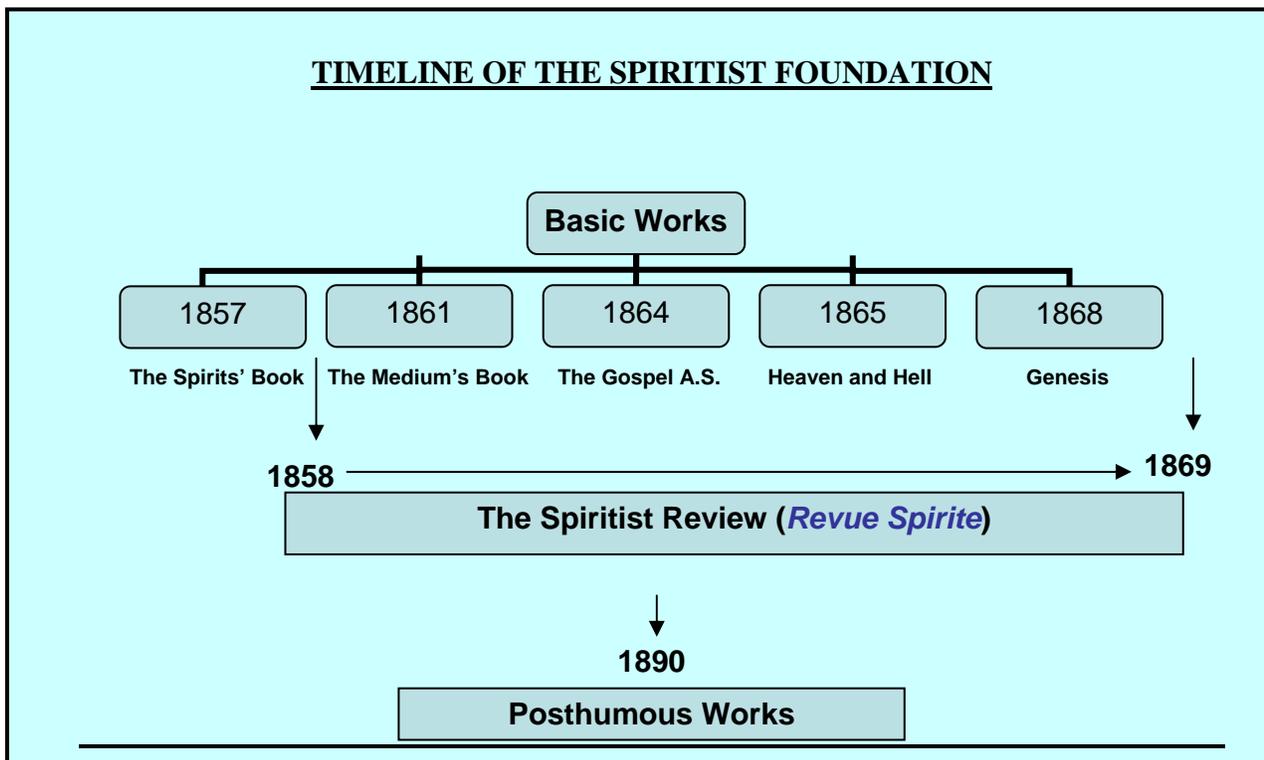
**POSTHUMOUS WORKS**

It was published in Paris on 1890. Original title: *Oeuvres Posthumes*



**THE SPIRITIST REVIEW**

It was Published 12 volume. The First one was in 1858 and the last one was 1869, at the same year of Kardec's death.



Now, choose one of the books discussed and, in pairs, fill out a book summary form about the chosen book.

**ALLAN KARDEC'S BOOK SUMMARY FORM**

Title of the Book: \_\_\_\_\_

Publication Year: \_\_\_\_\_

Summary of the Book (according to its cover page description): \_\_\_\_\_

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General structure of the book and its general description (parts and chapters): \_\_\_\_\_

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\_\_\_\_\_  
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\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**REFERENCES:**

1. Kardec, Allan. The Spirits' Book. FEB.
2. Kardec, Allan. The Mediums' Book. FEB.
3. Kardec, Allan. The Gospel Explained by the Spiritist Doctrine. AKES.
4. Kardec, Allan. Heaven and Hell. SAB.
5. Kardec, Allan. Genesis. SAB.

**OBJECTIVES:**

- To study and analyze the main spiritist principles

**METHODS:**

1. Start by reviewing the concepts studied in that last lesson.
2. Ask participants to read Kardec's summary on the spiritist principles. After that, each participant may choose the principle that one finds most significant. Tell them to explain the reasons why that principle was chosen as the most significant for them.
3. Apply the criss-cross puzzle so participants can work on the definitions of the spiritist principles.

**THE SPIRITIST PRINCIPLES**

1. God is eternal, immutable, immaterial, unique, all-powerful, sovereignly just and good.
2. He has created the universe, which comprehends all beings, animate and inanimate, material and immaterial.
3. The material beings constitute the visible or corporeal world, and the immaterial beings constitute the invisible or spiritual world, that is to say, the spirit-world, or world of spirits.
4. The spirit-world is the normal, primitive, eternal world, pre-existent to, and surviving, everything else.
5. The corporeal world is only secondary; it might cease to exist, or never have existed, without changing the essentiality of the spiritual world.
6. Spirits temporarily assume a perishable material envelope, the destruction of which, by death, restores them to liberty.
7. Among the different species of corporeal beings, God has chosen the human species for the incarnation of spirits arrived at a certain degree of development; it is this which gives it a moral and intellectual superiority to all the others.
8. The soul is an incarnated spirit, whose body is only its envelope.

9. There are in man three things: (1) The body, or material being, analogous to the animals, and animated by the same vital principle; (2) The soul, or immaterial being, a spirit incarnated in the body; (3) The link which unites the soul and the body, a principle intermediary between matter and spirit.
10. Man has thus two natures: by his body he participates in the nature of the animals, of which it has the instincts; by his soul, he participates in the nature of spirits.
11. The link, or perispirit, which unites the body and the spirit, is a sort of semi-material envelope. Death is the destruction of the material body, which is the grossest of man's two envelopes; but the spirit preserves his other envelope, viz., the perispirit, which constitutes for him an ethereal body, invisible to us in its normal state, but which he can render occasionally visible, and even tangible, as is the case in apparitions.
12. A spirit, therefore, is not an abstract, undefined being, only to be conceived of by our thought; it is a real, circumscribed being, which, in certain cases, is appreciable by the senses of sight, hearing, and touch.
13. Spirits belong to different classes, and are not equal to one another either in power, in intelligence, in knowledge, or in morality. Those of the highest order are distinguished from those below them by their superior purity and knowledge, their nearness to God, and their love of goodness; they are "angels" or "pure spirits." The other classes are more and more distant from this perfection; those of the lower ranks are inclined to most of our passions, hatred, envy, jealousy, pride, etc.; they take pleasure in evil. Among them are some who are neither very good nor very bad, but are teasing and troublesome rather than malicious are often mischievous and unreasonable, and may be classed as giddy and foolish spirits.
14. Spirits do not belong perpetually to the same order. All are destined to attain perfection by passing through the different degrees of the spirit-hierarchy. This amelioration is effected by incarnation, which is imposed on some of them as expiation, and on others as a mission. Material life is a trial which they have to undergo many times until they have attained to absolute perfection; it is a sort of filter, or alembic, from which they issue more or less purified after each new incarnation.
15. On quitting the body, the soul re-enters the world of spirits from which it came, and from which it will enter upon a new material existence after a longer or shorter lapse of time, during which its state is that of an errant or wandering spirit.
16. Spirits having to pass through many incarnations, it follows that we have all had many existences, and that we shall have others, more or less perfect, either upon this earth or in other worlds.

17. The incarnation of spirits always takes place in the human race; it would be an error to suppose that the soul or spirit could be incarnated in the body of an animal.
18. A spirit's successive corporeal existences are always progressive, and never retrograde; but the rapidity of our progress depends on the efforts we make to arrive at perfection.
19. The qualities of the soul are those of the spirit incarnated in us; thus, a good man is the incarnation of a good spirit, and a bad man is that of an unpurified spirit.
20. The soul possessed its own individuality before its incarnation; it preserves that individuality after its separation from the body.
21. On its re-entrance into the spirit world, the soul again finds there all those whom it has known upon the earth, and all its former existences eventually come back to its memory, with the remembrance of all the good and of all the evil which it has done in them.
22. The incarnated spirit is under the influence of matter; the man who surmounts this influence, through the elevation and purification of his soul, raises himself nearer to the superior spirits, among whom he will one day be classed. He who allows himself to be ruled by bad passions, and places all his delight in the satisfaction of his gross animal appetites, brings himself nearer to the impure spirits, by giving preponderance to his animal nature.
23. Incarnated spirits inhabit the different globes of the universe.
24. Spirits who are not incarnated, who are errant, do not occupy any fixed and circumscribed region; they are everywhere, in space, and around us, seeing us, and mixing with us incessantly; they constitute an invisible population, constantly moving and busy about us, on every side.
25. Spirits exert an incessant action upon the moral world, and even upon the physical world; they act both upon matter and upon thought, and constitute one of the powers of nature, the efficient cause of many classes of phenomena hitherto unexplained or misinterpreted, and of which only the spiritist theory can give a rational explanation.
26. Spirits are incessantly in relation with men. The good spirits try to lead us into the right road, sustain us under the trials of life, and aid us to bear them with courage and resignation; the bad ones tempt us to evil: it is a pleasure for them to see us fall, and to make us like themselves.
27. The communications of spirits with men are either occult or ostensible. Their occult communications are made through the good or bad influence they exert on

- us without our being aware of it; it is our duty to distinguish, by the exercise of our judgment, between the good and the bad inspirations that are thus brought to bear upon us. Their ostensible communications take place by means of writing, of speech, or of other physical manifestations, and usually through the intermediary of the mediums who serve as their instruments.
28. Spirits manifest themselves spontaneously, or in response to evocation. All spirits may be evoked: those who have animated the most obscure of mortals, as well as those of the most illustrious personages, and whatever the epoch at which they lived; those of our relatives, our friends, or our enemies; and we may obtain from them, by written or by verbal communications, counsels, information in regard to their situation beyond the grave, their thoughts in regard to us, and whatever revelations they are permitted to make to us.
  29. Spirits are attracted by their sympathy with the moral quality of the parties by whom they are evoked. Spirits of superior elevation take pleasure in meetings of a serious character, animated by the love of goodness and the sincere desire of instruction and improvement.
  30. Their presence repels the spirits of inferior degree who find, on the contrary, free access and freedom of action among persons of frivolous disposition, or brought together by mere curiosity, and wherever evil instincts are to be met with. So far from obtaining from spirits, under such circumstances, either good advice or useful information, nothing is to be expected from them but trifling, lies, ill-natured tricks, or humbugging; for they often borrow the most venerated names, in order the better to impose upon those with whom they are in communication.
  31. It is easy to distinguish between good and bad spirits. The language of spirits of superior elevation is constantly dignified, noble, characterized by the highest morality, free from every trace of earthly passion; their counsels breathe the purest wisdom, and always have our improvement and the good of mankind for their aim. The communications of spirits of lower degree, on the contrary, are full of discrepancies, and their language is often commonplace, and even coarse. If they sometimes say things that are good and true, they more often make false and absurd statements, prompted by ignorance or malice. They play upon the credulity of those who interrogate them, amusing themselves by flattering their vanity, and fooling them with false hopes. In a word, instructive communications worthy of the name are only to be obtained in centers of a serious character, whose members are united, by an intimate communion of thought and desire, in the pursuit of truth and goodness.
  32. The moral teaching of the higher spirits may be summed up, like that of Christ, in the gospel maxim, 'Do unto others as you would that others should do unto you;' that is to say, do good to all, and wrong no one. This principle of action furnishes mankind with a rule of conduct of universal application, from the smallest matters to the greatest.

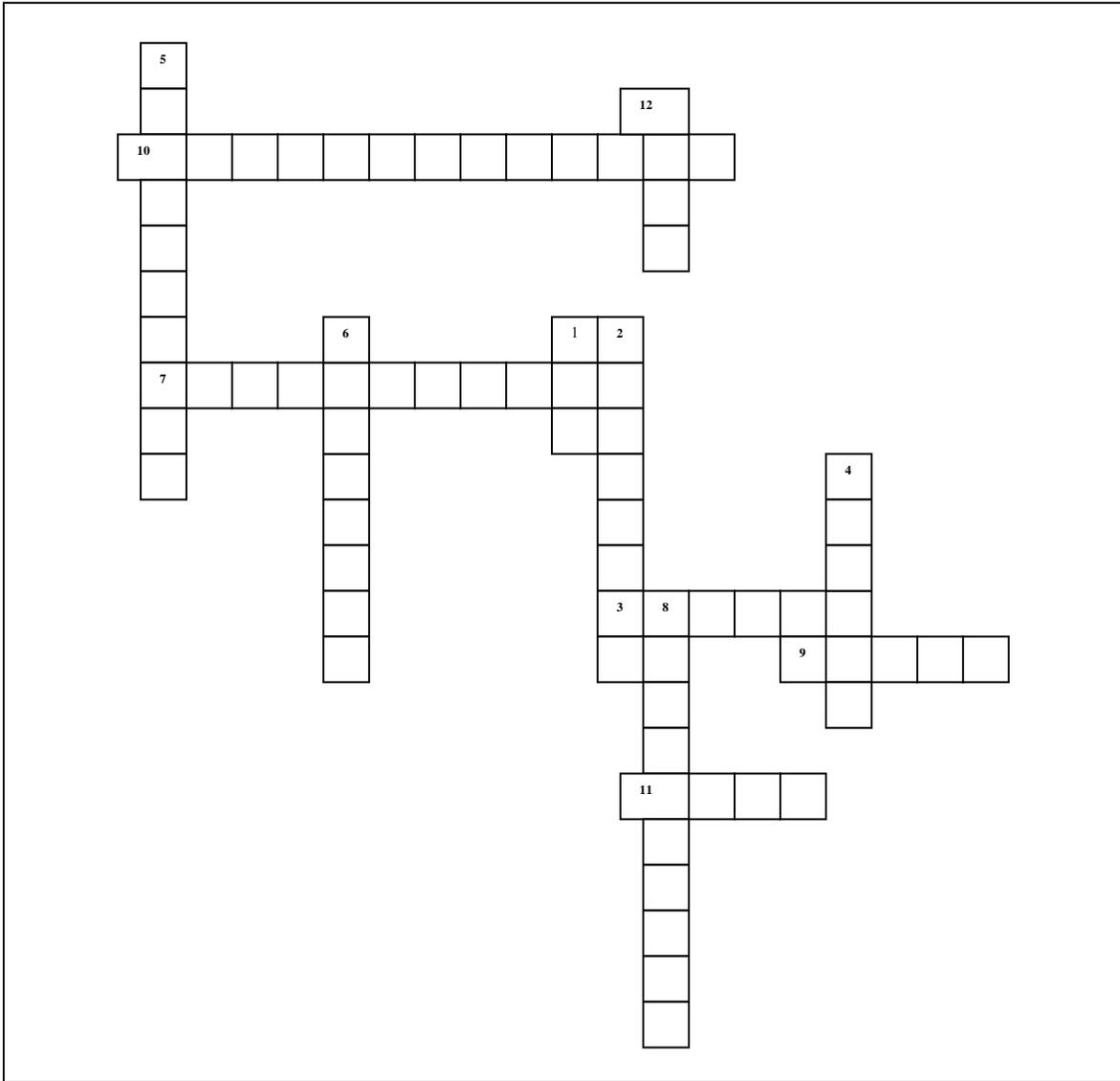
33. They teach us that selfishness, pride, sensuality, are passions which bring us back towards the animal nature, by attaching us to matter; that he who, in this lower life, detaches himself from matter through contempt of worldly trifles, and through love of the neighbor, brings himself back towards the spiritual nature; that we should all make ourselves useful, according to the means which God has placed in our hands for our trial; that the strong and the powerful owe aid and protection to the weak; and that he who misuses strength and power to oppress his fellow-creature violates the law of God. They teach us that in the spirit-world nothing can be hidden, and that the hypocrite will there be un-masked, and all his wickedness unveiled; that the presence, unavoidable and perpetual, of those whom we have wronged in the earthly life is one of the punishments that await us in the spirit-world; and that the lower or higher state of spirits gives rise in that other life to sufferings or to enjoyments unknown to us upon the earth.
34. “But they also teach us that there are no unpardonable sins, none that cannot be effaced by expiation. Man finds the means of accomplishing this in the different existences which permit him to advance progressively, and according to his desire and his efforts, towards the perfection that constitutes his ultimate aim. Such is the sum of spiritist doctrine, as contained in the teachings given by spirits of high degree. Let us now consider the objections that are urged against it.

### *Criss Cross Puzzle<sup>2</sup>*

1. Supreme Intelligence and First Cause of All Things.
2. It is the creation of the Supreme Intelligence.
3. The Intelligent Principle of the Universe.
4. It is the element which enchains spirit, the instrument which serves it, and upon which, at the same time, it exerts its action.
5. We are all destined to attain \_\_\_\_\_ by passing through the different degrees of the spirit-hierarchy.
6. We, as spirits, always \_\_\_\_\_, never regress.
7. The \_\_\_\_\_ of spirits always takes place in the human race.
8. It is the link that unites spirit and corporeal body.
9. It is caused by the exhaustion of the bodily organs.
10. The spirit that has not attained perfection during the corporeal life undergoes the trial of a new \_\_\_\_\_.
11. It is an incarnate spirit.
12. Golden Rule: “\_\_\_\_\_ your neighbor as you \_\_\_\_\_ yourself.”

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<sup>2</sup> Keys: God; Universe; Spirit; Matter; Perfection; Progress; Incarnation; Perispirit; Death; Reincarnation; Soul; Love.




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**“Life extends us opportunities...  
Happiness is just a natural consequence.”**

*- Emmanuel -*

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**REFERENCE:**

1. Kardec, Allan. “Introduction” The Spirits’ Book. FEB. Item 6.

LESSON 8:	<b>THE TRIPLE ASPECT OF SPIRITISM: Philosophic, Scientific, and Religious</b>
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**OBJECTIVES:**

- To understand the triple aspect of Spiritism.

**METHODS:**

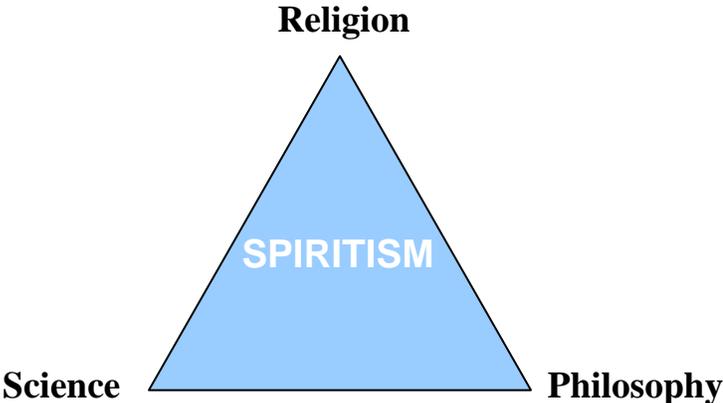
1. Present a brief (5 - 10 min) introduction based on Chapter 1, items 5-7, The Gospel Explained by Spiritism, “I did not come to abolish the law”.
2. Discuss the definitions of Philosophy, Science and Religion according to the Oxford Dictionary (in attachment 1).
3. Read the text entitled “The triple aspect of Spiritism”.
4. In pairs, fill out the exercise form.

**Attachment 1 - Definitions from Oxford Dictionary<sup>1</sup>**

**Philosophy** – search for knowledge and understanding of the nature and meaning of the universe and of human life: *moral philosophy*, i.e. study of the principles on which human behavior is based, ethics.

**Science** – organized knowledge, especially when obtained by observation and testing of facts, about the physical world, natural laws and society.

**Religion** – belief in the existence of a God or gods, who has/have created the universe and given man a spiritual nature, which continues to exist after the death of the body.



## THE TRIPLE ASPECT OF SPIRITISM<sup>2</sup>

Spiritism is, simultaneously, a philosophy and a field of scientific study. As a scientific endeavor, it studies the relationships between the physical and the spiritual worlds. As a philosophy, it deals with the moral implications of such relationships.

Spiritism is a science that deals with the nature, origin, and the destiny of the spirits and their relation with the corporeal world.

The Spiritist Doctrine comprises of the following three aspects: philosophic, scientific and religious.

In regard to the philosophic aspect, Spiritism studies the origin and destiny of Human beings, as well as the existence of the supreme intelligence, first cause of all things.

In the scientific aspect, Spiritism demonstrates experimentally the existence of the soul and its immortality by the mediumistic interchange between incarnates and discarnates.

Spiritism is not a religion *per se*, because it does not contain cults, rites, ceremonies, and none of its followers have received a hierarchical title. However, in its religious aspect, Spiritism establishes a moral link among Human Beings leading them to a spiritual ascension towards the Creator through the living of Christ's moral teachings.

Therefore, Spiritism is a new science that reveals to Humankind, by irrefutable proves, the existence and nature of the spirit-world and its relations with the corporeal one. It is at the same time a science of observation and a philosophical doctrine that comprises all the moral consequences that come from those relations.

According to the Spiritist teachings, one can discriminate the difference between Religion *per se* and religions in the sense of Human sects. "For all Human Beings, Religion should be the divine sentiment that illumines the souls' pathway. Each spirit will learn that in their pace of evolution.

In this sense, Religion is always the majestic and sovereign Truth. However, Humankind divided itself in several religions as if faith would have boundaries. That happened because of the unquietness that characterizes Human's existence on Earth."

"Religion is the divine sentiment that links Humans to the Creator. Religions are fallible and imperfect Human organizations as Humans themselves. Even though, religions are deserving of respect due to the superior inspiration that originated them. They are like celestial dewdrops mixed in the elements of the soil in which they fell on."

## EXERCISE FORM

1. Define each one of the Spiritist aspects:

SCIENTIFIC ASPECT: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

PHILOSOPHIC ASPECT: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

RELIGIOUS ASPECT: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Why is not Spiritism considered a constituted religion?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. How would you define Religion according to Spiritism?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### REFERENCES:

1. Oxford Dictionary.
2. Adapted from the “Apostila I” of the “Estudo Sistematizado da Doutrina Espírita”. FEB. pp. 45

**OBJECTIVES:**

- To understand the meaning of the “Promised Consoler by Jesus”
- To explain the relationship between Spiritism and the Promised Consoler (also named the Third Revelation).

**METHODS:**

1. Present a brief (5 - 10 min) introduction based on the Chapter 1, The Gospel Explained by the Spiritism, “I did not come to abolish the law”.
2. Divide the class into 2 groups and assign to each one the following texts.
3. Gather the groups together and ask each group to explain their answers to the questions.
4. Read and comment the final text.

**GROUP I - THE PROMISED CONSOLER**

Read the following text extracted from “The Gospel Explained by the Spiritist Doctrine” by Allan Kardec and answer the following questions:

1. What is the meaning of the Promised Consoler by Jesus?
2. What is the relationship between the Consoler and Spiritism?

**The Promised Consoler**

**“If you love me keep my commandments. And I will pray the Father and He shall give you another Consoler that he may abide with you for ever. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but you shall know him; for he dwelleth with you, and shall be in you”.**

**“But the Consoler, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”. (John, 14: 15-17 & 26) <sup>1</sup>**

In this passage from John, Jesus promises another consoler: the *Spirit of Truth*, which the world did not yet know because it was not sufficiently mature to be able to understand. This is the consoler sent by the Father to teach mankind all things and to call to mind all that Christ had said. Therefore, if this Spirit of Truth was to come at a later date to teach these additional matters, then it was because Christ had not told everything. If the Spirit of Truth was to come to remind us of what Christ had said that is because it had been forgotten or not properly understood.

Spiritism has come at the predicted time to fulfill Christ's promise. Presided over by the Spirit of Truth, it calls Man to observe the law and reveals all manner of things so making understandable what Jesus had said only in parable form. Christ himself had given the warning: "Listen all those who have ears to hear." Spiritism has come to open man's eyes and ears because it speaks without figuration or allegory, so lifting up the veil which had been intentionally cast upon certain mysteries. Finally, then, it has come to bring supreme consolation to the disinherited of this Earth and to all who suffer by showing them the just cause of their suffering and the useful purpose of all pain.



Christ said: "Blessed are the afflicted for they shall be consoled." But how can anyone feel fortunate if they do not know why they suffer? Spiritism shows the cause of suffering to be in past existences and in the destiny of this planet, on which Man makes atonement for his past. It explains the object behind suffering by showing it as a salutary process which produces a cure and also as a means of purification, both of which guarantee future happiness. From this it is possible for Man to understand that he deserves all his sufferings and to believe that this is just. He also learns that his suffering and pain will help him to progress and so is able to accept it without complaining, just as a worker accepts the work which will guarantee his salary. Spiritism gives Man an unshakable faith in the future so that he is no longer troubled by this consuming doubt within his soul. He is also enabled to see things from on high, which makes the importance of his earthly vicissitudes disappear on the vast and splendid horizon which Spiritism sets before him. The prospect of the happiness which awaits therefore gives him patience, resignation and courage to continue to the end of his path.

In this manner Spiritism realizes what Jesus said of the promised Consoler, by bringing knowledge of those things which allow Man to know where he came from, where he is going and why he is on Earth; so attracting mankind towards the true principles of God's law and offering consolation through faith and hope.<sup>2</sup>

## GROUP II – THE PROMISED CONSOLER

Read the following text extracted from “Genesis” by Allan Kardec and answer the following questions:

1: What is the meaning of the Promised Consoler by Jesus?

2: What is the relationship between the Consoler and Spiritism?

### The Promised Consoler

**“If you love me keep my commandments. And I will pray the Father and He shall give you another Consoler that he may abide with you for ever. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but you shall know him; for he dwelleth with you, and shall be in you”.**

**“But the Consoler, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”. (John, 14: 15-17 & 26)**

Who must this Messenger have been? By Jesus saying: “And I will ask the Father, and he will give you another Consoler”, indicates clearly that it is not himself; otherwise he would have said: “I will return to complete that which I have taught you”. Then He adds; “to be with you forever”. The latter would not grasp the idea of an incarnated being who can live eternally with us, and still less be in us, but is comprehended very well of a doctrine which, when it has been assimilated, can be eternally in us. The Consoler is, then, in the thought of Jesus, the personification of a sovereignly consoling doctrine, of whose inspirer will be the Spirit of Truth.<sup>3</sup>

Spiritism realizes, as has been demonstrated, all the conditions of the consoler promises by Jesus. It is not an individual doctrine, - a human conception. No one can tell the creator of it. It is the product of the collective teachings of the spirits, at which presides the Spirit of Truth. It suppresses nothing of the Gospel it completes and elucidates it. By the aid of the new laws that it reveals, joined to that of science, it enables us to comprehend that which was unintelligible to admit, the possibility of that which incredulity regarded as inadmissible. It has had its prophets and harbingers, who have predicted its coming. By its moralizing power it is preparing for the reign of goodness upon the Earth.

The doctrine of Moses, incomplete, has remained circumscribed to the Jewish people. That of Jesus, more complete, has been spread all over the Earth by Christianity, but has not converted the whole world. Spiritism, more complete, still having roots over all the Earth, will convert all.<sup>4</sup>

If they say that this promise was realized on that day of Pentecost by the descent of the Holy Spirit one would reply that the Holy Spirit has been able to inspire them, that he has opened their intelligence, developed in them medianimic aptitudes which were to facilitate their mission; but as nothing more, other than Jesus had taught them, has been given to them, one can find no trace of a special teaching. The Holy Spirit has, then, not realized which Jesus announced as the Consoler; otherwise the apostles would have elucidated, while living, all which has remained obscure in the Gospels to this day, and

the contradictory interpretation of which has given rise to innumerable sects, which have been divided, in regard to Christianity, since the first century.<sup>5</sup>

**Let's read together the following text to summarize and sediment the knowledge obtained today.**

### **THE PROMISED CONSOLER**

The first revelation was personified in Moses, the second in Christ, the third in no one individual. The two first are individuals; the third is collective, which is an essential character of great importance. It is collective in the sense that it has been made in favor of no one person: consequently, no one can be called the prophet of it. It has been given simultaneously in all parts of the Earth to millions of persons, of all ages, of all faiths, of all conditions, from the lowest to the highest according to the prediction given by the author of the Acts of the Apostles: "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy." (Acts, Chapt II, v. 17,18) It has not sprung from any one special civilization, but serves as a rallying point for all.<sup>6</sup>

Spiritism has come at the predicted time to fulfill Christ's promise. Presided over by the Spirit of Truth, it calls man to observe the law and reveals all manner of things so making understandable what Jesus had said only in parable form. Spiritism has come to open man's eyes and ears because it speaks without figuration or allegory, so lifting up the veil which had been intentionally cast upon certain mysteries. Finally, then, it has come to bring supreme consolation to the disinherited of this Earth and to all who suffer by showing them the just cause of their suffering and the useful purpose of all pain.

Finally, if the Spirits of Truth presented himself toward men in front of enlightened spiritual entities, which had returned to Earth to complete Jesus Work, Kardec was in front of spiritual creatures which collaborated in this important task. What was being completed therefore was a promise from Christ, through an enormous spiritual maturation from humankind. Kardec was the instrument that Heavens used to complete the message which Christ promised.<sup>7</sup>

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### **REFERENCES:**

1. Kardec, Allan. Chapter VI. "The Gospel According to Spiritism." PAK. Item 3.
2. Kardec, Allan. Chapter VI. "The Gospel According to Spiritism." PAK. Item 4.
3. Kardec, Allan. Chapter XVII. "Genesis" SAB. Item 39.
4. Kardec, Allan. Chapter XVII. "Genesis" SAB. Item 40.
5. Kardec, Allan. Chapter XVII. "Genesis" SAB. Item 42.
6. Kardec, Allan. Chapter I. "Genesis" SAB. Item 45.
7. Pires, J. Herculano. "A falange do Consolador". "O Espirito e o Tempo". Sao Paulo; Edicel, 1979, Item 04, pp. 137 (English translation not available).

**OBJECTIVES:**

- To understand the difference between Spiritism and Spiritist Movement
- To define Spiritist Movement
- To point out the goals of the Spiritist Movement
- To describe the process of the Spiritist dissemination indicating its means.

**METHODS:**

*Start with a brainstorm on the following question:*

1. Do we need spiritist centers, meetings, workshops, passes meetings? Why?
2. Give a brief introduction on what is the Spiritist Movement
3. Read the text on the Spiritist Movement.
4. Discuss the text and address the objectives pointed out above.
5. Conclude the study by reading and meditating on the message *Problems of the World*
6. *by* Bezerra de Menezes.

**THE SPIRITIST MOVEMENT<sup>1</sup>**

The Spiritist Movement is the cluster of activities whose objective is the study, dissemination, and practice of the Spiritist Doctrine, as contained in the basic works of Allan Kardec, placing it within the reach and at the service of all Humanity.

The activities which compose the Spiritist Movement are carried out by individuals, jointly or on their own, and by Spiritist Institutions.

**The Spiritist Institutions consist of:**

- Spiritist Groups, Centers, or Societies, which develop general activities related to the study, dissemination, and practice of the Spiritist Doctrine. They may be small, medium, or large in size;

- Federations, which develop activities aimed at the union of the Spiritist Institutions and the unification of the Spiritist Movement;
- Specialized Entities, which develop specific Spiritist activities, such as those devoted to social assistance and doctrinal dissemination; and
- Study Groups of Spiritism, basically concentrating on the initial study of the Spiritist Doctrine.

### The Influence of Spiritism on Progress



**798. Will Spiritism become the general belief or will its acceptance remain confined to the few?**

“It will certainly become the general belief, and will mark a new era in the history of the human race, because it belongs to the natural order of things, and because the time has come for it to be ranked among the branches of human knowledge. It will nevertheless have to withstand a good many violent attacks — attacks that will be prompted rather by interest

than by conviction, for you must not lose sight of the fact that there are persons whose interest is to combat this belief, some from self-conceit, others from worldly considerations; but its opponents, finding themselves in a decreasing minority, will at length be obliged to rally to the general opinion, on pain of rendering themselves ridiculous.”

**(The Spirits’ Book – Ch. XXIII - Part 3)**



## **SPIRITIST GROUPS, CENTERS, OR SOCIETIES**

**“These Groups, corresponding together, visiting each other, and transmitting to one another the results arrived at by each, may, even now, form the nucleus of the great spiritist family which will one day rally to itself all opinions, and unite all men in the common brotherhood of Christian charity.”**

Allan Kardec - (The Mediums' Book – Ch. XXIX – Item 334)

### **The Spiritist Groups, Centers, or Societies are:**

- Nuclei of study, fraternity, prayer, and activities practiced within the Spiritist principles;
- Schools of spiritual and moral education, operating according to the Spiritist Doctrine;
- Posts of fraternal assistance open to everyone in search for guidance, enlightenment, help, or consolation;
- Workshops which provide participants opportunities to exercise their inner growth through the practice of the Gospel in their activities;
- Places where the children, the youth, the adults, and the elderly have the opportunity to socialize, study, and perform activities together to unite the family under the guidance of Spiritism;
- Retreats of peace that offer participants opportunities for spiritual renewal and fraternal union through the practice of the maxim “Love one another”;
- Nuclei characterized by the simplicity typical of the first congregations of the nascent Christianity; by the practice of charity; and by the total absence of images, symbols, rituals, or other exterior manifestations; and
- Institutions that represent the fundamental units of the Spiritist Movement.

### **The objectives of the Spiritist Groups, Centers, or Societies are:**

- To promote the study, dissemination, and practice of the Spiritist Doctrine, while tending to individuals who:
  - seek enlightenment, guidance, and help for their spiritual, moral, and material problems;
  - wish to get acquainted with and study the Spiritist Doctrine;
  - wish to work, collaborate, and serve in any field of action the Spiritist practice has to offer.

## PROBLEMS OF THE WORLD<sup>2</sup>

Chapter VI, Item 5

“The world has plenty of gold.  
Gold in the soil, in the sea, in the coffers.  
But gold does not solve the problem of poverty.”

“The world has plenty of space.  
Space in the continents, in the cities, in the fields.  
But space does not solve the problem of greed.”

“The world has plenty of culture.  
Culture in education, in know-how, in opinions.  
But the culture of intelligence does not solve the problem of selfishness.”

“The world has plenty of theories.  
Theories in the sciences, in philosophical schools, in religions.  
But theories do not solve the problem of despair.”

“The world has plenty of organizations.  
Organizations in the area of administration, economy, and welfare.  
But these organizations do not solve the problem of crime.”

“To extinguish the sore of ignorance, which fosters poverty;  
to dissipate the shadow of greed, which creates illusions;  
to exterminate the monster of selfishness, which promotes war;  
to neutralize the germ of despair, which promotes insanity; and  
to remove the torrent of crime, which drags along misery,  
the only efficient therapy is the Gospel of Jesus inside the human heart.”

“Let us therefore be courageous, expanding the Spiritist Doctrine, which rescues the Gospel from the letter, into the making of the new Humanity, radiating the Divine Master’s inspiration and influence through our emotions and ideas; through our rules of conduct and behavior; through our words and example; and, borrowing from Allan Kardec’s unforgettable concept on charity, let us proclaim to the problems of the world:  
“Without Christ there is no solution.”

Bezerra de Menezes  
Psychographed by F.C. Xavier  
“The Spirit of Truth” - Ed. FEB

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### REFERENCES:

1. “Preparation of Workers for Spiritist Activities”. ISC. pp 52-55.
2. “Preparation of Workers for Spiritist Activities”. ISC. pp 115.

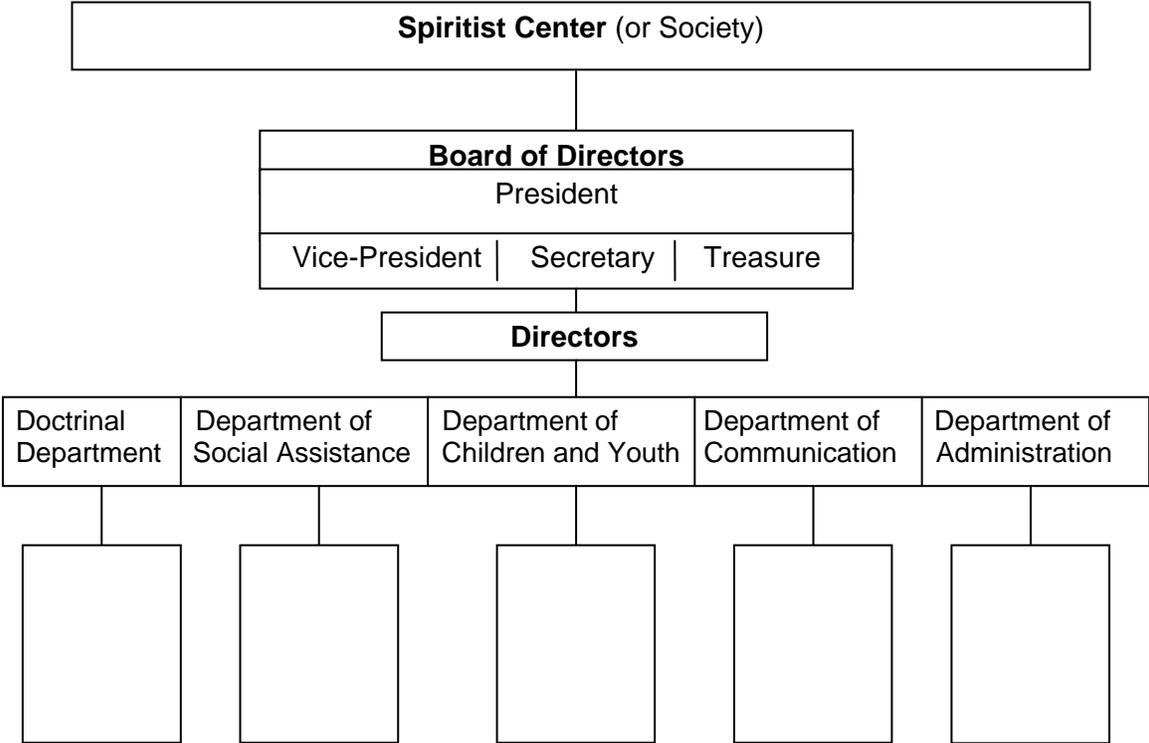
**OBJECTIVES:**

- To define the role of a Spiritist Society.
- To understand the main activities of a Spiritist Society.
- To describe the social role played by a Spiritist Society.

**METHODS:**

1. Present a brief (5 – 10 min) introduction reviewing last lesson.
2. Divide the class in pairs and give to each pair a sheet containing a spiritist society’s organization chart (attachment 1) and the description of the spiritist society’s basic activities (attachment 2). Their task is to relate the basic activities to the open directorate in the organization chart.
3. Gather the pairs together and ask each pair to explain their answers.
4. Conclude the study by reading in a big group the text entitles Spiritist Societies.

**Attachment 1: Organization Chart**



## Attachment 2: Spiritist Societies' Basic Activities<sup>1</sup>

The basic activities of the Spiritist Groups, Centers, or Societies are:

- To conduct meetings for the study of the Spiritist Doctrine, in a programmed, methodical, and systematic form, open to individuals of all ages and every cultural and social standing, and aimed at enabling a deep and wide-ranging knowledge of Spiritism in all of its aspects.
- To conduct meetings for the explanation of the Gospel according to the Spiritist Doctrine, the practice of passes (laying on of hands), and to extend fraternal assistance through dialogue to those who approach the Spiritist Centers in search of enlightenment, guidance, help, and spiritual and moral assistance.
- To conduct meetings for the study, education, and practice of mediumship based on Spiritist principles and objectives, thereby enlightening, guiding, and preparing individuals for mediumship activities.
- To conduct meetings for the Spiritist evangelization of children and the youth, in a programmed, methodical, and systematic form, thereby assisting, enlightening, and guiding them within the teachings of the Spiritist Doctrine.
- To carry out the work of dissemination of the Spiritist Doctrine through all modes of social communication compatible with the Spiritist principles, such as lectures, conferences, books, newspapers, magazines, bulletins, pamphlets, hand-outs, radio, TV, posters, audio and video tapes.
- To carry out Spiritist assistance activities for the needy by helping them with their most pressing needs, and by enlightening them with the moral teachings of the Gospel according to the Spiritist Doctrine.
- To encourage and offer guidelines to individuals who attend their meetings toward implanting and maintaining the “Gospel at Home” practice, as sustenance for the spiritual harmonization of their families.
- To participate in activities aimed at the union of Spiritists and Spiritist Institutions as well as the unification of the Spiritist Movement by joining their efforts together; summing up their experiences; providing mutual help and support; improving Spiritist activities in general; and strengthening the actions of the Spiritists.
- To perform the administrative tasks necessary to their regular operation in accordance with their organizational structure and in compliance with all applicable local legislation.

## SPIRITIST SOCIETIES

All that we have said concerning spiritist meetings is equally applicable to regularly constituted societies; and as we have frequently been asked for advice respecting the mode of organization which may be usefully adopted by such bodies, we proceed to state briefly our opinion in regard to this point.

Spiritism, being in its infancy, is still too diversely regarded, and its essentials are still too little understood, by many of its adherents, to constitute any very strong bond of union among persons associated in a society of this kind. Such a bond can only exist between those who see its moral bearing, and who endeavor to make a practical application of its principles. Between those who see in it only an order of facts more or less curious, no strong bond of union can exist ; its members being more interested in facts than in principles, a mere difference of opinion in regard to the phenomena would suffice to create disunion between them. On the other hand, a society that should be united in principle, and in which mutual trust and kindness should exist to the exclusion of their opposites, whose members should assemble with the sole aim of obtaining truth through the communications of superior spirits, would not only be likely to live, but would be indissoluble. But the difficulty of bringing together elements really homogeneous, has led us to the conviction that spiritists should aim at multiplying small groups, rather than at forming themselves into large agglomerations. These groups, corresponding together, visiting each other, and transmitting to one another the results arrived at by each, may, even now, form the nucleus of the great spiritist family which will one day rally to itself all opinions, and unite all men in the common brotherhood of Christian charity.<sup>2</sup>

Spiritist Societies, whether large or small, have to guard, in all their meetings, against another danger. Fomenters of discord are to be found, not only among their members, but also among the denizens of the invisible world. Just as there are Protecting Spirits for societies, towns and peoples, so there are maleficent spirits who attach themselves to groups of persons as they do to individuals, and whose insidious action, if not promptly resisted, will spread obsession among their members like a contagious disease, showing itself in the mediums by the disturbance of their mediumship, and, among the rest of their members, by a sentiment of hostility, a perversion of the moral sense, and the destruction of harmony. Under these circumstances we must make a strong appeal to good spirits for aid in bringing back all the members of the group to a sentiment of charity, and in opening the eyes of the victims of evil spirits to the real nature of the influence under which they have fallen.

The first of these attracts the help of spirits of high degree; the second discourages evil spirits by showing them that their machinations are discovered and resisted.<sup>3</sup>

The influence of surroundings and conditions, as we have already shown, is a consequence of the nature of spirits and of their mode of action on men. The conditions necessary for attracting good spirits and for keeping off evil ones may be summed up as follows:

- Perfect community of views and sentiments;
- Reciprocity of kindly feeling among the members;
- Abnegation of every sentiment contrary to Christian charity;

- A general desire for truth;
- Exclusion from the sittings of everything like frivolity;
- Concentration of thought and desire in the pursuit of the common end, and in the evocation of the spirits whose presence is desired;
- Co-operation of the mediums, with the disinterested desire to be useful, without vanity, ambition, or any other selfish motive.

Are these conditions unattainable? We think not; we believe, on the contrary, that centers combining these conditions already exist in many places, and that they will be greatly multiplied in course of time; and we do not hesitate to assert, on the one hand, that their multiplication will constitute a powerful means of propagating a belief in the reality of spirit-manifestations, and, on the other hand, that the bond thus established among their members will tend to generalize the sentiment of human solidarity, and will thus contribute to the advancement of the cause of progress in general.<sup>4</sup>



**“If a house is divided against itself, that house cannot stand, whereas no one can tear a bundle of twigs joined together in a union of forces.”**

***-Bezerra de Menezes***

#### **REFERENCES:**

1. “Preparation of Workers for Spiritist Activities”. ISC. pp 55-56.
2. Kardec, Allan. Chapter XXIX. “The Mediums’ Book”. Item 334.
3. Kardec, Allan. Chapter XXIX. “The Mediums’ Book”. Item 340.
4. Kardec, Allan. Chapter XXIX. “The Mediums’ Book”. Item 341.

**OBJECTIVES:**

- To comprehend the importance of the unification of the spiritist movement

**METHODS:**

1. The coordinator shall give an introduction about spiritist societies and its union based in Mediums' Book, Chapter XXIX, item 348 to 350.
2. Then, subdivide participants in two groups:
  - a) About the USSC
  - b) About the ISC
3. Each group should read the texts, address their assigned questions and prepare an objective presentation to the other group.
4. After the groups presentations, read together the text The Good Spiritist in the Gospel Explained by the Spiritism.

**GROUP I – THE UNITED STATES SPIRITIST COUNCIL (USSC)<sup>1</sup>**

Study the text on the United States Spiritist Council (USSC) and discuss with your group the following questions. After that, prepare an objective presentation about the USSC. Present it to the other group.

1. What is the USSC?
2. When was it founded?
3. What are its objectives?
4. Who forms/belongs to it?
5. How is it structured?

**United States Spiritist Council**

Founded on November 15, 1997, the United States Spiritist Council was created to promote the union of the U.S. Spiritist organizations and the unification of the Spiritist Movement in the U.S. This way, counting on each other's help and support, the task of disseminating the Spiritist Doctrine will be shared by all.

The United States Spiritist Council will devote its best efforts to bring together the Spiritist community in the U.S. in our common objective to disseminate the Spiritist Doctrine in this country. As such, the USSC pledges to:

1. Promote the fraternal union of the U.S. Spiritist institutions, and the unification of the national Spiritist Movement.
2. Promote the study, diffusion, and practice of the Spiritist Doctrine according to its principles and postulates, and in all its fundamental scientific, philosophical, religious, ethical, and moral aspects.
3. Promote the practice of spiritual and material charity in the light of the Spiritist Doctrine.
4. Represent the Spiritist Movement in the United States.

The structure of the USSC comprises of the USSC Board of Directors, Auditing Council, Auditing Council Alternates, and Administrative Council.

## **GROUP II – THE INTERNATIONAL SPIRITIST COUNCIL**

Study the attached text on the International Spiritist Council and discuss with your group the following questions. After that, prepare an objective presentation.

6. What is the International Spiritist Council?
7. When was it founded?
8. What are its objectives?
9. Who forms/belongs to it?
10. How is it structured?

### **International Spiritist Council<sup>2</sup>**



Founded on November 28th, 1992, it is an organization resulting from the unification, on a world wide scale, of Representative Associations from each Spiritist Movement within the various countries.

#### **Objectives:**

To promote solidarity and the fraternal union of Spiritist Institutions in all countries, as well as the unification of The World Spiritist Movement;

To promote throughout the world the study and the dissemination of the Spiritist Doctrine in its three basic aspects: scientific, philosophical and religious;

To promote the practice of spiritual, moral and material charity, according to the Spiritist Doctrine.

### Its Doctrinal Basis

The objectives of the International Spiritist Council are founded upon the Spiritist Doctrine as codified by Allan Kardec and other works which, according to its directives, may be considered complementary and subsidiary.

#### **Participating Institutions:**

**Angola:** Sociedade Espírita Allan Kardec de Angola  
**Argentina:** Confederación Espiritista Argentina  
**Bolivia:** Federacion Espirita Boliviana - FEBOL  
**Brazil:** Federação Espírita Brasileira - FEB  
**Belgium:** Union Spirite Belge  
**Canada:** Centre d'étude Allan Kardec - CEAK  
**Chile:** Centro de Estudios Espirita Buena Nueva  
**Colombia:** Confederación Espiritista Colombiana – CONFECOL  
**Denmark:** Grupo de Estudos Espíritas "Allan Kardec - GEEAK  
**El Salvador:** Federación Espírita de El Salvador  
**Equator:** Federación Espirita del Ecuador - F E DE  
**France:** Union Spirite Française et Francophone  
**Guatemala:** Cadena Heliosóphica Guatemalteca  
**Honduras:** Asociación Civil de Proyección Moral – ACIPROMO  
**Italy:** Centro Italiano Studi Spiritici Allan Kardec  
**Japan:** Comunhão Espírita Cristã Francisco Cândido Xavier  
**Mexico:** Central Espirita Mexicana  
**Netherlands:** Nederlandse Raad voor het Spiritisme  
**Norway:** Gruppen for Spiritistiske Studier Allan Kardec  
**Paraguay:** Centro de Filosofia Espiritista Paraguayo  
**Peru:** Federación Espirita del Perú – FEPERU  
**Portugal:** Federação Espírita Portuguesa  
**Spain:** Federación Espirita Española  
**Sweden:** Gruppen för Spiritiska Studier Allan Kardec  
**Switzerland:** Union des Centres d'Etudes Spiritiques en Suisse  
**United Kingdom:** British Union of Spiritist Societies - BUSS  
**United States of America:** United States Spiritist Council -USSC  
**Uruguai:** Federación Espirita Uruguaya

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**“Spiritism will certainly become the general belief, and will mark a new era in the history of the human race, because it belongs to the natural order of things, and because the time has come for it to be ranked among the branches of human knowledge.”**

*-The Spirits' Book, q. 798 -*

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**Now, all participants may read together the following text:**

### **The Good Spiritist<sup>3</sup>**

Spiritism, when thoroughly understood and above all when deeply and sincerely felt, leads to the 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 mankind to understand and practice Christ's morals by giving an unshakable and enlightened faith to those who are in doubt or who waver.

Meanwhile, many of those who believe in the fact of mediumistic manifestations do not comprehend the consequences nor the far reaching moral effects, or if they do, then they do not apply them to themselves. To what is this attributed? Is it due to some failing in the clarity of the doctrine? No, because it does not contain any allegories or forms which could lead to false interpretations. Clarity is the very essence from which it gets its strength, because it touches Man's intelligence directly. There is no mystery, and those who are initiated are not in possession of any secrets hidden from the people.

Is it indispensable then to possess an outstanding intelligence in order to understand? 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 physical part of science only requires eyes to be able to observe, while the essential part demands a certain degree of sensitivity, which can be called maturity in the moral sense and which is quite independent of age or level of education, because it is peculiar to the spiritual advancement of the incarnate soul.

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, does not allow them to see into the infinite future. This results in the fact of them not being able to break away from old tendencies or habits because they cannot see that there exists something better than what they already have. They believe in Spirits as a simple fact. But this modifies none or very few of their instinctive tendencies. In a word, they perceive nothing more than a small ray of light insufficient to guide them or offer profound aspirations which would make it possible for them to overcome their inclinations. The phenomenon touches them more than the morality, which seems to them to be hackneyed and monotonous. They ask only that the Spirits unceasingly initiate new mysteries, without asking themselves if they have become worthy of penetrating the hidden secrets of the Creator as yet. These then are the imperfect Spiritists, some of whom have remained stationary in time or have turned away from their brother's and sister's faith, due to their having drawn back before the necessity of self-reform, or perhaps they have kept sympathy with those who share the same weaknesses or prejudices. Nevertheless, the acceptance of the fundamental principles of the doctrine is the first step, from which it will be easier for them to take a second step in a future life.

The person who can be justifiably classified as a 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. The principles of the doctrine, which leave many untouched, cause them to feel deep inner vibrations. In short, their heart is moved and this is what makes their faith unshakable. It is like a musician who is touched by only a few chords, whereas another person hears only sounds. The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instincts. While one is content with a limited horizon, the other, who understands that better things exist, makes every effort to liberate him and always manages to do this when their desire is strong and true.

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#### **REFERENCES:**

1. From the ISC website <http://www.spiritist.org>
  2. From the USSC website <http://www.usspiritistcouncil.com>
  3. Kardec, Allan. Chapter XVII. "The Gospel According to Spiritism". PAK. Item 4.
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“Let us preserve the purpose of uniting, approaching, and understanding one another; and, if possible, let us establish at every site where the name of Spiritism has been brought to light, a study group, however small, of the works of Kardec, in the light of the Christ of God.”

**-Bezerra de Menezes -**



Now, continue your Course on Spiritism by studying its sequence  
compiled in the

**Workbook II – The Spiritist Principles**