Programme for Orientation of Mediumship Education and Practice (POMEP)
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Foreword

This work represents many years of hard work, by several people, whose objective has been not simply to offer theoretical information on mediumship matters, but also guidance to anyone interested in developing and using their mediumship how to do so safely.

Therefore, the main objective was to produce a programme of study, that enabled those with little or no previous study of the Spiritist Teachings, to learn that mediumship is not a gift for the privileged, but a natural human ability, which can present itself to anyone, good or bad, intelligent or ignorant, wise or foolish, making it even more important for those in whom it presents, to learn about it thus, enabling them to turn it into an asset, rather than a hindrance to their health and wellbeing.

Another objective was to offer anyone interested in mediumship the opportunity of increasing their knowledge of the theoretical and practical aspects of mediumship practice, and the opportunity of finding out if they had any mediumimic abilities that could potentially be developed, again, in a safe environment.

As many will know, Spiritism is a very popular doctrine in Brazil and the greatest number of books and course material available in English has been translated from the Portuguese version. However, a lot of the original material being translated has been written several decades ago, when language and society were very different from our present reality. Also, the Brazilian reality regarding Spiritism and spirituality is very unique, compared to most other countries, such as the UK, where Spiritism is still in its infancy, and the words religion and doctrine are received negatively by many. It was thus felt that, although there are outstanding sources of information in the Portuguese language, including the COEM (Centro de Orientação e Educação Mediunica or Centre for the Education and guidance of Mediumship Education) (1), it would have been remiss from our part to merely translate a pre-existing book or manual, as it would fail in its most fundamental objective, that is, to enable anyone interested in mediumship to learn about it, whether they were Spiritists or not, and that took into account the many differences and challenges faced by those studying
spiritual matters, and especially mediumship, outside Brazil.

We must, however, also acknowledge that, in order to write this course, we relied heavily on works by Brazilian authors, most notably the COEM itself, which has often been acknowledge as the best programme for the study and education of mediumship practice, as well as the many books from the medium Francisco Candido Xavier (Xico Xavier). The main reason for this is the fact that the widespread study and practice of mediumship in Brazil, has led to invaluable research material and experience of what is safe or not when using mediumship, which is not available in other countries.

To finish this little introduction, we hope that all those who decide to make the commitment to engage with this course, will find it easy to follow and informative.

Acknowledgements

First of all I need to thank Lorraine McLaren Nick Reeves, for the many hours they gave up in their precious little time, not merely to proof reading this material, but most importantly, making sure that it could come as close as we are able to make it, of achieving its objective of being clear and meaningful to everyone, whether they had heard of Spiritism before or not. But, most of all, we need to thank the spirit friends who stuck with us and supported us throughout this project. Without their help and inspiration, this project would not have succeeded.
Unit 1
Lesson 1

Mediumship education

In the book “We are all mediums”, by the spirit Odilon Fernandes, using the gifted mediumship of Carlos A Baccelli, Odilon warns that 'The development of mediumship is slow and progressive. Making contact with spirits does not mean that the person should consider themselves as a developed medium' (1). Therefore, the purpose of this course is to offer mediums and those interested in learning more about mediumship clear guidelines for the safe development and use of mediumship.

The ability to feel the influence of spirits is an inherent human ability and to a certain extent we are all mediums. However, mediumship has become defined as the ability that certain individuals have of transmitting intelligible messages from spirits and so, working as the intermediaries or mediums, between us; incarnates and the discarnate spirits. Therefore, a person who manifests paranormal aptitudes may be called a sensitive or psychic, but only those able to become interpreters for the spirits, accurately transmitting their thoughts and teachings to us are termed mediums.

If we accept that spirits - being the soul of the so called dead - are able to act upon inanimate objects (e.g., tables, wigi boards), to transmit intelligent messages, then, why should they not also be able to use the human body, which is an equipment already familiar to them? The ability that allows an incarnate spirit to “lend” their organism (and here we mean not simply the physical body but the complex physico-spiritual system that is the human being), to a discarnate Intelligence, so that they may manifest itself amongst us, is called mediummic faculty or simply mediumship. As with all other human faculties, mediumship takes time to perfect and one might say that mediumship development has a starting point but not an end point, continuing to develop with the moral development of the individual.

It would be a mistake to believe that the medium is merely a passive instrument for the spirits and all that a medium needs to do is to make themselves available, for communication to be successful. This could not be further from the truth. Mediums play a key and influential role in the process and therefore, need to study and educate themselves regarding all aspects of mediumship, in order to use their abilities safely and productively and to collaborate with the spirits. It is also essential that mediums learn how to protect themselves from those who may wish to take advantage of their mediummic abilities.

Another common misconception would be to think that everyone who possesses mediumship should develop and use it, and even more so, use it to earn a living. This would
put the medium at great risk of becoming enslaved by ignorant spirits, because just as there are people who do not hesitate to take advantage of those naïve enough to believe them, so too there exist many spirits who will go to great lengths to use and manipulate those naïve enough to trust them implicitly.

Although the term “course” is used, it is important to stress that mediumship is born and not made and, although we all possess psychic abilities which may be enhanced with study and practice, development of mediumship per se should never be forced, as all it would achieve is to put the person at risk of developing mental and or spiritual health problems. Similarly, as a natural human faculty, it can be found in good people and criminals alike, just as the ability of seeing or hearing. Whether we use it for good or selfish reasons, determines whether it is of benefit to our self-development and a protective factor for us, or detrimental to our physical and mental health. The outcome is entirely the responsibility of the medium.

This course follows the model of the COEM course (Course for the orientation and education of mediumship), developed by the Spiritist Centre ‘Eternal Light’ (Luz Eterna), located in Curitiba, State of Paraná, in Brazil, and which has been successfully taught in many countries, including the UK (2).

The present course has been adapted to address the needs of Groups or individuals with little knowledge of Spiritism, but without compromising the core principles of the Spiritist Teachings, which is the only one that offers extensive and clear guidelines regarding what mediumship is and how to use it safely.

It is strongly advised that all those taking part in this course also read and study the core books containing the Spiritist Principles: The Spirit’s Book, The Medium’s Book, The Gospel According to Spiritism, Heaven and Hell and The Genesis, along with the increasing number of books phychographed by the mediums Francisco Candido Xavier and Divaldo Franco, available in English.

The POMEP has a duration of approximately one year and is based strictly on guidance according to the Spiritist Teachings, codified by Allan Kardec. It is not only for mediums or those who hope to be mediums, but of interest to anyone wishing to increase their understanding of the mechanisms of mediumship, the principles of the Spiritist Teachings and its implication in the spiritual development of Humanity, and many may choose to concentrate on the theoretical part of the course only. However, although it does not aim to actually develop mediumship, it offers opportunities for guided experimentation, thereby enabling those who possess any form of mediumship to become aware of it, learn to control it and develop it further, so that upon completion of the POMEP, those interested in continuing their studies of mediumship in order to offer assistance to needy spirits, will be better able to do so within a mediumship development group. However, each participant should receive personal
guidance on this matter from the Group's Facilitator throughout the course, as not everyone taking the course should necessarily be allowed to (for their own safety and that of the other members of the group).

Those taking part in this course should be aware that the aim is not to prepare mediums for the form of mediumship known as ‘Clairvoyance’, or public displays of mediumimic abilities, also known in some countries as “podium mediumship”, where “professional” mediums receive messages from deceased relatives of people present in the audience. In fact, Spiritism strongly discourages anyone from pursuing the development of mediumship for any reason other than the sincere and altruistic desire to help others, and discourages turning mediumship into a profession. Its aim is to prepare mediums to work within strict moral and ethical principles in order to contribute in the following areas:

- **Spirit counselling:** To offer guidance to discarnate spirits who find themselves unable to free themselves from gross energies, and who may not be aware that they no longer belong to the Physical dimension, thereby helping them come to terms with their present reality and move on with the assistance of more elevated spirits, who come to take them to more appropriate locations in the Spiritual dimension.

- **Deobsession work:** To help those who have become involved in obsession (continuous spirit influence, causing distress and/or physical and/or mental health harm), to understand the Law of cause and effect, which states we will suffer what we impose upon others and so, delay their own chances of happiness. Deobsession aims to help the spirit understand the role of forgiveness in freeing themselves from despair. It helps those involved see that we are the makers of our own destiny rather than blameless victims.

- **Moral development of Humankind:** To receive information and teachings from elevated spirits for the advancement of Humankind, and the of the discarnate spirits present at the meeting. This can only be done by working with a spiritual team consisting of well prepared, disciplined mediums and morally elevated spirits.

Through the theoretical study of the key aspects pertaining to mediumship, with emphasis on continued study of the Spiritist Teachings, the POMEP offers safe guidelines for the development and use of mediumship, enabling participants to avoid many of the pit-falls those who use mediumship without appropriate study and preparation often fall into. The practical aspects of the programme are designed to provide those who possess mediumimic abilities with the opportunity of identifying those abilities and learn how to safely use them to help others.

Spiritism stresses that when selecting participants for any type of mediumship activity, discipline is much more important than having clear mediumimic abilities, and participants are
expected to attend meetings on time, every week, as punctuality and discipline are essential for safe and productive mediumship work.

According to the Spiritist Teachings, only God is qualified to judge our capacities, therefore, no diplomas are issued at the end of the course, thus discouraging participants from viewing their participation as training to become “working mediums”.

Main objectives of the POMEHP

- To develop an understanding of mediumship in accordance with the Spiritist Teachings, and educate those interested in mediumship about the elevated purpose of mediumship as a tool for progressing Humanity, to help participants understand why mediumship should not be used as a profession or as a means of earning a living.
- To develop balanced and disciplined mediums by means of serious study, within a judicious and safe environment, so to attract trustworthy and reliable spiritual helpers.
- To help participants realise that mediumship should be used only for goodness, based on Christ's moral teachings of love and fraternity to all, as these are not restricted to any particular religion, but based on Universal laws of Fraternity.
- To enable the education and disciplining of mediumship potential, in order to create a safe, fraternal and harmonious atmosphere, where mediumship can be practised safely and responsibly by all involved in this work, at all times.
- To give participants the opportunity of learning how to exercise self-evaluation and develop the habit of regular study, thereby, allowing participants to become aware of their individual potential and provide the opportunity to make an informed decision about whether they wish to further develop their mediunimic abilities.

Who may take part in the POMEHP?

Anyone can take part in the theoretical part of the POMEHP, however, this programme deals specifically with the topic of mediumship, its development and practice. It does not aim to teach participants about the basic principles of the Spiritist Teachings and, considering that the POMEHP is based on Spiritist principles, anyone wishing to take part in this course will greatly benefit from first studying the core books outlining the Spiritist Teachings, namely, The Gospel According to Spiritism, The Spirit’s Book, The Medium’s Book, Heaven and Hell and The Genesis, even if it means delaying taking part in the course. This is particularly important for anyone planning to act as the course facilitator.
Summary

➢ The development of mediumship is slow and progressive and needs time to perfect.
➢ Mediumship development may have a starting point but not an end point, continuing to develop alongside to the moral development of the individual.
➢ Mediums play a key and influential role in the process and therefore, need to study and educate themselves regarding all aspects of mediumship, in order to use their abilities safely, productively and to learn how to protect themselves from those who may wish to take advantage of them.
➢ Not everyone who possesses mediumship should develop and use it.
➢ Mediumship is not a profession and should not be used to earn a living or fortune telling.
➢ Mediumship is an inherent human faculty, possessed by the good and the selfish alike, just as the ability of seeing or hearing. It is how we use it that determines whether its a protective factor for us or detrimental to our physical and mental health.
➢ The POMEP does not aim to prepare mediums for public displays of mediumship.
➢ It is strongly advised that all those taking part in this course also study the many other books of the Spiritist Teachings on this subject, in particular the key texts containing the Spiritist Principles: The Spirit’s Book, The Medium’s Book, The Gospel According to Spiritism, Heaven and Hell and The Genesis and also the books psychographed by the mediums Francisco Candido Xavier and Divaldo Franco, already available in English.
➢ Discipline is much more important than having strong mediumimic abilities, and participants are expected to attend meetings on time every week. Punctuality and discipline are essential for safe and productive mediumship work.

Reading list
(2) COEM – Centro de orientação e educação mediúnica, Centro Espirita Luz Eterna, Curitiba, Parana (1989).
Lesson 2

A brief history of mediumship in modern times

As an inherent human faculty, mediumship has manifested itself in one way or another throughout time. Descriptions of communications with the so called “dead” can be found in the oldest religious writings such as the Vedas, the religious book of the Hindu faith written approximately two thousand years B.C. The Greek Pythias, the Roman Sibyls, the Indian Fakirs and the magicians of old legends, all share a common characteristic, that is, the ability to interact with the Spiritual dimensions. Throughout the ages mediums have been both respected and feared, as mediumship practice has mostly been restricted to the initiates and religious leaders, who after having spent long years developing and learning to use their mediumship, often used their mediunimic faculties to exercise power over others.

During the Middle Ages mediumship became associated with the “devil”, ignoring the fact that the main spiritual leaders often described experiences that could only be explained by mediumship. This was and still is, due to ignorance regarding the laws governing the mediunimic phenomena, resulting in it being considered as marvellous or supernatural, and those able to maintain contact with invisible beings as either privileged or damned. However, attempts to prohibit mediumship practice has never worked, as it cannot stop people from being born with the ability to communicate with the Spiritual dimension. Education is always a more effective deterrent to abuse of any human ability.

The Spiritual awakening of the 19th century – The Fox sisters and the turning tables

The 19th century was a century of great conquests in all areas of human knowledge including that pertaining to spiritual matters. It was at that time that a team of enlightened Spirits under Jesus’ leadership received the task of reawakening spiritual truths which had become distorted by old religious dogmas. This new spiritual awakening is represented by the Consoler, predicted by Jesus.

To lead the next phase of Humanity's spiritual evolution, many enlightened spirits returned to Earth and, two months before Napoleon declared himself emperor, one such spirit incarnated with the name Hipolite Leon Denizard Rivail, who later became know as Allan Kardec. Allan Kardec was tasked with the mission to pave the way to the great spiritual revolution, which would become the voice of the Consoler and is now know as Spiritism.
Although not a medium himself, Allan Kardec was able to see that mediumship was the door that allowed incarnate humanity to glimpse into the mysteries of spirit life.

This reawakening gained momentum by the phenomenon that became known as “the turning tables”, which took Europe by storm, following the events which took place in the small American town of Hydesville, near New York. There, the mediumship of physical effects of two young sisters, Kate and Margaret Fox, were responsible for the production of “raps”, which turned out to be how the spirit attached to the house in which the family was living, communicated with them.

As followers of the Methodist faith, the girls had been brought up in a religious environment adverse to such ideas. Despite that, their mediumimic abilities were responsible for the phenomena that in 1848 were reported in all the main newspapers of the time around the world. These events shook the scientific, philosophical and religious foundations of the time, by presenting evidence that the dead are not only amongst us, but most importantly, are able to use a variety of means to communicate with us. The spirit responsible for the Hydesville “raps” identified himself as Charles Rosma, whose skeleton and possessions was later found behind a wall in the Fox’s old house.

All kinds of theories were put forwards to try and explain the raps and the turning tables; however, none could explain how was it possible for a table to offer intelligent answers to questions put to them, even when these questions had only been formulated by thought. The fact that the communications had characteristics of individual personalities, independent from those present, and the answers given in those meetings were often of an intellectual level much superior to that of anyone present, suggested these came from an intelligent entity, independent from anyone present at the meetings. Indeed, the causal agents identified themselves as discarnate spirits, and often provided proof of their identity.

The birth of the Spiritist Movement

When first told about these phenomena, Allan Kardec did not initially take them seriously and responded by saying that 'I will only believe when I see it and when it can be proved to me that a table has a brain, which can think and nerves to feel with. Until then allow me to see nothing more than fantasy in this stories.' However, when 1855 he attended a meeting and saw for himself what really took place he said 'I saw in those apparently futile phenomena something serious as if they were the revelation of some new law which I felt I had to study deeper.' (1)

From the very beginnings of Spiritism, Allan Kardec linked the Spiritist Teachings to that of Jesus', as the best guide for liberating us from the shackles imposed by hatred, selfishness, pride and other human imperfections, and guiding us towards love, forgiveness,
benevolence, altruism and humility. Spiritism reawakened Jesus’ principles at a time when its long history of being misused and corrupted, was risking it being completely rejected through the rise of materialism. Humanity had reached a point of great transformation and the Spiritist Teachings became the reminder that we are not just a body that dies and disintegrates, but in essence immortal Spirit. In the book *On the way to the light*, by Francisco Candido Xavier (2), the spirit Emmanuel explains that the events leading to the birth of Spiritism were planned to coincide with a time of great cultural and technological transformations. The proof of the soul’s survival after death offered by mediumship, would serve to counterbalance the detrimental effects of materialism and restore the true Christian principles that had become distorted, but most importantly, by explaining the part each individual plays in their own progress as well as that of our world, explain and expand the concepts of community, fraternity and justice, so often exploited and misused.

Spiritism teaches us that the essence of human beings is the spirit. All that is alive contains a spiritual principle. In the incarnate human, the term spirit refers to the Soul, enveloped by a semi-fluidic envelop, the perispirit (will be studied in detail at a later lesson). The key attributes of the Spirit are: *individuality, intelligence, conscience and freewill.*

**Spiritism and Spiritualism**

Spiritualism encompasses the entirety of the religious and philosophical systems that believe in a spiritual principle, and as such any religion or belief system that accepts the existence of a spiritual principle falls under the umbrella of Spiritualism, including Spiritism, Buddhism, Christianity, and all other religions. However, the term Spiritualism is nowadays often linked to a specific set of beliefs and practices and perceived as a religion in its own right. Spiritism, on the other hand, *does not class itself as a religion*, but as:

a) a science which deals with the nature, origin and destiny of Spirits and their relationship with the corporeal world. It explains the interactions between the Physical and Spiritual dimensions, answering the questions where we have come from, where we are going and why we are on Earth, thus offering us strength through faith and hope by helping us to understand and relate to the true principles of God’s Laws.

b) a philosophical doctrine that explains the moral consequences derived from those interactions and;

c) a moral doctrine explaining the Divine Laws which enables the transformation of humankind, by the practice of fraternal Love.

The first and most important principle of the Spiritist philosophy is the existence of a Creator, a Supreme Intelligence and first cause of all things - God. Spiritism studies two types of extrasensory phenomena, *mediunimic manifestations*, involving manifestation of a
discarnate spirit with the aid of a medium; and psychic manifestations, where the spirit of the person themselves, having acquired a certain degree of freedom from the restraints imposed by the physical body, is able to produce similar phenomena to that produced via mediumship.

Spiritism discourages any ritualistic practices, or any practice that could lead to a belief in the supernatural and miraculous. Spiritism does not support the idea of eternal punishment, heaven or hell. It proposes that our present experiences are the consequences of our actions, past and present, as is our future, and that God is always a force for good, which does not exist to punish or trick us, but to support us in achieving our full spiritual potential.

Spiritist organisations are not churches, but community centres, dedicated to the study and practice of Spiritism and in making a positive contribution to the local community.

The basic principles of the Spiritist Teachings can be summarised as follows:

- God is the Supreme Intelligence of the universe, first cause of all things. God is eternal, immaterial, immutable, unique, omnipotent, supremely just and good. The Universe is God’s creation, encompassing all rational and non-rational, animate and inanimate, material and immaterial beings. Therefore, all the Laws of Nature (physical and moral laws) are Divine Laws because God is their author.
- In addition to the Corporeal dimension, inhabited by incarnate beings, including humans, there is also the Spiritual dimension, inhabited by discarnate, spiritual beings.
- A human being is a spirit incarnated in a material body, with the aid of the perispirit, which is a semi-material body that unites the spirit to the physical body.
- Spirits are the intelligent beings of creation. They are created simple and ignorant and gradually evolve intellectually and morally, passing from lower order to higher levels until they reach perfection, where they will enjoy unalterable happiness.
- Spirits preserve their individuality before, during, and after each incarnation, reincarnating as many times as is necessary for their spiritual advancement.
- There is and has always been constant interaction between discarnate spirits and the earthly humanity, with the Good spirits encouraging us towards goodness, sustaining us during life’s trials, helping us bear them with courage and resignation; and the imperfect spirits encouraging us towards error.
- Human beings are given free will to act, but we answer for the consequences of our actions by having to repay the debts we have incurred.
• All Spiritist practice is free of charge, following the principle: ‘Give for free what you receive for free.’

• Spiritism does not impose its principles. It invites those interested in knowing its principles to submit its teachings to the test of reason before accepting them.

• Mediumship is a natural human faculty, which many bring with them from birth and which allows discarnate spirits to communicate with incarnate people. It is independent of culture, religious beliefs or even the moral standard of the individual. Whether it benefits us or not depends on how we choose to use it.

• Spiritist mediumship practice is based on Christ’s moral teachings and therefore, should exclude any type of commercialisation, professionalisation or practice for mere amusement.

• Spiritism respects all religions and doctrines; values all efforts towards the practice of goodness; works towards peace and fellowship between all nations and all peoples, regardless of race, colour, creed, cultural or social standing. It also recognises that the truly good person is one who complies with the Laws of Justice, Love and Charity, in their highest degree of purity.

Acknowledging the existence of the Spiritual dimension opens our minds to the fact that we are beings in a constant state of evolution, and personally responsible for our own spiritual enlightenment. By presenting us with logical evidence of where we come from and of our destiny as immortal spirits, the publication of the Spirits’ Book in 1856 provided us with a well defined pathway for our spiritual progress, by explaining the reasons why we suffer, the benefits of resignation and explaining all the apparent injustices of human existence. We finish this lesson with Kardec.

‘To be born, to die and be reborn yet again and constantly progress that is the Law.’ - Allan Kardec

‘Unshakeable faith is only that which can meet reason face to face in every Human epoch.’ - Allan Kardec

**Spiritism and Parapsychology**

The term Parapsychology was introduced by the German psychologist Max Dessoir and originates from the Greek *para* “along side of” (3). Parapsychology is the discipline that studies the so called paranormal phenomena (also know as extrasensory or supra-normal
phenomena), using well known research techniques. Paranormal however, does not mean abnormal, which would imply a pathological condition, which is not the case, as something can be unexplained without necessarily being the result of disease.

Allan Kardec also used similar research methods, following controlled observations in the analysis of the mediumistic phenomena. However, Allan Kardec understood that he was dealing with a completely new science, which required a completely new approach, thus succeeding where other scientists failed, when researching psychic phenomena, because the controlled methods of experimentation used by traditional sciences, including Parapsychology are unsuitable, due to the unpredictability of the psychic phenomena, and the impossibility of completely controlling the will and action of discarnate spirits.

Kardec's scientific approach to the study of the phenomena then known as “The turning tables”, encouraged other scientists to pay more attention to paranormal phenomena. One of these early researchers was the French scientist and winner of the 1913 Nobel prize for Physiology, Charles Richet. In 1922 Richet presented his famous ‘Being a Teatrise on Metaphysics, where he outlined the evolution of parapsychology (3).

Like Allan Kardec, Richet also stressed that although some phenomena may appear to be supernatural they are, in fact, produced by very natural causes and it is only the lack of proper observation and analysis that make them appear supernatural.

In the1930s Joseph Banks Rhyne, from Duke University in North Carolina, USA, founded the study of Parapsychology, to research uncommon phenomena that became known as paranormal phenomena. Common characteristics of paranormal phenomena are:

- Their occurrence is usually rare and unpredictable. They cannot be repeated at will, making it difficult to make a systematic and objective record of their occurrence.
- They show intelligent/independent intentionality, that is, their effects often differ from what is desired and/or expected by those who have experienced or observed them, often leading to those being dismissed as the result of imagination or fraud.

The paranormal phenomena can be extremely varied. Here are some examples:

- **Telepathy** – perception of images, words, feelings, sensations, etc., produced by other minds.
- **Clairvoyance** – the ability to see at a distance scenes, images, people, etc., without using the physical eyes. These may or may not be visible to others.
- **Clairaudience** – perception of words and sounds without using the physical auditory system.
- **Sensory transposition** – perception of sensations such as tastes, by touching objects with one’s finger tips. Also the ability of perceiving sensations that are being experienced by someone else.
• **Monition** – Receiving information regarding past or present occurrences by means other than that of the physical senses. An example of this is **premonition**, or the ability of obtaining information regarding future occurrences.

• **Xenoglossy** – The ability to speak or write in a language unknown to the individual.

• **Telekinesis** – The ability of acting on an object without physical contact causing levitation, transportation of objects (apports), direct writing and bi-location (astral travel), and noises and raps produced by a spiritual entity.

As a Science, there are many similarities between Spiritism and Parapsychology. However, Parapsychology mainly focus on the study of human psychic abilities from a usually materialistic perspective, whereas for Spiritism the psychic phenomena is a manifestation of the human soul and, our knowledge of it expressions should be used in helping us to develop our spiritual values. Nevertheless, Parapsychology strengthens the Spiritist Teachings by providing scientific evidence of the spirit phenomena. In modern times, Quantum physics is replacing parapsychology in proving many Spiritist concepts regarding space, time and matter.

**Summary**

➢ As an inherent human faculty, mediumship has manifest itself, in one way or another, throughout time and mediums were both respected and feared.

➢ Mediumship is the ability to communicate with the souls of those who once lived amongst us, who now live in the Spiritual dimension, offering proof that the Spirit is immortal and evolves through the process of reincarnation.

➢ The 19th century was a century of great social and technological developments and it was also the time that a team of enlightened Spirits under Jesus’ leadership, came to reawaken spiritual truths. This reawakening gained momentum by the phenomenon that became known as “the turning tables”, following the events in the Fox sisters’ house in the USA, proving that the dead are able to communicate with us.

➢ In the mid 1800s, after careful study of intelligent and physical manifestations of the spirit phenomena, Professor Hippolyte Leon Denizard Rivail, who later adopted the pseudonym **Allan Kardec**, composed a clear philosophical doctrine that explains the mediumimic phenomena and its implications for Humanity. He called this philosophy **Spiritism**.

➢ Spiritualism encompasses all the religious and philosophical systems that believe in a spiritual principle, including Spiritism and all religions, even though nowadays it is often associated with a specific set of beliefs and practices and perceived as a religion in its own rights.
➤ Spiritism does not class itself as a religion, but as:

A A science that studies and explains the interactions between the Corporeal and Spiritual dimensions.

A A philosophical doctrine that explains the moral consequences derived from those interactions.

A A moral doctrine which enables the transformation of humankind through the education of its sentiments via the practice of Love.

➤ The first and most important principle of the Spiritist philosophy is the existence of a Creator, a Supreme Intelligence and first cause of all things.

➤ A key characteristic of Spiritism is the absence of ritualistic practices. It discourages the belief in the supernatural, miracles, eternal punishment, heaven or hell, but states that our present experiences are the consequences of our actions, past and present.

➤ Spiritist Centers are not churches, but Community Centres, dedicated to the study and practice of Spiritism and in making a positive contribution to the local community.

➤ The essence of every human being is the spirit or soul. Spirits are the soul of the so-called dead. They may use the medium’s body to communicate with us, via mediumship.

➤ Parapsychology is the discipline that studies paranormal phenomena, also known as extrasensory or supra-normal phenomena.

➤ Paranormal does not mean abnormal, as something can be unexplained without being the result of disease, but are, in fact, produced by very natural causes and it is only the lack of proper observation and analysis that make them appear supernatural.

➤ Paranormal phenomena are: rare and unpredictable, cannot be repeated at will, show intelligent intentionality, and can be extremely varied.

Reading list


Lesson 3

Guidelines for mediumship practice

Spiritism strongly recommends that those interested in pursuing the study and especially the practice of mediumship, do that from the safety of a Spiritist Centre (1), whether it is in a rented building or a room in a public space, it will be better than using one's home, in order to avoid disruptions and interferences which are more likely to occur in one's home, especially when not all family members are taking part in the activities. The Gospel study is, however, appropriate to do in the Home, to supplement the mediumship studies, and will be discussed in detail in another lesson.

However, it is also true that all over the world, a large number of Spiritist Centres began (and continue to do so) from family groupings, which have overtime expanded their activities to the wider community. This is perfectly acceptable, so long as the regular spiritist activities do not get interrupted and changed on a regular basis, to fit personal requirements.

The Spiritist Centre is defined as the Temple-School-Home-Workplace where we have the opportunity to enhance our spiritual values and practice charity, by the fraternal assistance offered to one another and the wider community (incarnate and discarnate), thereby strengthening existing fraternal bonds and creating new ones.

The Spiritist Centre is a Temple because there we practice the art of prayer, learn to respect one another and enhance our spiritual values. It is a Home because there we learn to relate to one another as brothers and sisters and learn to practice fraternal love, where people of all ages, social background, culture, etc., have the opportunity to interact, learn and work together. It is a School, because there we have the opportunity to educate ourselves as immortal spirits and thus, begin to lift the veil that had obscured our understanding of spiritual matters for so long, where we learn to study together in an environment where everyone has equal value and where differing view points are seen as an opportunity of learning from each other’s experiences. Most importantly, The Spiritist Centre is a Workplace where we have the opportunity to practice and perfect what we learn. It is a place of material and spiritual first aid, where we strive to put into practice the maxim ‘without charity there is no salvation’.

As the fundamental unit of the Spiritist Movement, the Spiritist Centre should irradiate beyond its physical boundaries and cooperate with other like minded organisations within its community, as well as other spiritist organisation in the country and worldwide. Taking an
active part in the local community allows the Spiritist Centre to fulfil one of its main objectives; that of making a positive contribution to the improvement of the community.

What makes a Spiritist Centre?

A Spiritist Centre must fulfil at least the minimum conditions in its roles as a school, a temple and a home-workplace, where we worship God through the assistance we offer those in need. Here the mediumship team can make a significant contribution to the spiritual wellbeing of both incarnates and discarnates. As much as possible the Spiritist Centre should:

A Provide the opportunity for the theoretical study of the Spiritist Teachings via talks, courses, seminars, workshops, etc., moral teachings for children, youth groups and activities.

A Provide practical assistance by offering meetings for fluidotherapy (healing), irradiations, spiritual counselling, mediumship development meetings, etc.

A Get involved in community services, projects, etc. In small groups this can be done by developing partnerships with other local organisations and charities.

In short, the Spiritist Centre should be a starting point from where volunteers develop works of assistance within their communities (both material and spiritual) and so, fulfilling its duty as a powerful source of positive energies irradiating love and goodness all around.

Mediumship practice within the Spiritist Centre

The Spiritist Centre offers those interested in studying and/or practising mediumship the ideal environment for individuals to get to know each other and work together thus, harmonising their individual energies, prior to attending a mediumship group, which is essential in order to avoid many of the difficulties that a heterogeneous group would naturally face. Ever since ancient times it has bee known that it is safer to practice mediumship in private and in places dedicated to that purpose. In the book Missionaries of the Light, the spirit Andre Luiz observing the work of a Spiritist Group in Brazil comments that, 'Pleasantly surprised, I observed the magnetic emissions of those meeting there... Our technicians took advantage of the abundant flow of beneficial energies, improvising admirable resources for the assistance not only of the obsessed, but also of the unfortunate persecutors.' (2)

Such positive conditions can only achieved through effort and discipline. Therefore, all activities of a Spiritist Centre must be serious and disciplined, as elevated spirits will not waste their time with frivolous, superficial activities, any more than they would do if they were still incarnate.

Undesirable spiritual attachments or obessession is one of the main dangers of mediumship. By working within an environment where the objective of everyone involved is
sincere cooperation in their pursuit of truth, will greatly diminish this risk, as their united judgement when examining the messages received, is the best prevention from this serious danger. This is why ignorant spirits often try to isolate the medium from those who could open their eyes to reality. Therefore, everyone who is serious about using their mediumistic abilities, and do not wish to become a partner in the dissemination of error, should only attend meetings of a serious character, within a Spiritist Centre, where the fraternal unity of sentiments can ensure the co-operation of wise and good spirits.

Discipline is of key importance in developing and using mediumship safely. Working within the well established structure of a Spiritist Centre, will ensure that meetings can be held on fixed days and time, enabling the spirit Benefactors to make arrangements to be present also. When this is not done, we may evoke spirits but will have to accept that the more evolved spirits may refuse to, or not be able to come. In such cases, inferior spirits are very likely to take their place and even use well known names to deceive us. When this is the case, we have no one, but ourselves to blame for the results of our carelessness and lack of discipline.

Some argue that mediumship meetings should be public, to allow observers the chance to learn from the instructions given by the benefactors and the counselling applied to suffering spirits. However Spiritism recommends that mediumship meetings should be private, where all involved have had the opportunity to spend time together and get to know each other, as the success of the meeting depends on the quality of the energies generated by each and every member of the group. Spirits respond to thought as we do to sound. The united thoughts of a harmonious group of people have a greater range than the isolated thought of a single individual. Nevertheless, these thoughts must vibrate in unison, which can only happen if there is unity of purpose by all present. These conditions are unlikely to be possible in a public meeting where the differences of characters, ideas and opinions of the observers would inevitably result in dissonance of thoughts and energies in the ambient. However, ultimately it is the moral elevation, or not, of the participants that is the key element in attracting elevated spirits (or otherwise) to the meeting. Here is how Kardec describes the necessary conditions for attracting good spirits and for keeping evil ones at bay (1):

- Perfect communion of views and sentiments and fraternity amongst participants.
- Abnegation of every sentiment contrary to Christian charity.
- A general desire for truth.
- Attending spiritist meetings as a mere social activity, making light of the moral teachings encouraging discipline, self-sacrifice, constant study, etc.
• Concentration of thought and desire in the pursuit of the common end, where every participant works towards the shared objective of offering assistance to our brothers and sisters in need, whether incarnates or discarnates.

• Working with the only desire of being useful, without vanity, ambition, or any selfish motive, including any financial gain or worldly benefits, except that attained by the happiness that the exercise true charity gives us.

In conclusion, the only reason for superior spirits to come to our meeting is to assist us in our self-development and not for our amusement. If they see that we meet merely to satisfy our curiosity, they will leave.

Summary

➢ The Spiritist Centre is the dedicated space where Spiritists gather to study and practice all aspects of the Spiritist Teachings, including fraternal assistance, study and mediumship.

➢ The Spiritist Centre is the Temple-School-Home-Workplace, where we strive to put into practice and enhance our spiritual values.

➢ Simply demanding the presence of elevated spirits to our meetings is not enough, we must create the conditions, that are likely to attract them.

➢ Mediums who do not want to become victims of obsession should attend meetings of a serious character, and welcome feedback from those around them.

➢ Every meeting within a Spiritist Centre should cultivate unity of sentiment, in order to obtain the co-operation of wise and benevolent spirits.

➢ Regularity and discipline assure the presence of elevated spirits to the meetings.

➢ Mediumship meetings should be private, comprised only of participants who have had the opportunity to spent time together and to get to know each other.

➢ It is the moral elevation, or not, of the participants that is key in attracting elevated spirits or otherwise to the meetings and not the number of participants.

➢ The only purpose for superior spirits to come to our meeting is to assist us in our self-development and to aid spirits in need, and not simply for our amusement.

Reading list


Lesson 4
Mediumship development

General guidelines for mediumship development

Mediumship has always attracted interest. Whether it is perceived as a taboo subject and discouraged, or as the privilege of a chosen few, people have always searched for ways to develop and use mediumship. The Spiritist approach to education and practice of mediumship helps to avoid many of the dangers and mishaps during mediumship development.

There is no standard method for ascertaining the presence of mediumship, as early signs of mediumship tend to be unique to the person and often, mistaken for mental health issues. However, certain signs can help identify the possible presence of mediumship such as (1):

A the person can see or hear spirits

A unexplained movement of objects, noises, that occur only if the person is present or nearby

A The recurrence of premonitory dreams

A Altered states of consciousness not connected with a physical or mental health condition. Psychographers, for example, may first notice a kind of tremor in their arm or hand, gradually, the hand starts moving of its own accord.

However, it is important to stress that although these may be interpreted as possible indicators of mediumimic potential, on their own they are not proof that mediumship can be developed or that it even exists at all. It is only by persistent and sensible experimentation, free from preconceived ideas, that one may find out whether these can be developed into mediumship as such.

Although mediumship is born and not made, mediums are not born ready to use it. Similarly to an artistic talent, mediums need to learn the theory and gradually start putting it into practice so to, with time and experience, fine tune their resources. When signs of mediumship have been identified, it is recommended that the novice medium seek support and guidance within a serious Spiritist group, where they should initially only take part in activities such as theoretical studies and fluid-therapy. This is because at this stage the novice medium needs sound moral guidance to avoid opening a channel for spiritual imbalance. Only later on should they engage with a mediumship development group, capable of offering them clear guidance and a safe environment to develop their mediumship.

The initial phases of mediumship development often take place with the participation of spirits of a more inferior nature, whose still rather material fluids more easily connect with
those of the incarnate medium, and mediums will save themselves from a lot of trouble by being aware of this, rather than delude themselves, believing that any spirit communicating with them must be an evolved spirit who knows everything and can always be trusted. Although challenging this is an important step in mediumship development, as it helps new mediums to understand and learn to control their abilities. All mediums therefore, will greatly benefit from developing critical self-reflection simultaneously with mediumship, to be able to recognise their own mistakes and keep themselves relatively safe from spiritual imbalance.

We would all welcome the opportunity of communicating with our departed loved ones. However, Kardec warns that mediums should control this urge, as spirit communication presents practical difficulties that are often very hard for beginners to overcome, such as lack of experience, the ability of the spirit one wishes to communicate with to do so and lack of fluidic/vibratory affinity between medium and spirit (2). Even the most experienced medium will have difficulty communicating with certain spirits due to a lack of affinity between them. Here we are talking about vibratory affinity and not whether they like each other or not. Only the specialised spiritual technicians are able to determine which medium is able to serve as the intermediary for a particular spirit. For most mediums, this affinity only develops gradually as their mediumship develops, and it would be very unwise to persist in calling for a particular spirit, as this may give inferior spirits a chance to take advantage of our credulity. Mediums should concentrate in developing their mediumimic abilities naturally, and leave it to God and their Benefactors on the spiritual side to choose who can communicate through the medium, especially at the early stages of development.

It is not necessary to believe in spirit communication to develop mediumship, and many people are mediums without even realising it, whereas others try very hard to develop mediumship, without ever succeeding, proof that the faculty needs to be a pre-existing organic pre-disposition. No one should try to force the development of any type of mediumship. If after months of practice, it has not improved naturally and significantly, then it is better to channel one's time and energy to another task such as fluidotherapy, teaching or public speaking. When performed with love and dedication, those will also attract as much spiritual help as any other type of mediumship.

The greatest obstacle for any medium to overcome is their own spiritual imperfections. Nevertheless, to the well balanced, dedicated student obstacles will be a chance to learn and improve. As the spirit Odilon Fernandes tells us 'More important than being a good medium is to be a good person…If necessary, the spirits may even make an effort to compensate for some physical limitation, but they cannot do the same with regard to moral limitations' (3).

Another challenge for any medium, but especially beginners, is the chance of attracting inferior spirits, and mediums must do their best to prevent such spirits from obtaining
influence over them, because once they have, it is not always easy to get rid of them. To protect oneself, the medium must study and make good use of all the information available regarding the different categories of spirits, in order to discern the true nature of the spirits who come to communicate, and make oneself worthy of the assistance of superior spirits. This will help mediums to identify the spirits who come in need of help, from those who have the necessary spiritual enlightenment to advise and support us, and only take advice from the latter. If there is any indication that the spirit is not of a superior nature or at least well meaning, then we pray, asking for protection from their influence and assistance for the spirit, so that they may change their attitude and find peace, thus sending a strong and clear message that we are not easily deceived.

Anyone wishing to develop mediumship or even just take part in mediumship meetings in other roles (healers, facilitators, counsellors, those tasked with maintaining the vibrations, etc.), must first dedicate themselves to the serious study of the theory. This is indispensable in order to minimise the dangers linked to mediumship practice. In fact, mediums should continue to study indefinitely, as there is always something new to learn. Nevertheless, it is once the mediunimic faculties have fully developed that the real challenges begins, and the medium will more than ever benefit from prudence and patience, in order to avoid the many of the pitfalls they may encounter on their way. When mediums believe that they already know all there is to know about mediumship, they run the risk of allowing pride to make them the victims of spirits, who will not hesitate in taking advantage of their arrogance.

It cannot be stressed too strongly that a medium must never abuse their mediumship, whether it is for financial gain, power or any other self-serving reason. Mediums must always remember that they have received their mediumship to use only for the practice of goodness, and not for their amusement. Good spirits are busy, involved with many very important tasks and are not constantly at our disposal and able to turn up any time we call just on a whim. Mediums that behave in this manner risk becoming the play things of inferior spirits. It is thus, important to work within a pre-agreed and disciplined framework. This will enable the medium to prepare for the work and the spirits wishing to communicate or help us, to be notified and invited beforehand thereby; making it more likely they will be present.

**Christian-Spiritist mediumship development**

In The Mediums Book, Allan Kardec defines the Christian-Spiritist or the true Spiritists as: 'Those who are not merely content with admiring moral teachings, but who accepting its consequences, put them into practice. They take advantage of every moment of their brief journey on Earth to move forwards in their journey towards moral progress, always trying to
do good and to change their negative thoughts. Charity is the foundation stone for all their actions.’ (4)

Spiritism views mediumship as a most serious endeavour, a most serious task that we receive from the Superior dimensions. It is important that from the very beginning of its development, the mediums base all their actions on the clear guidelines provided by the Spiritist Teachings, becoming not merely a medium, but a Christian-Spiritist medium. Those interested in developing and practising their mediumship should also regularly engage in the following activities:

**Regular moral studies in the home – the study of the Gospel in the home:** The Gospel in the Home, as it is known in Spiritism, gives us the opportunity to renew and significantly improve the spiritual ambient of our homes. This will be discussed in more detail in a separate lesson.

**Practice of charity:** Everyone (but especially those involved with mediumship) should strive to practice charitable acts at every opportunity. Charity is the surest way for us to break our ties with selfishness, as it encourages us to become more aware of the needs of our fellow beings and help them accordingly. There are infinite ways in which we can make a positive contribution to someone else’s wellbeing.

**Inner reform:** Essential to our moral progress and a safe mediumimic development. Inner reform is about taking a good and honest look at ourselves; identifying what needs to be improved in order to conform with the Divine Laws of love and charity and starting the hard work of changing those attitudes and behaviours.

**Regular participation in other activities of the Spiritist Centre:** In the Spiritist Centre we will find a large array of opportunities to practice goodness and also to work on our inner reform. It is the school where we go to learn about mediumship. It is a hospital where we and other incarnates and discarnates can find healing for our spiritual and even physical ills. It is also the temple where we can be in closer contact with our Spiritual Benefactors. The Spiritist Centre gives us the opportunity to study and learn together but, most importantly, to learn from each other.

Even if the aspiring mediums never develops a working mediumship, by engaging in those activities, they will at least ensure that they will be developing spiritually, thereby becoming better citizens, better Christians and productive mediums in a future incarnation.

**Summary**

➢ A Spiritist-Christian approach to orientation and education for mediumship development will help to avoid a great number of dangers associated with mediumship.
➢ Signs of mediumship are not uniform and vary from person to person, but the Spiritist Teachings offer a safe way for the development and use of mediumship.

➢ When signs of mediumship have been identified, it is important that the medium engages with a group were they can learn how to understand and use their mediumship safely.

➢ It is safer not to call for the presence of a particular spirit, but leave it to our Benefactors to choose which spirit will come to communicate with us, especially at the initial phases of the mediumnic development.

➢ Belief in the possibility of communication with spirits is not a prerequisite to the development of mediumship.

➢ If despite our best efforts no significant improvement in our mediumnic abilities takes place after a few months, it is better not to persist.

➢ The greatest stumbling block for mediums, and particularly beginners, is to be deceived by inferior spirits. If this happens, we should seek support through prayer and other members of the group, who may help us identify the true nature of the spirit.

➢ Study of the information available regarding the different categories of spirits will help to safeguard us from falling pray to inferior spirits.

➢ Mediums must never abuse their mediumship by using it for personal gain or curiosity.

➢ Those interested in developing and practising their mediumship should also:
  o Engage in regular Moral Studies in the Home, also know as the study of the Gospel in the home.
  o Practice charity whenever possible.
  o Work on their inner reform.
  o Regularly participate in other activities of the Spiritist Centre.

Reading list
(3) Carlos A. Baccelli, by the spirit Odilon Fernandes. We are all mediums, chapter 21. Spiritist Group of Brighton (2005).
Lesson 5

How to prepare for mediumship practice

We cannot achieve anything, be that professionally, intellectually or socially without hard work, study and perseverance. True authority can only be attained through merit. Jesus summarised this when He said: Look and you shall find; knock and it shall open; those who persevere to the end shall be saved (Matthew 7: 7).

Likewise, mediumship also needs disciplined study, effort and the development of moral and spiritual values to develop safely. If we accept that in order to improve our intellectual capacity we have to follow the slow, methodical route of our educational systems, from a very young age; how could we expect to develop and perfect our mediumistic capacities without submitting our psychic abilities to a strict discipline? Many risk unnecessary dangers and disappointments due to their own carelessness and irresponsibility. Mediumship is a serious subject, one whose consequences go well beyond that of the present physical life and therefore, should not be taken lightly. Systematic study of the Spiritist Teachings helps to develop better mediums, able to tune in with spirits of a higher order, and transmit their thoughts with fidelity.

The first step for mediums to learn to protect themselves from unwelcome influences is constant and serious study and the habit of prayer. Even involuntary mediums will greatly benefit from a better understanding of what is happening to them, whether they wish to develop their mediumship further or not. This includes understanding that mediumship should never be used simply for curiosity, amusement or personal gain, but as something sacred, to be used only for doing good and upheld by elevated morals. This in turn, will attract the spiritual protection of generous spirits who will help us to turn initial disappointments and difficulties into important and enriching lessons.

Novice mediums must develop the ability to critically reflect on their practice, learn to accept constructive criticism and advice without getting offended, learn to control their mediumistic manifestations, including whether or not to accept a communication, actively work to improve morally and intellectually, and not give in to flattery.

Like a hospital that is limited in the number of specialist consultants it has, there are fewer good spirits available to look after Earthly affairs than one may think and, therefore, they have no time to waist with mere curiosity or mediums that do not take the time to prepare themselves properly to serve as good, reliable instruments for them. If a medium does not correspond to the confidence that the good spirit puts in them, then despite pitying them, they
will leave the medium to their own devices, where pain will teach them to value their gift. This is the reason why Spiritism attaches such a great importance to mediumship education, because it understands that mediumship is a very delicate faculty, and those who are hasty and inconsequent, end up being exploited by inferior spirits, who stop useful faculties from developing to its fullest potential.

Mediums must always be careful not to fall victims to vanity, believing themselves to be channels only for superior spirits, great missionaries, or privileged above “ordinary” people, remembering that ‘...It is essential to sanctify this faculty making it an active ministry of Goodness. The majority of candidates for this ministry however, are not willing to undergo the preliminary work of cleansing the receptacle vessel' (1).

In the Mediums’ Book, Kardec warns us that ‘The greatest challenge mediums will face, especially at the early stages of development, is the regular contact with inferior spirits, and that they must consider themselves happy when those are merely ignorant and not consciously ill intentioned. The medium must pay great attention to prevent any of these becoming a predominant presence in their lives, because, once this has happened it may not be easy to disconnect from them’ (2). This is extremely important advice, since even the most precious mediumship may be lost if the necessary precautions are not taken from the very beginning.

Nevertheless, this contact with ignorant spirits can be quite important, giving mediums the opportunity to practice and develop patience and discernment. It also serves as a crash course where new mediums learn first hand, how to distinguish the different classes of spirits.

It is not possible to tell how long the initial phase of the mediunimic development may last. As the work of a mediumship group becomes established, a serious group will begin to receive assistance and guidance from more elevated spirits, tasked with managing their activities. These spirit Mentors help the group to consolidate and mature their mediunimic potential, and its mediums to become important co-operators in the effort towards Human regeneration. When the right conditions are met, the good spirits approach us and the lengthy process of adapting their fluids to ours begins. Other familiar or protecting spirits may also become linked to the group, and will sometimes accompany us up to the very end of our terrestrial journey.

The ambient of the meeting

The ambient in which mediumship is practised must be morally elevated, organised and serious in order to avoid the dangers of a false development in which vices, conditioning and obsession could develop. Mediumship sessions should be conducted in a dedicated room, clean, decorated simply, and well lit. Participation should only be open to those with enough training and knowledge of mediumship, who demonstrate dedication to self improvement, the
ability to work harmoniously with others, the ability to accept constructive criticism, and who accepts that everyone is important and no one should be treated with deference only because they are a medium.

Care must be taken from the moment participants arrive at the meeting, showing an attitude of respect, being mindful that many of the spirits planned to receive assistance at the meeting will already be present. Therefore, it is important for everyone to be careful with their conversations and direct their thoughts and feelings towards silence, compassion and goodness. The healthy and balanced energies donated by all participants enables the formation of a harmonious and spiritual ambient, which with the help of our spiritual benefactors, can be maintained throughout the meeting.

Care must also be taken when leaving the meeting. Participants must leave in the same quiet, respectful way that they arrived. It is not uncommon for members of the group to be accompanied and observed by some of the spirits they have been helping, and there would be no use in preaching goodness during the meeting and then behaving in the opposite way afterwards. Similarly, one must also be careful with comments made about the spirits who took part in the meeting and the communications. The work of spiritual assistance should follow the same ethical, confidential principles as that of a doctor in relation to their patients.

**The participants**

It takes time and sustained effort to create the spiritual ambient for the safe practice of mediumship. In order to achieve this, participants will have to work hard to better themselves morally. This includes regular moral studies (e.g., the study of The Gospel According to Spiritism at Home), keeping good company, avoiding using bad language or getting into negative conversations (e.g., gossip and criticising others), praying everyday, practising charity, in short, making a constant effort at becoming better human beings. Participants (and mediums in particular), need also to look after their physical health by maintaining a healthy diet and avoiding toxic substances such as cigarettes, alcohol, too much caffeine and meat.

When present in the room of the meeting, it is essential to be especially careful with the type of conversations, avoiding anything of a lower nature. Preferably, participants should remain quiet, in prayer, preparing themselves spiritually for the work and helping the spirit Benefactors to maintain a good spiritual ambient.

No task is more worth the effort than mediumship, when after long preparation and study; we become collaborators in the work of disseminating the truth with the help of more elevated spirits. Unfortunately, many mediums are only interested in self-gratification. Their mediunimic abilities make them vain and they allow themselves to become distracted from the true Christian principles of charity, selflessness and humility, by creating around them an
atmosphere of mysticism and self-worship. These mediums overlook the fact that mediumship can become dangerous when exercised without moral elevation and disinterestedness, and that it is only when used for the goodness of others that mediumship can create a protective spiritual atmosphere around us. In the book *Missionaries of the Light*, the instructor Alexandre offers us an insight from the spirit's perspective:

Many brothers and sisters gathered here would like to develop mediunimic perceptions; however, they are expecting simple phenomenological manifestations without any effort of preparation and discipline. They ask for clairvoyance, clairaudience, and the whole array of means of communication with the higher realms; but have they learned to hear, to see, and above all, to serve? Have they gained masterly over their lower impulses in order to set out on the path toward the higher planes? Should we give a five year old child the right which a fifty year old adult is entitled to? If human laws, still transitory and imperfect, set limits for the inexperienced, would the unchangeable Divine laws be at the mercy of the inordinate wishes of the individual?

…if you desire advancement, then abandon the lower realms. If you intend to have exchanges with the wise, then grow in knowledge, value your experiences and increase the light of your reasoning. If you are hoping for the sublime company of saints, then sacrifice yourself in your daily struggles…If you desire the presence of the good, then become good yourself (3).

This work demands a big responsibility. …However, it is very rare to find incarnates who meet the spiritual conditions that this type of work requires….We cannot rush results … I have been participating in this group, with few interruptions for almost nine years, and every month I see a parade of promises and vows of service. However, at the first collision with the real needs of the endeavour, only a small number actually remain faithful to their consciences. During times of calm, great praises, during times of difficulties, desertions camouflaged under the pretext of not being understood by others (4).

**On the day of the mediumship meeting**

By enabling us to communicate with those who have departed from the physical life, mediumship offers scientific proof of the immortality of the soul and the principles governing the laws of reincarnation. Therefore, the main goals of mediumship practice are:

- To give Humankind the knowledge of truth
- To promote the moral betterment of the medium

Although mediums should strive everyday to maintain the best possible pattern of thoughts, feelings and behaviour, a special effort must be made on the day of the meeting. Without the necessary preparation, which can only be achieved by the constant exercise of good habits, such as being mindful of what we read, cultivating good sentiments and having a healthy diet, it will be almost impossible for anyone to achieve the necessary minimum inner
balance during the meeting. Preparation for the meeting must start in the morning. Here are some guidelines as to how those taking part in a mediumship meeting should prepare:

**When wakening up:** The day should start with a prayer and/or reading a morally elevated message. Care must be taken to maintain elevation of thoughts throughout the day, by resisting negative or rebellious thoughts, gossip, etc. We must learn to discipline our emotions, practice patience and serenity at all times, avoiding getting into disputes or arguments.

**Diet:** Care must be taken with diet, especially in the hours preceding the meeting, avoiding overloading the digestive system or not eating enough. The diet on the day of the meeting should be normal but without excesses, taking care not to consume foods that are hard to digest or toxic substances, such as meat, alcohol, nicotine, caffeine (including many types of tea and soft drinks), etc., this excludes prescribed medication taken appropriately and for the right reasons. *In Missionaries of the Light*, the spirit Andre Luiz describes the consequences when a participant arrives in the meeting, having ingested alcohol (4):

…The alcoholic elements he is exuding through his nose, mouth and pores are highly damaging to our work...An addiction of any type will harm the addict first, but will also disturb others.

**Physical and mental rest:** Whenever possible, after finishing one’s daily obligations, or in the couple of hours preceding the meeting, participants should try to rest the body and mind, and disconnect from daily problems and troubled thoughts, by reading something of a morally elevated nature, listening to some soft, quiet music or simply remaining quiet for a few moments.

**Prayer and meditation:** Meditation and prayer help us to mentally disconnect from mundane worries and connect instead, with the spirits in charge of conducting the meeting, as well as with other spirits who will be taking part in that day’s works.

**Overcoming impediments:** Difficulties that common sense and discipline could easily avoid should not become impediments that prevent participants from fulfilling their commitments and attending the meeting. Bad weather, traffic jams, an unscheduled visit from a friend, none of these should be considered as obstacles to attending the meeting. We must simply make the necessary arrangements, demonstrating the conviction and understanding of the commitment we have made. Most last minute obstacles can be avoided by simply developing the habit of leaving for the meeting with plenty of time. We finish this lesson with the words of Alexandre, in *Missionaries of the Light* (1).

…in order to be useful the medium must deny themself with selflessness and humility, the first factors required to gain access to interactions with the higher realms. They must remain silent so that others
may speak, give of themself so others may receive. In short, they must serve as the bridge where divergent interests meet. Without this conscious understanding of the spirit of service, they would be of no use for spiritually constructive purposes. Of course they are responsible for maintaining inner resources such as tolerance, humility, a fraternal disposition, patience and Christian love; however, we too must do our part to support them...because other wise we cannot ask for their self-sacrificing cooperation.

Summary

➢ To achieve anything one needs hard work, study and perseverance.
➢ Developing mediumship requires education, effort and discipline; plus development of moral and spiritual values.
➢ Mediums should not use mediumship for mere curiosity, amusement or personal gain.
➢ In order to avoid pitfalls, mediums must not allow vanity to deceive them into believing themselves to be great missionaries, or privileged above “ordinary” people.
➢ The greatest challenge mediums will face, especially at the early stages of development, is the contact with inferior spirits. This contact is, nevertheless, important, as it allows us the opportunity to practice and develop patience and discernment. It also serves as a crash course for new mediums to learn how to recognise the different classes of spirits.
➢ Even the most precious mediunimic ability may be lost if the necessary precautions are not taken from the very beginning.
➢ Good mediums are rare, this is mostly due to lack of adequate mediumship education and discipline.
➢ The ambient in which mediumship is practised must be safe, organised and serious; in order to avoid the dangers of the development of, conditioning and obsession.

Reading list

Lesson 6
Revision 1

1. Select the most correct answer

1. Mediumship faculty is:
   ( ) the ability that allows an incarnate spirit to lend their physical organisation to a spirit thus allowing them to manifest amongst us.
   ( ) the ability that allows a discarnate spirit to utilise the physical organisation of an incarnate spirit to communicate with us at will.
   ( ) the ability some special people have that allows them to lend their physical organisation to a discarnate spirit in order to perform miracles.
   ( ) the ability that allows an incarnate spirit to lend their physical organisation to enlightened discarnate spirits to produce supernatural phenomena.

2. Mediumship began with:
   ( ) the Vedas
   ( ) the Hebrews
   ( ) Spiritism
   ( ) Human beings

3. The purpose of mediumship is:
   ( ) to produce frightening phenomena.
   ( ) to bear testimony to the immortality of the Spirit.
   ( ) to allow mankind to give expression to their imagination.
   ( ) to produce supernatural phenomena and miraculous cures.

4. The Hydesville phenomena:
   ( ) gave rise to the Era of the Spirit.
   ( ) proved the existence of supernatural phenomena.
   ( ) demonstrated the ability of the incarnate Mind to extrapolate its physical boundaries.
   ( ) strengthened religious traditions.
5. The turning tables phenomena can be explained by:

( ) the theories of magnetism.
( ) the activities of the incarnate person’s unconscious mind.
( ) the action of the discarnate spirits over matter.
( ) the action of incarnates over spirits.

6. Mediumship manifests itself:

( ) as a gift for those who are good.
( ) exclusively in those who are morally elevated.
( ) as a means of moral growth for everyone.
( ) as a form of reward for those deprived of intelligence.

7. In order to fulfil its true functions the Spiritist Centre must hold:

( ) only study meetings.
( ) study meetings as well as mediumship meetings.
( ) meetings for theoretical studies, mediumship meetings and work of social assistance.
( ) study meetings and work for social assistance.
( ) only activities of social assistance and mediumship meetings.

8. In relation to the theoretical study of the Spiritist Teachings, the Spiritist Centre must hold:

( ) meetings for healing, irradiation, medical consultation, etc.
( ) only practical-phenomenological meetings.
( ) classes for moral teaching for children and the youth, as well as spirit counselling.
( ) lectures, courses, and classes for moral teaching for children and the youth.
( ) all the above are correct

2. True or False

( ) The existence of the mediunimic faculty is independent of the moral qualities of the medium.
( ) The roots of the mediunimic faculty is organic and therefore, depends on the individual’s organic makeup.
( ) The awakening of the mediunimic faculty is characterised by clear signs that make it very easy to recognise its existence.
( ) We should take advantage of the fact that we are constantly surrounded by spirits, and exercise our mediunimic faculty whenever possible with the help of whatever spirit that is around, because this is the way to perfect our faculties.
The training offered by Spiritism to mediums makes them better mediums as well as a better human beings.

Spiritism is the result of the scientific observations of the revelations from the Superior Spirits.

Traditional sciences have completely accepted the truths revealed to us by the spirits.

3. Fill in the Gaps

1. Being by nature a……………………………… faculty, mediumship can be utilised for both ……………………… and …………………………….

2. Mediums must use……………………………….. to achieve inner growth, by using it to practice Christian…………………………. so that their mediumship becomes a force for ………………….

3. Mediumship development have a ……………….. point but not …………………………………, continuing to develop with the moral development of the individual.

4. It would be a mistake to think that everyone who has ……………………… should develop it.

5. Mediumship has manifested itself in one way or another ……………………………, and throughout the ages mediums have been both ……………….. and ………………….

6. Spiritualism encompasses the entirety of the …………………………………… and philosophical systems that believe in a universal ………………………… principle, as opposed to the purely ………………………. principle, including ……………………….

7. Mediumship is defined as the……………………………… certain people have of ……………………… intelligible messages from ………………….

8……………………………….. is of key importance in developing and using mediumship safely.

9. Initial signs of mediumship tend to be ……………………………to the person, and not rarely mistaken for ……………………….. health problems.
10. Similarly to someone with an.......................... talent, mediums need to learn the
.............................. and gradually start putting it into practice, in order to be able to with
time and experience, fine tune their resources.

11. The greatest ........................................for any medium to overcome is their own spiritual
.............................................

4. Mark the incorrect answer/s

1. Spiritist mediumship practice must adhere to the following rules:
( ) Have no predetermined time or place to take place.
( ) Be done in private and have the participating members adequately prepared for the task.
( ) Avoid any attitude of mere curiosity.
( ) Maintain respectful attitude throughout the communications.

2. During the phase of study and preparation for mediumship activity the developing
mediums:
( ) Must dedicate themselves to tranquil and peaceful study, far from material passions.
( ) Should aspire to the achievement of great mediumimic deeds.
( ) Need to be always careful and alert.
( ) Should consider themselves as the instrument of elevated spirits to avoid fascination.
( ) Should not use mediumship for personal interest and inappropriate humour, so not to
attract frivolous spirits.

3. In order to develop adequately, mediumship requires:
( ) An ambient adequately prepared, safe, organised and serious.
( ) Adequate precautions and constant care.
( ) Method, patience and elevated aspirations.
( ) Noble sentiments and the acquisition of a good spiritual backing.
( ) All the above are incorrect.

4. Spiritism attributes the following fundamental objectives to the practice of mediumship:
( ) The realisation of fantastic and impressive phenomena.
( ) Prove wrong those who deny the existence of the spiritual world.
( ) Destroy religious divisions.
( ) Promote the moral improvement of the medium.
( ) Provide humankind with the knowledge.
5. The mediumship faculty may be detrimental to the mediums when:
( ) Used with frivolity.
( ) Used to interfere with other people’s karmas.
( ) Used with morality and disinterestedness.
( ) Used to fulfil personal and frivolous interests.

6. The Spiritist Doctrine is:
( ) A practical manual for human moral transformation.
( ) The origin of certain ritualistic behaviours, fears, superstitions and mysticisms found in some individuals that become involved with it.
( ) The way to happiness and redemption.
( ) The only religion that leads to salvation.

7. The following conditions must be observed to ensure that the mediumship faculty develops in a natural and balanced way:
( ) Have healing all the time and attend spirit counselling meetings.
( ) Be always vigilant, careful and disciplined.
( ) Have the support of good spirits, cultivate noble sentiments and maintain an elevated attitude.
( ) Development of intelligence, knowledge and morality.
( ) All the above are correct.

8. The Spiritist Centre is:
( ) The place where Spiritists meet and where they put into practice what they learn about fraternity and the Spiritist Teachings.
( ) The place where various mediunimic groups meet for the sole purpose of practising mediumship.
( ) A temple-home-school-workplace, where we try to put into practice the Spiritist Teachings.

5. Choose the correct answer
1. Anybody may develop mediunimic faculties because:
( ) it has been observed in many important figures of many different religions.
( ) it is the cause of obsessions in both religious people and materialists.
( ) it may cause mental illnesses that are very difficult to treat.
( ) it is an inherent human faculty.
2. In order to develop mediumship, which is an inherent human faculty, it is necessary to:
   ( ) have unshakable faith, to communicate with spirits and to be disciplined.
   ( ) constantly study and develop mental discipline and willpower.
   ( ) practice mediumship and acquire knowledge regarding reincarnation and the perispirit.
   ( ) assimilation of fluids, develop mental discipline and a lot of culture.

3. Spiritism considers the following to be of vital importance for the development of good mediums and the progress of the spiritual sciences:
   ( ) Intensive exercise of mediumship in order to avoid obsession.
   ( ) Public practice of mediumship to convert those present.
   ( ) The realisation of spectacular phenomena to persuade non-believers.
   ( ) Good education and training of mediums, in accordance with the Spiritist guidelines.

4. The serious and systematic study of mediumship will provide us with:
   ( ) A safe and balanced internal and external environment for the mediums.
   ( ) A state of illusion from the part of the medium.
   ( ) Faith in the mediunimic infallibility.
   ( ) Aversion towards the mediunimic faculty

5. The correct practice of mediumship may lead to:
   ( ) Obsession.
   ( ) Moral weakness and a lack of interest.
   ( ) Financial benefits for the medium.
   ( ) Moral elevation and the help of the Good spirits

6. **Correspond the column on the right with the column on the left**

   (1) Theoretical activities  ( ) Talks and lectures
   (2) Mediunimic activities   ( ) Meetings for healing, irradiation and medical consultation
   (3) Activities of social assistance ( ) Social assistance to the vulnerable
                                           ( ) Meeting for mediunimic education
Unit 2
Lesson 7

Guidance for the practice

This lesson aims to offer participants guidance on how to engage with the practice part of the lessons, which will be taking place from now.

Despite the POMEP offering great flexibility and adaptability to a Spiritist Group’s individual needs and limitations in regards to mediumship, it is important to stress that in order to offer a safe environment, where potential mediums can learn to use their individual abilities, one should not allow personal preferences to detract from the main objectives of the course.

Mediumship development involves subtle and complex matters that affect a person’s psychic, psychological and physiological systems. It involves subtle energies that are as yet little understood and many are still unknown to us. Therefore, it may be much better to delay experimenting with mediumship rather than run the risk of opening channels that we may not be able to control. This point is of particular relevance for those with significant physical, mental or emotional health problems, and who will benefit the most by not taking part in the practice part of the lessons. Until such a time, as those problems have been resolved, they should instead, only take part in the general study groups, where they can contribute to theoretical and fluid-therapy activities, which will help them to develop a better understanding of their condition and learn to protect themselves, as well as supply them with positive energies.

The greatest responsibility falls upon the facilitator to observe each participant throughout the course, and instruct those who are not yet ready to continue developing their mediumship to restrict their participation to the theoretical part only.

Understanding, accepting and respecting the superior purpose pertaining to mediumship are key in the development of a safe and productive mediumship group, as safe practice of mediumship requires harmony of thoughts and feeling, true fraternity and affinity amongst all participants. This ideal environment can only be achieved over a long period of time through constant dedication, study and discipline and not by a group of people that only meet from time to time to contact spirits.

The practical lessons will offer participants the opportunity to familiarise themselves with the best conditions for mediumship practice and time to adjust their individual vibrations, thereby, over time developing the Group’s characteristic spiritual ambient. During the practice, participants will learn:

- To maintain a steady flow of positive thoughts and sentiments, in order to be able to sustain the spiritual vibrations during the practice, bearing in mind the vital role thought plays in mediumship practice.
• To apply a variety of techniques in order to achieve a relaxed state of mind and body.
• The importance of adequate preparation in order to be able to achieve good concentration, and that this is not something that can be improvised at the meeting.
• Not to be distracted by everyday problems during the meeting, as this would prevent them from making a positive contribution to the general vibrations of the meeting, by causing deterioration in the quality of those vibrations.

The practice session has been structured in a way that allows participants to find out whether they have mediunimic abilities that can be developed into productive mediumship and gradually develop and learn to control those. This gradual process also gives participants time to decide whether or not they wish to continue developing their mediumship or to abstain from the practice and concentrate on the theory only. In many cases this will be the sensible course of action, as active mediumship is not something that is easily turned off, necessitating a great deal of discipline and self-sacrifice, to maintain in a balanced, healthy state. It is better, therefore, to delay its development than run the risk of allowing it to become the instrument for the action of ignorant spirits, to detriment of the individual’s physical and mental health.

How to prepare and maintain our inner ambient

In the case of those who choose to, and are deemed able to take part in a mediumship group, they place themselves under the obligation of making an effort to train their mind to do the work. If they then realise that they cannot, they need to remove themselves and accept that they are not ready yet to take part, as they still lack the discipline necessary to succeed. The following are basic techniques that will help participants to begin learning to prepare.

Concentration: It is the ability to direct our thoughts towards a specific goal. When a group of like minded people meet to pray together, they are able to create a powerful energetic current that can be used by the healing spirits to produce all kinds of healing agents to assist both incarnates and discarnates, as thoughts of peace and fraternity create positive, beneficial energies, which supply the spiritual healers with the necessary resources to perform a diverse array of assistance to help those in need.

Convergence: Convergence is focusing the mind on the task ahead (e.g., irradiation of positive energies), while at the same time removing all thoughts that are not conductive to achieving the desired goals, e.g., thoughts about what we have done during the day, personal matters that are worrying us, in short, anything that can distract us from what we are doing and want to achieve at the meeting. This is one of the greatest challenges for beginners, as most of us are not used to maintaining a positive mental attitude for long, often preferring to indulge in the negative ones,
which are much closer to our nature such as worries, ruminating on past traumatic events or unpleasant conversations we had with relatives, co-workers, etc.

The success of the meeting depends on the ambient formed by all the components of the group. A good ambient, saturated with spiritual elements that favour spiritual communication can only be achieved through the emanations created by good thoughts and elevated sentiments by all.

Being aware of the difficulties most of us are likely to experience when trying to achieve this, the spiritual Benefactors do their best to help us overcome our limitations. They understand, and so should we, that we will get distracted from time to time and will find it difficult to keep our thoughts elevated from the beginning to the end of the meeting. What is expected from us is that when we realise that we have become distracted, we elevate our thoughts in prayer once again and make a conscious effort at maintaining a positive mental and emotional attitude.

Acknowledging the difficulty even the most disciplined person will have in achieving this, and that for those facing more severe mental health and/or emotional problems, this may be impossible, the general advice is that those undergoing such challenges or those who, by the end of the study program still have difficulty managing their thoughts during the meeting, should not continue taking part in mediumship activities until they are stable and better able to manage their thoughts. Those with severe mental, physical or emotional problems should not take part in mediumship activities, not even in this study program. They should instead, attend the general study meetings and fluid-therapy sessions (healing).

**Relaxation:** This refers to both physical and mental relaxation. To achieve this it is important to try to avoid activities that may lead to conflict and undue stress, especially on the day of the meeting. At all times, those aiming to developing their mediumship need to be extra mindful of the company they keep, the conversations they have, the thoughts and feelings they allow themselves to be enveloped with. In the book *Missionaries of the Light*, the spirit Alexandre explains that (1):

> Mental expression depends on the balance of the body; just as good and perfect music depends on a trustworthy instrument…Each physical cell is the instrument of a certain mental vibration. We are the heirs of our Father ... and (so) each day with our potential as generators of latent energies we are creating, renewing, improving or destroying something…Each of God’s children must be their own physician, and until this truth is fully accepted and its principles applied, the individual will be subjected to unending imbalances.

When this preparation is neglected, we suffer the consequences by becoming the victim of physical and spiritual disturbances that can sometimes last long after the meeting is over.

During the meeting, try to maintain a state of relaxation. Breathe steadily; finding a comfortable sitting position that allows for the muscles to relax, thereby, facilitating a general state of wellbeing. Here are some guidelines to help achieve this:
Breathing plays an important role in the process of concentration and irradiation of positive energies. It allows us to irradiate, that is, send out energies saturated with positive elements. One may start with a deep intake of breath, followed by a pause and then slowly breathing out, while concentrating on letting go of all tension. As we feel our mind and body relax, we allow the breathing to gently settle back to a normal, steady flow.

- Focus the thought on the objective – this is termed directioning.
- Focus the thought on who we wish to call to help us achieve our aim - God, Jesus, Benefactors, Good Spirits, etc.
- Whenever you notice you have become distracted, re-focus your thoughts on the desired objective.
- At all times, strive to cultivate sentiments of humility, benevolence, love, forgiveness, etc., in order to be able to develop the feelings of benevolence towards others, so essential for this type of work. This can only be achieved by the constant cultivation of ardent sentiments of love, forgiveness, peace and the desire to help, whilst adopting an attitude of humility by remembering we are mere channels for the good fluids that we are directing towards those in need, and that it is the Good spirits who bring the actual healing fluids to the session.

Maintaining positive vibrations during the meeting

As discussed above, concentration is the act of directing our thoughts towards a determined end, whereas, convergence is the exclusion of all thoughts not conducive to the desired end. Therefore, one must make a conscious and continuous effort to - at least during the meeting - put aside our everyday problems or any thoughts and feelings that may cause us inner perturbation.

Once again, and not for the last time, it must be stressed that the success of the meeting depends very much on the ambient formed by the thoughts and feelings being irradiated by every participant. With due preparation by all members of the group, an adequate level of concentration can be achieved. It is then necessary to maintain the ambient, which has become saturated with the fluidic elements that enable the interchange with the spiritual world, throughout the meeting. For that to happen, participants need to be mindful of what is taking place in the meeting, being particularly careful not to allow their thoughts to wander on to other matters, and continue to send out positive, loving thoughts around them, thus mutually supporting one another, as well as the spiritual entities that may be present and who may be in desperate need of affection and understanding. The spirit Alexandre illustrates this very well (2):

At home on the street, at work or at play, each person receives the (energetic) nourishment brought by those around them, seasoned with each person’s individual magnetism… humans absorb mental matter at all times setting it in the innermost areas of their own physiological structure. Envelop everyone present in positive
thoughts of love, fraternity, benevolence, etc., wishing them the best you can possibly offer, as if your mind was sending out vibrations of strength - comforting words - offering enlightenment.

A feeling of tiredness after concentration denotes effort in the wrong direction. It means that the person was not paying attention to the rules of relaxation and tranquillity. When correctly done, the irradiation of positive vibrations during concentration does not tire. On the contrary, it brings a profound sense of wellbeing.

Summary

➢ Mediumship development involves subtle and complex energies that affects a person's psychic, physiological and psychological systems, and one should not allow personal preferences to detract from the main objectives.

➢ It may be much better to delay experimenting with mediumship than to run the risk of opening channels that we may not be able to control, especially in the case of those with significant physical, mental or emotional health problems.

➢ The greatest responsibility falls upon the facilitator to observe each participant throughout the course, and instruct those who are not yet ready or fit to continue to develop mediumship to restrict their participation to the theoretical part only.

➢ **Concentration** is the ability to direct our thoughts towards a specific goal.

➢ **Convergence** is the elimination of thoughts that are not conductive to achieving the desired goals.

➢ **Relaxation** refers to both physical and mental relaxation. To achieve this it is important to try to avoid activities that may lead to conflict and undue stress on the day of the meeting.

➢ The success of the meeting depends on the ambient formed by the thoughts and feelings of all the components of the group.

➢ Those who by the end of the study programme still have difficulty managing their thoughts, should not continue with mediumship activities until they are stable and better able to manage their thoughts.

➢ A feeling of tiredness after concentration denotes effort in the wrong direction. When done correctly, irradiation of positive vibrations does not tire, but brings sense of wellbeing.
5 minutes practice

The facilitator is tasked with the role of providing the fundamental support for the work. The facilitator must show discernment, goodness but also if needed energy; authority through example, dignity and discipline, offering all participants the same attention and consideration, without showing preferences for any one.

The facilitator should maintain their attention on what is happening in the room and how participants are doing during the practice, making a note of any relevant issues to be discussed or feedback to be offered after the practice.

Participants: After a short prayer, all participants sit quietly with eyes closed and concentrating on sending out healing energies around them, enveloping all those present (including spirits), with good vibrations. Pay particular attention to any tension in the body and especially, if their thoughts are wandering onto everyday subjects or worries. If that is the case, do the breathing exercise again, releasing any physical tension and refocus the thoughts on sending out and feeling the good vibrations enveloping the ambient.

Closing procedure: After 5 minutes, the facilitator will say a short prayer to thank spiritual benefactors for their protection and guidance, etc.

Feedback from participants: After the closing prayer, participants will have the opportunity to report on their experiences and the facilitator to offer further guidance and advice.

Reading list


André Luiz, Psychography by Francisco Candido Xavier, Disobsession, Chap. 1.
Lesson 8
Morality and mediumship

In this lesson we will look at the relationship between mediumship and the medium’s moral state to answer the following questions:

A. Does the development of mediumship depend on the moral development of the medium?
A. If so, why is it that mediumship is not restricted only to good people?

The mediumimic faculty originates from an innate predisposition which allows the incarnate spirit to achieve a greater degree of freedom from the physical body than usual. Certain physical organisations are also more predisposed to developing it than others. Therefore, just as the heart beats regardless of the good or bad sentiments that animate each person, so it is that the mediumimic faculty is also independent of the moral qualities of the medium.

God’s infinite goodness, grants us a multitude of opportunities of enlightenment, and anyone who identifies themselves as a medium must conclude that this is because they need the opportunity to further develop their moral qualities. When well employed, mediumship becomes an instrumental tool for our moral elevation, helping us in our inner reform by offering us countless opportunities for the practice of charity. Mediumship, like any other talent such as intelligence, is just another important life tool that not everybody possesses, but which anyone who does should not to abuse.

Applications of mediumship

The Spiritist Teachings, teaches us that the main purposes of mediumship are: (1) to enhance human knowledge and spiritual development; (2) to promote the moral improvement of the medium and subsequently, those who read the spirit’s communications. This implies that mediumship must only be used as a means of exercising goodness and that the use of mediumship for financial gain, as an amusement or any other selfish reason is likely to have severe consequences for the medium.

Knowledge of any subject can only be acquired via careful study of the subject, that included understanding of the Laws of Nature. Human knowledge of these Laws is often brought about through the work of missionaries. All cultures have examples of men and women that helped to enhance our understanding of physical sciences, as well as spiritual truths. Moses, Jesus, the Buddha, are examples of such missionaries, who incarnate to advance Humanity. In more recent times, discarnate Spirits have been fulfilling this role through mediumship.

The understanding of Universal truths in particular, requires that individuals and/or social groupings be spiritually receptive to them. The degree of receptivity and accuracy of those
teachings are directly related to the degree of moral elevation of the individual or social group to whom they are revealed, that is, the degree of development of their moral compass. Jesus summed this up when He said: ‘Thank you Father for revealing those things to the simple and ignorant and for hiding them from the prideful and knowledgeable’ (Luke, 10:21). On another occasion He also stated, ‘I have much to tell you, but which you would not now be able to understand. Later I will send you the Spirit of Truth’ (John, 14:16).

The presence of the mediunimic faculty is not dependent on the moral qualities of the medium, but its applications is, and a medium may thus, use it well or not, according to their moral qualities. Indeed, Spiritism teaches us that the moral qualities of the medium are of key importance in determining the type of spirits mediums attract.

Thought is not an abstract concept, but is made up of electromagnetic particles and so, will vibrate at higher or lower frequencies depending on the moral qualities of the person emitting the thought (1). As we emit the thought energy, it travels away from us connecting and attracting others (incarnates or discarnates), whose thought vibrations (and so moral elevation), are of a similar nature to ours, according to the laws of similarity or attraction. This, in turn, creates a connection between us and those who think/feel as we do, allowing them, in turn, to influence our thoughts. This interchange takes place via the pineal gland, which is the gland that functions as an intermediary between the spirit and the physical brain. Thought waves are then transmitted as neuronal stimuli to the different parts of the physical body and decoded as different physical stimuli such as pleasant or unpleasant sensations, depending on the source and quality of the thought waves. All of this will be studied in a lot more detail in later lessons.

The ability of certain substances to attract others is well known. The human body is also a powerful generator of electromagnetic energies; this ability is known as animal or human magnetism. These magnetic forces have been known since time immemorial, but it was with Jesus that the use of magnetic energies and their effect in the human body became popularised, in the form of the many cures and “miracles” performed by Him and the Disciples. However, when of a lower nature, these energies can also cause harm. That is why the safest way for mediums to utilise their mediumship is by following the clear and detailed guidelines set out by the Spiritist Teachings, exercising it with goodness and as a means of developing their moral qualities, thereby; attracting to them spirits of a higher degree of elevation, which will then help the medium to both aid in the enhancement of Human knowledge and improve their own spiritual standing.

The laws governing Spirit communication

The role of a well disciplined medium is to be an accurate interpreter for the spirit’s thoughts. Nevertheless, from a moral perspective mediums exercise considerable influence on the communications, as in order to communicate with us the spirit has to interact with the medium’s
spirit at a moral level. This identification can only take place when there is enough compatibility, that is, affinity between spirit and medium. In this way the soul of the medium attracts energies that are similar to their own and repels those that are in antagonism.

Therefore, their ability to serve as the interpreter to a particular spirit will be directly proportional to the degree of their energetic compatibility, so that morally improved mediums attract good spirits, and morally flawed mediums attract ignorant spirits. For example, a medium whose lifestyle is based on excesses and depravity will attract spirits who share their unhealthy passions. Even more concerning is that these spirits may try to deceive the medium and take the place of the good spirits that have been called during a mediumship meeting. Although all moral imperfections can become an open door, giving access to evil spirits, pride is the one that brings us most often under their influence.

The characteristics of a good medium

Allan Kardec tells us that, ‘The perfect medium would be one whom evil spirits would not even dare to attempt to deceive’ (2). However, as perfection is not yet to be found here on Earth, there is no such thing as the perfect medium. Even good mediums - or those who sympathise mostly with good spirits, and so, are least often deceived by ignorant spirits - are rare.

However, at the early stages of mediumship development in particular, our spiritual Benefactors may allow ignorant or even evil spirits to have access to us, to help us learn how to distinguish the good from the ignorant spirits, so that we may learn to exercise judgement and to discern the truth. False communications also serve as warnings not to believe oneself to be infallible and not to give in to pride. The qualities of a good medium can be summarised as follows (3):

- **The ability to attract good spirits:** Humility, dignified and unselfish behaviour, dedication to study, and the constant effort to improve oneself, attracts good spirits to their assistance, especially when dedicating themselves to helping less fortunate spirits. These mediums are always mindful of who they bring into their lives and how they behave in words, thoughts and deeds.

- **They consider the mediunimic faculty to be an instrument for the exercise of goodness:** They consider mediumship as a gift given to them to do good and never consider using it for personal gain or take credit for it. They understand that mediumship is not evidence of moral or spiritual progress, but it is more often than not, the result of errors committed in a previous life, and so, an opportunity to repair those, by dedicating its use to goodness.

- **The use they make of the good communications they receive:** For them, the good communications they receive are a blessing which they must strive to become worthy of through their moral improvement. They apply the teachings and guidance received to themselves, and make every effort to be worthy of continuing to receive these teachings.
They are never prideful of the communications, as they see themselves merely as an interpreter and not the source of the teachings.

- **They cultivate all the Christian virtues:** The main characteristic of their personality are benevolence, modesty, humility and charity. As such, they are never jealous of other mediums, who possess more impressive abilities than they do and so, get more attention, as they know that the credit for the messages belong to the spirits. They are not offended by criticism or victims to flattery.

Perfect mediums do not exist on Earth. But all Spiritist mediums should make the effort to become a good medium. The Spiritist medium takes full responsibility for the exercise of their faculty and assume it with love, dedication and discipline, fully aware that even the smallest contribution, when made with love and dedication, is worthy of God's love and protection.

**The characteristics of imperfect mediums (3)**

- **Pride and selfishness rules most of their actions:** Pride and selfishness are the two characteristics most exploited by ignorant spirits, and have brought down many mediums, whose extraordinary abilities would have allowed them to become productive and useful instruments of goodness. It is not hard to identify the symptoms of pride in a medium, and its existence always creates doubts regarding the authenticity of what they receive.

- **Blind faith in their own abilities:** These are mediums that think they are the sole messengers of truth and disdain any message that they have not themselves received. They reject any good advice, even from those who have long helped them, and distance themselves from anyone who may try to open their eyes to the reality. They are easily offended by any criticism of their communications.

- **They believe in the infallibility of the spirits that communicate through them:** They are fascinated by the important names used by the spirits who identify themselves as their protectors and to doubt those spirits is for them a sacrilege. They often reject any attempt to open their eyes to the truth, becoming easy victims of the spirits who wish to keep the medium in this deluded state and to isolate them from anyone who may open their eyes.

- **They are easy prey to flattery:** It is not uncommon for mediums that show a somehow enhanced mediunimic ability to become the focus of flattery, and in many instances, a medium’s pride is induced by the people nearest to them. Those less able to resist it fall victim of their vanity, becoming convinced that they are indispensable. This attitude can leads to an unrealistic sense of self importance and presumption. Therefore it is safer not to praise mediums for their contribution, even when the intention is to encourage the medium. It is essential that the medium be always vigilant against this type of danger.
• **Mediums who indulge in excesses and vices:** These are very serious problems which if not checked will result in the good spirits distancing themselves from the medium, although not before trying their very best to help them, often through the advice transmitted via the medium themselves, as well as others. These mediums are characterised by their frivolity, attracting spirits whose messages are full of banalities, frivolous and confusing. On the rare occasions that they say something useful it is even more important that the message be carefully analysed, because hypocritical spirits often use some truths in order to disguise made up, misguided or even dangerous concepts, to try and embroil those who are not paying attention in their nets of deceit.

Humility, discipline, serious and continued study and an honest dedication to goodness, are the best antidotes to falling victim to ignorant spirits and attracting and retaining the help of elevated and loving spirits.

**Consequences of the misuse of mediumship**

Mediums that misuse their mediumship become susceptible to all types of spiritual imbalances, the loss or suspension of their faculty and becoming the vehicle for the transmission of misguided ideas, originated from their own (animism), or from prideful and pretentious spirits (mystification). these will be studied in detail in later lessons

When absolutely necessary and if no better medium is available, good spirits may use an imperfect medium. However, as soon as they find a more suitable medium, they will cease to use the former. The Spiritist Teachings aims to help educate enough mediums to make it unnecessary for good spirits to have to use imperfect instruments in future.

An important role of those directing Spiritist Centres or mediumship meetings is to develop the knowledge and moral qualities needed to discern the authentic from false communications, and observe each medium, so as to identify unbalanced mediums and offer them the adequate support and guidance. As the spirit Erastus put it (2), ‘It is better to reject ten truths, than to accept one single misguided concept’.

**Summary**

➢ The existence of mediumship is independent of the moral qualities of those who possess it; nevertheless, the same is not true regarding its applications.

➢ The main purpose of mediumship is to enhance human knowledge and promote the betterment of the medium; therefore, it must only be used as a means of exercising goodness.

➢ Misuse of mediumship is likely to have severe consequences for the medium.
➢ The mediums' moral stance exercises considerable influence on the communications they receive.

➢ Morally developed mediums are more able to attract and retain the support of good spirits, and morally flawed mediums are more likely to attract ignorant, evil spirits and fall under their influence.

➢ All moral imperfections are open doors giving access to evil spirits, but what brings us most often under their influence is pride.

➢ There is no such thing as the perfect medium. Even good mediums are rare.

➢ Main characteristics of good mediums are:
  o The ability to attract good spirits to them.
  o They consider their faculties an instrument for the exercise of goodness.
  o They always try to make good use of the communications they receive.
  o They cultivate all the Christian virtues.

➢ Characteristics of imperfect mediums are:
  o Pride and selfishness, and so they are easy victims to flattery.
  o Blind faith in the communications they receive.
  o Belief in the infallibility of the spirits that communicate through them.
  o Mediums who indulge in excesses and vices.

➢ Misuse of mediumship will lead to mediums becoming the vehicle of false communications and obsessions. It may also lead to loss or suspension of their mediumship.

➢ Good spirits may use an imperfect medium; however, as soon as they find a more suitable medium, they will cease to use the former.

5 minutes practice – as described in lesson 7

Reading list


Lesson 9

Prayer

What is prayer?

The spiritual Teachers always stress that we have one tool at our disposal that is more powerful than any other in helping us through the hurdles of life. This tool is prayer, and learning to use it properly can only be to our advantage.

The spiritual Benefactors teach us that prayer is the most effective antidote to illnesses, especially mental/emotional illnesses. Prayer enables those who pray to mobilise positive Universal forces to perform amazing deeds. 'Prayer)…unveils unknown powers, reveals our divine origin and puts us in contact with higher sources (of goodness). In this act, spirits in any form can emit rays of astonishing power (1).

How to pray

Prayer is the manifestation of the soul in search of the Divine Presence and should be free from any kind of formalisms. During the mediumship meeting, at home or at any time, following a brief concentration (see practice lesson 7), we become linked by means of thought, to the Spiritual dimensions. Prayer is an extension of this and when we pray, we should try to attract good vibrations towards us by tapping into our best sentiments.

It is important to keep our sentiments elevated throughout our prayer. This can only be achieved if we make a constant effort to cultivate good sentiments at all times, because these do not appear magically at the moment of prayer.

The act of praying is like having a conversation with God or with God’s representatives, who serve as intermediaries between us and God and so, it should be spontaneous, without unnecessary repetitions. When we want to communicate our needs or make a request, we take time collecting our thoughts and considering how we are going to convey that to someone else; similarly, when praying we should be clear and objective regarding what we need and what we want to achieve.

The way we pray, kneeling down, standing up, lying down, quietly in our minds, or out aloud, is of no importance; the only thing that matters is the content, the sincerity and our efforts at maintaining an elevated spiritual attitude.

Types of prayer

Prayer is a tool, and like any other tool it will be most beneficial if used appropriately, that is, by using the right prayer for the specific circumstance or issue for which we are praying. For example, when praying for someone who has just discarnated, one should pray for a peaceful and tranquil
passing back into the spiritual Homeland and fortitude for the loved ones left behind in the Physical dimension. When doing the study of the Gospel in the Home, prayers are for the cleansing of the home’s spiritual ambient and that it may be filled with vibrations of peace and love to sustain the family throughout the week. In short, the efficacy of our prayers is increased when they fit the purpose for which we pray.

At the beginning and at the end of all Spiritist meetings it is customary to say a prayer in order to prepare the spiritual ambient for the work and to create a protective ambient around us, as we prepare to leave the meeting. This serves as a welcome and as a means of attracting the elevated spirits who we hope will come to protect us and the work.

During practical mediumship sessions (always held in private), prayer is used for the benefit of participants and any discarnate spirits present, through the generation of fluidic forces gathered together at that particular moment. Prayer is also used for irradiating positive energies to those not present at the meeting, but who we wish to help (absent healing).

The different types of prayer can be broadly classed as:

a) **Prayer for asking:** As the name suggest, these prayers are those in which we ask for something. Unfortunately, however, it is not unusual for us to ask for things that are not good for us, or things we should not be asking for. This is the main reason why it seems that our prayers are not answered. For example, instead of asking for suffering, pain or problems to be taken away, we should instead ask for renewed strength to overcome the difficulties and learn from the experience, as in most cases, the difficult experience is the very thing we need in order to learn important lessons and grow spiritually. The same is also true when we are asking on someone else’s behalf.

b) **Prayer of thanks giving:** Prayers of thanks giving allow us to say thank you for the many blessings we often take for granted or do not even know we have received. Things like our life, health, family, friends, work, etc.

c) **Prayer for praise:** Prayer for praise is a prayer of recognition and adoration of God (The Supreme Intelligence of the Universe), for everything that God has created and continues to create. It is our expression of happiness and gratitude for everything that is around us.

**Prayer as the manifestation of an elevated soul**

We have seen that prayer can be categorised into various types and that it can be used according to specific needs and objectives, however, a prayer will always have more power if it comes from an elevated soul. A person (incarnate or discarnate) who by their own efforts have managed to liberate themself from inferior passions and selfish interests, live as if in a permanent state of prayer. Superior spirits cultivate prayer with extraordinary naturalness and efficacy, while most of us usually need to make a great effort for our prayers to attain the desired objective. As we
become free from ignorance and distractions, we little by little discover that we are able to use it naturally and to great effect, to achieve many benefits for ourselves and others.

Prayer is fundamentally a manifestation of the sincerity and elevation of the thought that generated it, and should not be a mere repetition of memorised words, long lists of demands, or “magic formulas” to be used to avoid suffering or problems. In Mechanisms of Mediumship, André Luíz explains that ‘A physical or a discarnate person may be compared to a complex dynamo, generating forces that act as transmitters and receptors, conserving and regenerating energies (2).’

Thought is a form of mental matter and as such, is a creative force imbued with plasticity. It is the essential agent for all realisations on both Material and Spiritual dimensions. The energy field generated by the combination of all our thoughts forms around us a psychic atmosphere (an aura or halo), that distinguishes us and determines our interchanges with other minds. ‘We communicate with entities and the essence of the thoughts of those with whom we are attuned to (2).’

When disturbed mental creations, such as those resulting from unreasonable fears, obsessive thoughts, fantasies that distract us from real life, persist for a long period of time, they become so established in our mental life that they become hindrances when the person finally decides to change their mental pattern, posing a real resistance to change. This is often mistaken as the negative effect of an external influence, i.e., a spirit obsession. It is true that this is an obsession, but one caused by the person’s own spirit rather than an external Intelligence. This is yet another reason why we need to be so careful to not give in to negative or disturbed thoughts and emotions.

There is growing evidence that when we remember an event from our past, our brain responds biochemically as if that experience was happening right then, producing the corresponding biochemical responses related to the happy or unhappy event, proving what has long been known in psychology, that is, that when we remember, we re-live the traumatic event, and associated emotions, thoughts, etc., as if it was happening at that precise moment. However, this can also be used to our advantage, when we lean to tap into our positive memories, thus, reliving the happy moments and creating a biochemistry of health and wellbeing. For example, gratitude diaries can be used to actively stimulate positive thinking and memory recall daily.

Spirits influence one another due to the similarity of mental energy between them, creating images and sensations (both good and bad). By raising our vibratory pattern we can establish new contacts and attract more evolved companions and energetic resources. This illustrates how our positive, charitable thought become a powerful prayer when driven by a powerful intention to help, because, thought is transmitted by means of the cosmic fluid that fills the entire Universe and so, regardless of the distance that may exist between sender and receiver, it is able to reach whoever it is destined for, as a kind of spiritual telegraph. However, in order for prayer to have enough force so as to be heard by God or God’s emissaries, we need to be able to do the following:
Concentrate on the purpose of the prayer.

Make a strong mentalisation of the person or situation to whom we are praying.

For our prayer to have the merit to be heard, it needs to be in perfect harmony with goodness and love.

In addition to this, in order for the prayer to effectively reach its objective of communication and interaction with the Superior spirituality, it also needs to comply with the following conditions:

- To be truly sincere when expressing our sentiments.
- To express real faith, fully believing in the power of prayer, but also willingness to accept whatever answer we receive from on High, plus willingness to put this advice into practice.
- To be simple, clear and precise, avoiding excessive verbosity or ready made formulas.

By elevating our thought during prayer, we are able to temporarily establish a more perfect vibratory syntony with the Superior spirituality, making it easier to receive the necessary help for ourselves and for those for whom we are praying.

Therefore, we often need to work hard to modify/align our thoughts and interactions with the Laws of Love and charity before praying to God, if we wish to be sincere and attract help.

The power of prayer

There are many misconceptions regarding what constitutes a good prayer, for example, that the longer we pray the more power the prayer has.

The power of prayer lies in the depth of faith and belief, linked to the pureness of sentiment and fervour applied, not in how long it is. A powerful prayer can be as short as you like, so long as it is said with sincerity, faith and true sentiment. In contrast, the degree of receptivity each person has during prayer is determined by their organic and spiritual balance.

Like a battery, that only holds a fixed amount of energy, each individual has a fixed capacity in terms of the reach and power their prayers can achieve. This can be increased by increasing the number of people praying together, but not by how long they stay praying. This may be the reason why Jesus told us that ‘where there are three or more people praying in my name, there I shall be also’. When we practice prayer on a regular basis we gradually work up to our full capacity. If we rarely pray our capacity will be greatly reduced or even non-existent. This is another reason why people feel their prayers are not answered.

As mentioned before, mantras, rituals, repeated prayers of memorised words have little or no value if devoid of sentiment and purpose. Similarly, prayers that are read or recited in a monotonous fashion will remain sterile if the heart and mind (the soul) are not engaged.

Prayer is essential in mediumship practice. Each participant must practice it on a daily basis in order to be able to reach their full personal capacity for prayer during the meetings. This will play
an important part in the work of charity towards suffering spirits. It is also a protection for the mediums and the ambient during practice.

Whether we exist in the Spiritual or Physical dimension, prayer is the most powerful tool that God has given us. Remember that prayer:

- Stems from thought
- Should be an act of our freewill
- Should only be used for goodness

As we gradually work on our inner reform, this will contribute towards increasing what we can achieve through prayer. We finish this lesson with the words or Andre Luiz (1):

Cecilia lifted up her eyes to the Most High in fervent prayer. Sublime light surrounded her completely…I was surprised to see that her heart had become a blazing focal point of light, from which countless shining particles were emitted, projecting onto her husband’s body and soul with the swiftness of tiny rays. The radiant particles entered his body in every direction.

Summary

➢ The spiritual Teachers stress that prayer is more powerful than any other tool in helping us through the hurdles of life, and the most effective antidote to illnesses, especially mental/emotional illnesses, as it enables us to mobilise positive Universal forces.

➢ Prayer should be free from any kind of formalisms.

➢ It is important to keep our sentiments elevated throughout our prayer. This can only be achieved if we make a constant effort to cultivate good sentiments at all times.

➢ Praying is like having a conversation with God or with God’s representatives and so it should be spontaneous, clear and objective.

➢ The way we pray; kneeling down, standing up, lying down, quietly in our minds, or out aloud, is of no importance; the only thing that matters is the sincerity and our efforts at maintaining an elevated spiritual attitude.

➢ The different types of prayer can be broadly classed as:

  * Prayer for asking  * Prayer of thanks giving  * Prayer for praise

➢ A prayer will always have more power if it comes from an elevated soul; who by their own efforts have managed to liberate themselves from inferior passions and selfish interests.

➢ Thought is a form of mental matter and as such, is a creative force imbued with plasticity.

➢ The energy field generated by the sum of our thought forms around each of us a psychic atmosphere (an aura or halo).
➢ Thought is transmitted by means of the cosmic fluid, regardless of the distance that may exist between sender and receiver. However, in order for prayer to have enough force so as to be heard by God or God’s emissaries, we need to be able to:
 o Concentrate upon the purpose of the prayer.
 o Make a strong mentalisation of the person or situation we are praying for.
 o Be in perfect syntonity with goodness and love.
 o Be sincere.
 o Express real faith and be prepared to accept whatever answer we may receive from on High and be willing to put this advice into practice.
 o Be simple, clear and precise.

➢ Through the elevation of thought during prayer, each person is enabled to temporarily establish a more perfect vibratory syntonity with the Superior Spirituality.

➢ A powerful prayer can be as short as you like, so long as it is said with sincerity, faith and true sentiment.

➢ Like a battery, that only holds a fixed amount of energy, each individual has a fixed capacity in terms of the reach and power their prayers can achieve.

➢ When we practice prayer on a regular basis we gradually work up to our full capacity. When we rarely pray our capacity will be greatly reduced or even non-existent.

➢ Prayer is essential in mediumship work. Each participant must practice it on a daily basis in order to be able to reach their full personal capacity for prayer during the meetings.

5 minutes practice – as described in lesson 7

Reading list
(2) Francisco Candido Xavier (by the spirit Andre Luiz), Mecanismos da mediunidade, chapter IV. Federacao Espirita Brasileira (1959), 18th edition. or Francisco Candido Xavier (by the spirit Andre Luiz), Mécanismes de la Médiumnité, Adicei America (2012).

Francisco Candido Xavier (by the spirit Emmanuel), Our Daily Bread, chapters Chapters 17, 108, 109.
Lesson 10

Spiritism and the Home – The Gospel in the Home

The Spiritist Teachings are a powerful tool of moral transformation, as it unveils the truth governing Universal Laws and explains the consequences for us of breaking those Laws. The Spiritist Teachings also teaches us that the sacred place where the family dwells, that is, the Home, is the place where we should begin our efforts to put this new knowledge into action. In the book, Missionaries of the Light, the spirit Alexandre reminds us that (1):

… great lessons by the Master Himself were given in family settings. The first visible institution of Christianity was Simon Peter’s humble house in Capernaum. One of our Lord’s first manifestations in the presence of people was the multiplication of family joys at a Wedding party in the comfort of the home. Jesus often visited the homes of confessed sinners, switching on the light in their hearts. The last meeting with the disciples took place in a home setting.

The Home is a divine institution and the essential foundation for the regeneration of Humanity. Superior spirits have long told us that the family is the key element of Human transformation, the catalyst that drives human spiritual evolution. The regular study of moralising teachings, such as the Gospel teachings in the home, is an essential and indispensable element for family unity, contributing to the spiritual education and betterment of the whole family, as well as of any spirit that may be lingering within our domestic ambient, including our past enemies. The family home is where we renew the energies we need in order to go through life here on Earth. It is the place where we re-balance disturbed psychic energies and/or relationships, and Spiritism teaches us that ‘the study of the Gospel at home is equivalent to a lamp shining unto the work of assistance and spiritual enlightenment’ (2).

The home is the melting pot for the most challenging of human experiences. It is there that we meet again those we have learned to love or hate in past incarnations, where we begin the process of reparation of past mistakes, or get the rewards for our good deeds, by bringing us close to those we have loved in past lives. The establishment of a regular family study of moral-spiritual themes and prayer, known in Spiritism as The Gospel in the Home, plays a tremendously important function in the home setting, providing emotional and spiritual support and moral strength to the whole family. It helps us to become kinder and more patient with one another, and increases our ability to love and forgive. It becomes the clear and calming fountain that soothes the soul and dries the painful tears caused by difficult but necessary experiences. It gives us the strength to persevere towards the solutions to difficult life challenges and not to lose hope, give in to despair or to cowardly try to
escape our responsibilities. Instead, it encourages us to have faith and keep on working towards overcoming our negative inclinations. The spirit Alexandre describes the effect of the regular practice of The Gospel in the Home as follows (3):

…Prayer sets up vibratory borders…here lives a sister who has been fortunate enough to cultivate fervent and righteous prayer…A Home is not only an abode for bodies; above all, it is an abode for the souls. The domestic sanctuary inhabited by persons who love prayer and uplifting sentiments become a sublime field for the most beautiful spiritual flowering and harvests. Our friend has not yet balanced himself on the true foundations of love…but his companion, a young Christian woman, has guaranteed his house’s tranquillity with her presence, due to the abundant and continuous emission of purifying and luminous energies that nurture her spirit…The tranquillity inside the home was great and comforting. In every corner and on each individual object there were vibrations of inalterable peace.

Unfortunately, some people, misunderstanding mediumship work, see no problem in holding mediumship meetings in private homes, turning the Gospel in the Home into private mediumship meetings, leading to unnecessary risks and the inconveniences of mediumship that is practised in less than appropriate settings and conditions, and placing everyone who takes part in those at risk. Instead, the moral study in the home should follow the following plan:

1. **Choose a specific day and time in the week**, preferably when all the family can be present. A few minutes before the study begins, the family should be already preparing spiritually for it, by to avoid too much noise, arguments, entertainment containing violence, etc.

2. **Regularly**: the meetings should take place every week and not merely once in a while when all the family can be present. The regular participation helps all family members to become more united and improves family relations. Family members must not miss the study for trivial reasons and social activities, and the study should not be regularly changed to another day or time, simply to fit in with other social activities, but should take priority over all other activities, except on very special circumstances. Similarly, it should not be interrupted by the unexpected arrival of a visitor; instead the visitor should be invited to join the family in their study and so, benefit from the study and the prayers.

3. **The format of the study** should be as follows:
   - Start with a spontaneous prayer, said from the heart and not just mechanically from a memorised prayer.
   - This is followed by reading a page from the Gospel According to Spiritism, which may be opened at random, or studied in sequence.
   - Participants then briefly comment on what has been read. This may be followed by the reading from other material, such as material received via trustworthy mediunimic
activity containing moral teachings. Children may also participate in these studies, choosing for them books and stories appropriate to their understanding.

- The study then finishes with a prayer.

Some water may be placed in a jug or bottle, which we can ask the good spirits to bless with positive energies and healing fluids, and then offered to everyone at the end. Music can also be used to help to form a calming ambient and help us link-in with the Benefactors that came to the study.

As the regular moral studies become established in the home, a noticeable improvement in the ambient of the home can be observed, as relationships between family members improve, respect, mutual consideration and affection increase.

Summary

➢ The Spiritist Teachings are a most efficient and powerful tool of moral transformation, as it unveils the truth governing Universal Laws.

➢ Mediumship meetings should not be held in private homes.

➢ Meetings that are appropriate to have in the home are the weekly study of moral teachings, such as the Gospel According to Spiritism, in order to create a harmonious home environment.

➢ The Home is a divine institution. It is the melting pot for the most challenging of human experiences. It is there that we learn to love past enemies and meet old friends.

➢ The Home is the sacred temple where individuals should strive to achieve spiritual communion.

➢ The regular study of moralising teachings, especially the Gospel teachings in the home, is an essential and indispensable element for family unity.

➢ The moral studies in the home may follow the outlined below:
  o Choose a specific day and time in the week.
  o Regularity that is, not changing the time/day of the meeting to fit in social activities or the arrival of visitors.
  o Starting with a prayer, followed by reading a page from the Gospel According to Spiritism, with brief comments from those present and ending with a prayer.

➢ Through these moments of peace, which unite us more closely, we are offered a more tranquil existence and possibility of cleansing our homes, thus permitting access for the influence of God’s messengers throughout the week.

➢ At no time should this meeting be allowed to become a mediumship session.

5 minutes practice – as described in lesson 7
Reading list


Lesson 11

The Universal Cosmic Fluid and the Perispirit

The Universal Cosmic Fluid (UCF)

The UCF is an element of divine origin. It is the primordial element from which all matter is formed, from everything in the visible, material Universe, including our physical body, to the invisible subtle matter that forms the Spiritual dimension, the exception being Intelligence which originates from the *spiritual fluid*, which is, in its essence immaterial. The UCF is therefore, the basic building block of the Universe.

Matter only appears to be continuous and solid to our still very underdeveloped senses. In reality, having only a small percentage of mass, matter is full of empty spaces. Indeed, if all the empty spaces were removed from the matter that composes this planet, Earth would be reduced to roughly the size of a football. This is how the Material and Spiritual dimensions are able to interact so seamlessly, that most people do not even notice that this interaction is taking place. This is because the matter that composes both dimensions has the same origin, that is, the UCF, but combined according to the needs of each.

The perispirit

In its essence the Spirit is an unlimited, abstract entity and as such it cannot exert direct action upon matter, needing a semi-material intermediary to achieve that. This intermediary is a fluidic envelope termed perispirit.

The perispirit is material in its origin (the UCF), but spiritual in its ethereal nature. To form the perispirit the UCF undergoes a special type of modification, which enables the perispirit to allow a thing that is purely abstract (the Spirit), to behave as a concrete being, with defined shape and the ability to reason. The perispirit’s density varies according to the individual’s spiritual development, as well as that of the world in which the spirit is to express itself, being denser where there is backwardness, or of a lighter composition when a certain degree of elevation has already been achieved. It is this ability to adjust its density that allows the perispirit to act upon matter and function as the intermediary between the physical body and the spirit. The human complex (the incarnate being) is thus composed of:

| SPIRIT | PERISPIRIT | PHYSICAL BODY |
The perispirit is one of the most important products of the UCF, being a condensation of the UCF around an intelligent focal point or Soul. Although the UCF forms both the physical body as well as the perispirit, the molecular arrangement that generates the perispirit is of a different nature to that of our physical bodies, allowing it to preserve its ethereal and imponderable nature. Both the perispirit and the physical body therefore, originate in the same primitive element and are thus; both material in nature. It was Allan Kardec that created the term perispirit (1), comparing its association with the physical body with that of the periderm, that envelopes the seed of a fruit. Through his careful observations of the Spiritist phenomenon, Kardec was able to demonstrate the triple nature of the incarnate being, where the spirit connects with the physical body via the semi-material perispirit.

Most religions and philosophies that preceded Spiritism have also theorised about a semi-material or fluidic element that unites the physical body to the soul. In ancient Egypt it was known as Kha, in China Confucius called it the aerial body or linga shira and in Greece it received many denominations including luminous body and the subtle body of the soul. The Apostle Paul of Tarsus called it the spiritual body, and in esoteric schools it is known as the astral body.

**Formation and properties of the perispirit**

The perispirit is the fundamental model for the formation of the biological body; however, its composition can be much more readily influenced and modified under the command of the Mind. This is because despite being formed of an electromagnetic structure, made up of particles identical to those that compose the physical body; these vibrate at different vibrational frequencies. In 1975, the American physicists Bob Toben and Fred Alan Wolf, in the book *Space, Time and Beyond*, presented a theory very similar to the one we received from Spiritual Revelations: ‘Matter in nothing more than light captured gravitationally’ (2).

The perispirit survives physical death, occupying in the spiritual world the region compatible with its specific density, which is determined by the moral elevation of the spirit, thus being subject to the laws of gravity of that particular region.

Spirits gather the particles that form their perispirit from the ambient fluidic matter of the environments where they live; in other words, the perispirit is formed by the ambient fluids and therefore, vary according to each world, and as spirits migrate to different worlds or different areas of the Spirit dimension, they adapt their perispirit accordingly.

However, not all spirits are as adept at adapting their perispirit. This is because the nature of a spirit’s perispirit is directly linked to the degree of moral advancement of the spirit and, as less advanced spirits cannot change their inclinations at will, they also cannot change their perispirit whenever they want to and consequently, cannot transport themselves from one region to another whenever they want. In fact, the matter composing the perispirit of some spirits is of such a material
nature that although still ethereal and imponderable when compared to tangible matter, it is yet so heavy that it does not allow the spirit to move away from the areas morally compatible with the spirit. When these spirits communicate with us via mediumship, they often describe themselves as believing to be alive and carrying on their usual pursuits, such as going to work everyday. This state of being causes great suffering to the spirit, as they feel abandoned and ignored by their loved ones. They know things have changed, but they do not know how and how to make it better. Their discarnate friends find it hard to help them, as when they see old friends and family members who have discarnated, they believe to be having hallucinations, and reject their help.

Just as our physical atmosphere is formed by a wide variety of molecules of varying chemical compositions, the fluids that compose Earth’s spiritual atmosphere are also composed of a variety of particles resulting from the sum of the purer and heavier particles that composes it. Depending on whether the spirit is more or less purified, its perispirit will consequently be composed of the more or less pure fluids that characterise the world where they are to incarnate. Therefore, the composition of the perispirit is not the same for all incarnates or even the discarnate spirits that people the Earth or its surrounding spaces. The same is not true for the physical body, which is formed by the same elements regardless of the degree of elevation of the spirit that inhabits it. Consequently, the spirit’s perispiritual envelope changes significantly with the moral progress of the spirit in each incarnation, enabling the spirit to move on to more and more elevated worlds. The more evolved perispirit retains its characteristics, even when the spirit returns on a mission to a more inferior world, retaining a less gross nature than that of the typical person in that world.

The perispirit’s intimate interconnection with the physical body means that it plays a key role in the health of the organism and it is where most illnesses originate and real cure occurs. Due to its fluidic nature, the perispirit is not limited to physical boundaries, but irradiates beyond them creating a spiritual atmosphere that intent or willpower can expand. This is how we interact with the Spiritual dimension and its inhabitants (2).

Thought is transmitted from spirit to spirit, acting upon spiritual fluids, and according to whether it is good or bad, enlightens or damages the ambient. In the book *The Genesis*, Kardec explains that (1):

As the perispirit of the incarnate person is of the same nature as that of the spiritual fluids, it assimilates those just as a dry sponge absorbs water. The more able to expand itself and thus, get into close association with the spiritual fluids, the more direct and intense the effect those fluids will have on the incarnate individual. Therefore, as these fluids act upon the perispirit the latter in turn, reacts upon the material organism with which it is in close molecular association. If these irradiations are of good quality, the body receives a positive impression if, on the other hand, the irradiations are of an inferior quality, their impression upon the body will be of a painful nature. If these negative irradiations are of a high potency and continuous, they may even cause physical disorders.
The ambient fluids that become corrupted by the emanations from ignorant spirits can be purified by their removal from the ambient. This can be achieved through emanations of positive fluids, for example, through prayer and the Gospel studies in the home. The perispirit of those who inhabit those environments, however, will remain the same until the spirit itself modifies its evil tendencies. In other words, 'The perispirit will only become beautiful and radiant – a true nuptial gown – when we make a true effort to relive the lessons of Jesus in our daily life, transforming ourselves into more generous, kinder and, above all, more charitable beings, living in true brotherhood with our brothers and sisters in humanity' (3).

In summary, we can describe the main characteristics of the perispirit in the following way: it is semi material, expandable, usually invisible to the human eye, highly sensitive and responsive to spiritual/mental energies, it has plasticity, or the ability to modify its appearance, and luminescence, or the ability to irradiate a luminous atmosphere, also know as aura. Upon discarnation it is the perispirit that preserves the spirit's shape and individuality.

**Incarnation of spirits – The union of the Spiritual Principle with matter**

Reincarnation is a natural law of life, the means by which a spirit evolves as the soul incarnates, discarnates, and reincarnates to fulfil its individual potential and 'where the present, past and future are interconnected by an eternal being that is born, dies and is reborn without end' (3).

When the Spirit is preparing to incarnate in a human body, the perispirit finds itself irresistibly attracted to the germ cell at the very moment of conception, resulting in an irresistible connection between spirit and physical body. One may say that the Spirit “takes root” in the germ cell, via the perispirit, like a plant takes root on the earth. As the germ cell grows the connection shortens and strengthens, uniting the perispirit to the body molecule by molecule. When the foetus is entirely developed, the union is complete and the new being is born.

As the foetus develops, the Spirit enters a gradual and increasing state of confusion that tightens the bonds with the physical body. The Spirit looses awareness of itself during the last stages of the process, so that no Spirit ever remembers its own birth. As the child takes its first breath the Spirit gradually recovers its faculties, which then develops as the organs that will serve it during the incarnation develop (4).

The archives containing the record of all our previous incarnations and the plans for the present one are located in the perispirit. From the moment of conception, during the formation of the new body, the perispirit exerts direct influence upon the body that is being formed, imposing pre-planned limitations or helping to select the best genetic elements for the formation of the desired physical characteristics, according to the merits the spirit may have, debts the spirit wants to pay and lessons the spirit needs to learn in that incarnation, or the mission it comes to fulfil. For this
reason, the Brazilian researcher Hernani Gimaraes Andrade, called the perispirit the biological organisational model (2).

The perispirit is the vehicle for the transmission of thought to the different parts of the organism. It is via the perispirit that all sensations are transmitted from the Spirit to the body and from the body to the Spirit, with the nerves acting as conducting wires, in a similar way as electricity is transmitted. One may thus say that the Spirit wants, the perispirit transmits the message and the body executes the action. When the stimuli originate in the body it is the body that receives the stimuli, the perispirit transmits the information to the Spirit, but it is the Spirit that feels and reacts.

One may ask what about the law of heredity? The actions of the perispirit in the formation of the body do not null the laws of heredity, however, it allows for specific needs of the incarnating spirit to be taken into account. When the spirit is deserving of ‘intercessory’ help, spirit Benefactors may be allowed to impress certain modifications on matter if those are needed for the work of redemption, see chapters 12 and 13 of the book Missionaries of the Light, for a beautiful and detailed description of this work (5).

Apparitions

In the same way that certain fluids which we cannot normally perceive, can undergo modifications allowing them to become perceptible to our senses, the perispirit can also suffer temporary alterations to its molecular structure, allowing it to become noticed by our physical senses and, for a short period of time, even acquire all the properties of a solid and tangible body. However, unlike the changes undergone by material fluids, these alterations occur not as the result of exterior physical causes, but by the Spirit’s willpower (desire to become noticed).

Another result of the perispirit's ethereal nature is its power of penetration. No physical boundary constitutes an obstacle to its passage; it passes through all material bodies as easily as light passes through transparent objects. No barrier can shut out spirits.

However, it is not enough that the spirit wants to become visible. To make it happen it is also necessary that the spirit is able to combine its fluids with that of a medium compatible with it and able to donate the right type and amount of fluids needed. This only rarely happens; as such mediums are very rare. In addition to that, true perispirtual materialisations will only occur when permitted by Superior spirits and when other conditions as yet unknown to us are also met, making this a very complex process and the reason why they are so rare.

Bi-corporeity, transfiguration and alterations in the perispirit’s shape

The properties of the perispirit of a discarnate spirit are the same as that of the perispirit of someone who is incarnate and, under certain conditions may temporarily acquire visibility and
tangibility. In this way, it is possible that the spirit of an incarnate person, when partially disengaged from the body (e.g., when the body is asleep), can also show itself just as that of a discarnate being can. This is the explanation for the phenomena known as bi-corporeity, which has given rise to the stories of doubles, or people who have been observed simultaneously in two different places (3).

As for transfiguration, when not simply the result of muscular contraction causing physiognomic changes, it can also be explained by the action of the perispirit. In this case, the perispirit of the discarnate spirit, envelops the medium and altering its appearance it becomes perceptible to the physical senses, thus, momentarily altering the medium’s appearance.

In the wonderful book Liberation, André Luiz introduces the serious topic of alterations or even temporary loss of the shape and form of the perispirit (6). This occurs when highly intelligent, but evil spirits impose their will upon that of submissive spirits via a process of magnetic hypnosis, causing their perispirit to take the shape of, for example, animals (lycanthropy: from the Greek words lukos, a wolf and anthropos, a man). Sometimes it is the spirit itself, who having over a long period of time given in to vicious thoughts, actions and inferior impulses, fall victim to themselves, causing their perispirit to lose its human form and revert to an egg-like form (ovoid). These are very painful states for the spirit that will require challenging reincarnations to be corrected.

The perispirit and mediunimic communication

The only way a spirit is able to manifest itself amongst us is via the combination of its perispiritual fluids with that of the medium. This combination forms a kind of fluidic-spiritual atmosphere common to both spirit and medium, which makes the transmission of thoughts from the spirit directly to the soul of the medium possible. The medium then transmits the spirit’s thoughts using the various organs of communication via writing, sound, etc. This will be studied in more detail in later lessons.

Summary

➢ When the spirit is preparing to incarnate, a fluidic connection is established with the germ cell via the perispirit, which connects with the forming body molecule per molecule. The spirit then enters a state of confusion that gradually increases as the bonds with the physical body tightens, and that leads the spirit to completely loose any awareness of itself for a period of time.

➢ The perispirit or fluidic body of the spirits, is one of the most important products of the UCF. It is a condensation of the UCF around an intelligent focal point, the Soul. It was Allan Kardec that created the term perispirit.

➢ Most religions and philosophies believe in the existence of a semi-material or fluidic element that unites the physical body to the soul.
- Spirits form their perispirit from the fluids found in the world where they live and related to the moral advancement of the spirit, therefore, the elements that constitute the perispirit vary according to each world and changes with the moral progress of the spirit.

- As fluids act upon the perispirit the body reacts due to its close molecular association with the perispirit. If these irradiations are good, the body receives a positive impression if the irradiations are of an inferior quality; their impression upon the body will be of a painful nature and, may even cause illnesses.

- Although invisible in its normal state, the perispirit can undergo modifications which render it perceptible to the physical eye.

- Alterations in the perispirit are determined by the will of the spirit, and not as the result of an exterior physical cause.

- The spirit of an incarnate when partially disengaged from the body, can show itself just as that of a discarnate, therefore, transfiguration may be caused by a muscular contraction or by the perispirit loosing its transparency and obscuring the medium’s body changing its apperance.

- No type of matter constitutes an obstacle for the perispirit.

**5 minutes practice – as described in lesson 7**

**Reading list**


Lesson 12
Revision 2

1. True or False
( ) The root of the mediunimic faculty is an organic predisposition and as such, depends on the individual’s physiological organisation.
( ) All that is needed for a spirit communication to take place is the presence of a spirit wishing to communicate and a medium willing to receive the communication.
( ) Mediumship is about energetic compatibility. We attract spirits who are in tune with us in the same way as they attract us.
( ) A properly oriented mediumship education, via the study of the material available within the Spiritist Teachings, help mediums to develop with minimal danger.
( ) The perispirit is composed of fluids that can never become visible by the physical eyes.
( ) The different modification the perispirit can achieve result only from the medium’s will.

2. Fill in the gaps with the correct words
1. The result of a prayer depends mainly on the............................................... with which it is pronounced, and of the individual’s spiritual ..........................................

2. The greatest ............................................... mediums will face, especially at the early stages of development, is the regular contact with................................................. spirits.

3. The healthy and ......................................... energies donated by .................. participants enables the formation of a................................. and spiritual ambient for the meeting.

4. Concentration is the ability to direct our............................... towards a specific goal and convergence is the................................. of all thoughts that are not conductive to achieving the desired goals.

5. The presence of the mediunimic faculty is ........... dependent on the ....................... qualities of the medium, the moral qualities of the medium are very............................... regarding the type of spirits mediums may attract.
6. Thought is not an……………….. concept or a mere brain secretion, but one of the ………………………of the Spirit, and is made up of ………………………. derived from elemental primitive matter or Divine plasma.

7. The Universe, be that invisible or ………………….. is formed by a ……………………… called …………………..

8. The ability to expand ones perispirit allows the medium’s perceptions to become more ……………………………, thus allowing them to perceive ……………………………, due to the fluidic interactions made possible during that state.

9. The human complex is formed of ……………………………, …………………………….. and ……………………………..

10. The perispirit’s ……………………………. varies according to the individual’s spiritual ……………………………, as well as that of the world in which the spirit is to incarnate.

11. When the Spirit is preparing to………………………… in a human body, the perispirit finds itself …………………………. attracted to the germ cell at the very moment of ……………………………..

3. **Choose the most correct answer to the following statements**

1. The prayers at the beginning and at the end of the meeting are said:
   (  ) because they are part of the conditioning and ritualism necessary for mediumship to take place.
   (  ) because experience shows that it helps to form a spiritual ambient favourable to the planned spiritual activities.
   (  ) to give each participant the opportunity to ask personal favours.
   (  ) to help the needy discarnate spirits present in the meeting.

2. Spiritism or the Gospel study in the Home has as its main objective:
   (  ) to console, to support, to offer guidance, and spiritually strengthen the family.
   (  ) to imbue the human soul with understanding, patience and humility.
   (  ) to help us understand the mysteries of human existence, encouraging us not to give in to despair.
   (  ) all the above are correct.
3. Mental concentration is necessary because the mediumship meeting depends on the:
   ( ) mediumimic strength of the main medium in the Group.
   ( ) mediums specialised in the vibratory maintenance of the ambient.
   ( ) ambient formed by all the participants of the Group.
   ( ) Group's Spiritual mentors.

4. During the meeting it is necessary to:
   ( ) Always sit at the same place at the table.
   ( ) Avoid crossing ones legs, create muscular tension, and take out jewellery.
   ( ) Firmly think about the personal problems one wants to solve.
   ( ) Maintain an adequate state of physical and spiritual wellbeing.

5. The natural desire to communicate with our discarnate loved ones:
   ( ) is easily achieved as the spirits communicate with the medium via their thoughts.
   ( ) should not be forced as, especially at the early phases of mediumship development.
   ( ) It is not advisable to do it, as it would cause severe distress to the spirit.

6. According to Spiritism, the two aims of mediumship are to:
   ( ) punish the mediums who misuse it.
   ( ) bring knowledge to humanity.
   ( ) influence the nature of the spirits who come to communicate.
   ( ) promote greater spiritual receptivity in people.

7. The primordial element of all types of fluids is:
   ( ) the spirit
   ( ) the Universal Cosmic Fluid
   ( ) the thought
   ( ) the electromagnetic energy

8. The perispirit is formed by:
   ( ) the animalised electric fluid
   ( ) ectoplasm
   ( ) the Universal Cosmic Fluid
   ( ) the magnetic fluid
9. The phenomenon of bi-corporeity:
   ( ) relies most especially on the degree of liberty the soul may be able to achieve.
   ( ) occurs because the medium so wills.
   ( ) proves the existence of “doubles”.
   ( ) causes complete disconnection of the spirit from the physical body.

4. **Choose the correct answer/s to the following statements**

1. Some precious mediunimic faculties have been lost because of:
   ( ) lack of adequate mediumship education and preparation for the task.
   ( ) the medium’s lack of attention and study.
   ( ) the use of mediunimic faculties in frivolous experimentations.
   ( ) the use of mediumship for selfish and personal reasons.
   ( ) all the above are correct.

2. In order to develop adequately, mediumship requires:
   ( ) an ambient that is safe, organised and serious.
   ( ) method, patience and elevated aspirations.
   ( ) noble sentiments and a good spiritual backing.
   ( ) all the above are incorrect.

3. Spiritist mediumship practice must follow the following rules:
   ( ) Be conducted at random, with no pre arranged time or place to meet.
   ( ) Be conducted in private and have all participants previously selected and prepared for the task.
   ( ) Avoid an attitude of mere curiosity.
   ( ) All the above are correct.

4. The perispirit possesses important properties, such as:
   ( ) It is able to expand its field of action beyond that of the physical body and thus, allow the incarnate spirit to interact with discarnate spirits.
   ( ) It is able to easily assimilate spiritual fluids.
   ( ) It transmits to the physical body the fluids absorbed by it.
   ( ) When it absorbs negative fluids, it may result in physical disorders.
   ( ) All the above are correct.
   ( ) All the above are incorrect.
5. Select the correct answer

1. The following conditions are needed to allow a particular spirit to communicate with us:
   ( ) The spirit needs to have permission and the means to communicate.
   ( ) A medium with the right aptitude for a particular type of communication.
   ( ) Affinity between the medium and the spirit.
   ( ) All of the above

2. The practice of mediumship may offer some dangers when:
   ( ) It is practiced carelessly, as an amusement or mere curiosity, thus attracting inferior spirits.
   ( ) Practiced with discipline and seriousness at pre-established day and time.
   ( ) Practiced at home in order to communicate with relatives and friends.
   ( ) Practiced indiscriminately by a medium who, wishing to be useful, does not mind working alone, without the support of a group.

3. What are the characteristics of a well educated mediumship?
   ( ) That which is practiced at home, to communicate with diseased family members.
   ( ) That which is practiced whenever possible to persuade people of the spiritual reality.
   ( ) That in which the medium studies the Spiritist Teachings, to learn about the practical, technical and spiritual aspects of mediumship practice and strives to develop morally.
   ( ) That which is practiced by those who believe that their mediumship makes them special and better qualified to know the truth.

4. Spiritist meetings should:
   ( ) be conducted with seriousness and not be held for the purpose of entertainment or curiosity.
   ( ) be conducted with regularity and within an ambient of silence and seriousness.
   ( ) allow its members to talk freely before the meeting, in order to get to know each other.
   ( ) be done at any time and day, regardless of the pre-established time for its occurrence.

5. In order to make mediumship practice a success the following conditions are necessary:
   ( ) To be totally sure that the message is being transmitted by a separate mind, the medium’s thoughts must be as different as possible from that of the spirit’s.
   ( ) Mediums and observes must form a harmonious group.
   ( ) All participants must vibrate in harmony.
   ( ) All the above are correct
6. True transfiguration is:
( ) The result of muscular contraction.
( ) A slight alteration of physiognomic lines.
( ) The result of the combination of the perispiritual fluids from the incarnate and the discarnate spirits, that allows the discarnate spirit to alter the medium’s physical appearance.
( ) The result of the irradiation of the perispirit of the incarnate that allows them to use their willpower to modify their physiognomy.

6. Match the column on the left with the correct option on the right

(A)
(1) Physical rest  ( ) Maintain calm and serenity
(2) Prayer  ( ) “Full stomach, incapable brain”
(3) Mental rest  ( ) Find a reasonable solution
(4) On awakening  ( ) Renewal of physical energy through rest
(5) Nourishment/diet  ( ) Switch off from worries of an inferior nature
(6) Impediments  ( ) Aids spiritual development
(7) Meditation  ( ) Search for inspiration of an elevated nature

(B)
A) Prayer for request  ( ) When praying for someone else the aim is to ask for courage, in order that those for whom we pray be able to withstand their trials.
B) Prayer of worship  ( ) In order for it to be effective we must promise to offer something in return for the grace we hope to receive.
C) Prayer of thanks  ( ) Should show that we appreciate the value of life and do not take it for granted.
    ( ) It is a way to praise the Lord and His creations.
    ( ) It brings about understanding and acceptance of our problems and renewal of our energies, enabling us to resolve our problems.

5 minutes practice – as described in lesson 7
Unit 3
Lesson 13

The pineal gland, the vital principle and the centres of force

The pineal gland

The pineal gland or epyphysis is a small conical gland located at the frontal lobe in the brain, and has often been mistaken with the hipophysis or pituitary gland. Although it has been known since ancient times (130-201 BC), its true functions are still not totally understood. According to present traditional science, it is a gland that helps to regulate sexual development during puberty, by the secretion of certain hormones. The observation that it becomes calcified as we reach adulthood (around 20 years of age), has led many to believe that it is a dead gland with no function in adult life. However, a growing number of physiologists now understand that this gland is more important than previously known.

Often referred to as the third eye, Descartes described it as the physical connection between matter and spirit (1). Indeed, the pineal gland is the valve that regulates the flow of spiritual fluids from the spirit to the body and vice versa, playing a vital role in mediumship, as it performs the translation and interpretation of the information carried by thought energies. It is the link between our spirit and that of other incarnate and discarnate spirits who think like we do, a link that becomes stronger the more of our mental environment we share with others, as it enables thoughts to gain form, as electricity is produced from the power of water. Andre Luiz describes his observations of the pineal gland during mediumship as 'The tiny gland had become a radiating nucleus and its rays formed a lotus flower of sublime petals around it' (2); explaining that this gland functions as an advanced laboratory of psychic elements, controlling the neuronal functions connected to the expression of emotions via the secretion of psychic hormones. Experiments in the late 1950s showed that the secretion of melatonin by the pineal gland decreases when exposed to sunlight or strong artificial light, and increases in the dark (3). Maybe it is for this reason why intuitively mediumship has usually been practiced in dimly lit environments.

In short, the pineal gland is the gland that regulates mental life. In any type of mediumistic practice the pineal gland plays the most important role. Unfortunately, in most people its divine potential still sleeps in an embryonic state.

The Vital Principle (VP)

...There is within organic matter a special force, one which is invaluable and which, as yet, cannot be properly defined, understood, or measured by scientific means, this is the Vital Principle (VP). The VP gives certain substances properties which distinguishes them from those known as inorganic. It is an active element of
living beings, but is extinct in a dead being. It is the VP that provides organic bodies with its characteristic properties and distinguishes them from inorganic matter. The fact that chemists have been able to decompose and recompose inorganic compounds, but have yet been completely powerless when it comes to reconstituting even the most basic of organic life, such as, for example, a dead leaf, is proof that there is in those organisms something that distinguishes them from inorganic matter, that is, the VP. (4)

The VP consists of a modification of the UCF, via the action of the Intelligent Principle (Spirit). It does not exist freely in Nature, but only as an integral part of living beings, in combination with organic matter. According to the Spiritist Teachings, humans are composed of:

**spirit - perispirit - physical body**

A spirit can only inhabit a physical body when this is being animated by the VP. The VP is the motive force of organised bodies fuelling their respective organic function, which in turn keeps the flow and absorption of VP, just as heat causes a machine to work which in turn generates heat.

**Life and death**

The same basic atoms compose both organic and inorganic matter; however, organic bodies are “animated”, so to speak, by its association with the VP. If we mix different atoms together, all we get is inorganic matter. However, when we combine these atoms with the VP, the molecular composition is altered giving it special properties, and instead of inorganic molecules, organic matter is obtained. The VP is what gives organic beings movement and activity (i.e., life).

Every cell and every organ in our bodies are saturated with vital fluids, which constantly flows through the organs and gets used up in their normal functional activities. The VP connects every cell and every organ in our bodies in a seamless, harmonious organism. Like a machine, if a vital component is faulty, it will cause problems for the whole organism. If the problem is in a non-essential organ, or is not too extensive, an increased supply of vital fluids through rest, improved diet, healing - self-healing through prayer and meditation or via a trained healer - will help restore balance and health. However, if damage or exhaustion of a vital organ causes difficulty in the flow or absorption of vital fluids through the organ, the vital fluids cannot transmit to the organism the movement associated with life, and consequently, death of the whole organism occurs. Therefore, the cause of death in organic beings is the exhaustion of the organs, when the essential elements responsible for their functioning are exhausted or disturbed.

Newly formed bodies draw the principle of life and activity from the Universal Source. They absorb and assimilate it, and restore it again to that source when they cease to exist. Kaderc compare this to what happens within a battery (5):
The battery, like all natural bodies, contains electricity in a latent state; but the electrical phenomenon is manifest when the fluid is set in motion by a special cause. When this movement is superinduced, the battery may be said to have become alive, but when the cause of the electrical activity ceases, the phenomenon ceases to occur and the battery relapses into a state of inertia. Organic bodies may thus, be said to be a sort of electric battery, in which the movement of the VP produces the phenomenon of life, and in which the cessation of that movement produces death.

The quantity of vital fluids in organic beings varies from species to species, within individuals of the same species, and even constantly within the same individual, with some individuals having a greater abundance of VP and others in which it exists in very small proportions. Hence certain species or individuals are endowed with a more active and longer lifespan than others, resulting from the overall amount of the vital fluids present in their organism. However, in all cases at some point the amount of vital fluids become insufficient for the maintenance of life and the being dies.

The Centres of force

Each being forms about itself fields or magnetic and spiritual intensity proportional to its mental, psychical and emotional life. This irradiation is known as the aura and forms a halo around all incarnate and discarnate beings that constantly varies in colour, brightness, amplitude and extension. The aura is like a mirror of our thoughts and emotions and so, is a reflection of our spiritual life, but can also give an indication to physical conditions and the presence or development of certain illnesses. Our thoughts and emotions have a direct effect in regulating the functioning of the centres of force, which in turn will reflect on the physical organs associated with those.

We are immersed in a fluid sea originating from the UCF. We constantly absorb and irradiate a variety of fluids or energies. The absorption of fluids takes place automatically via the centres of force or chakras (Sanskrit – wheel). These centres of force originate in the perispirit and expand through the physical body. There are seven main centres of force, corresponding to plexus in the physical body and represent closer connections between the perispirit and the physical body, where energy flows from one to the other and vice-versa, allowing absorption and flow of spiritual energies throughout our physical environment. The seven main chakras are:

Coronal chakra – Located at the top of the head, this is the most significant chakra. It is the link between the spiritual and physical planes and so, it is the most important of chakras due to its high irradiation potential. It is known in Hindu philosophy as the lotus of one thousand petals. It is the chakra that connects the physical brain with the mind, which is the site of consciousness. The coronal centre is the centre most closely connected to the perispirit, and the first to receive its influence, which is then passed on to the other centres, as there exists a certain interdependence between all centres of force. The energies emanating from this centre sustains the central nervous
system and its many ramifications, providing fuel to the mental cellular system and the essential electromagnetic energies that keep the whole physiologic machinery moving. This centre is the main assimilator of solar energies and the Superior spiritual energies necessary for our spiritual health. It is materially associated with the Diencephalon (Thalamus, Hypothalamus an Epithalamus) and includes the pineal gland, which is one of the components of the epithalamus. Its functions are associated with conscious life via the sensory organs (hearing, vision, tact, etc.), and the distribution of thought, whose secretion is affected by the mind. It regulates the other chakras just as the pituitary gland regulates the other glands. It is represented by a pure violet or white energy.

**Frontal (third eye or brow) chakra** - It is located between the eyes and is responsible for the workings of the superior centres of intelligence and the central nervous system, responsible for the physical senses (visual, auditory, tact, etc.). It is the centre that regulates the functions of the endocrine system. It is materially associated with the frontal lobes of the brain and the pineal gland; therefore, it is the link between physical and spiritual life and the chakra most closely linked to mediumimic experiences. This chakra is represented by the colour indigo.

**Larynx (throat) chakra** - It is located in the throat area and is responsible for the glandular functioning of the thymus, thyroid and organs of speech and brain areas regulating communication. Within the physical body it is associated with the cervical plexus. This chakra is associated with psychophony, or the transmission of spoken messages. It is represented by the colour blue.

**Cardiac (heart) chakra** - It is materially associated with the cardiac plexus, situated at the base of the heart and is responsible for the cardiac and pulmonary functions, regulating blood and oxygen flow through the body and immune function. From a spiritual perspective, this chakra is responsible for the flow of more spiritually elevated emotions. It is associated with the colour green.

**Gastric chakra** - Responsible for the assimilation of nutritive elements and the replacement of fluids in the physical organism. It is materially associated with the solar plexus, located right behind the navel, below the diaphragm, and consisting of a complex of radiating nerve fibres located in the abdomen, linked to the stomach, liver, gall bladder and adrenal glands. Its main role is the absorption of energies that help to regulate the functions of the digestive system, regulating absorption and metabolism of nutrients. It is also the chakra responsible for processing strong emotions, so much so that depending on the intensity of the emotion, the individual may even temporarily lose control of their bowels or bladder. It is represented by the colour yellow or gold.

**Splenic (sacral) chakra** - Regulates the distribution and circulation of vital resources, such as the replacement of organic defences. It is materially associated with the mesenteric system, located between the navel and the base of the spine, and the spleen (one of the organs responsible for filtering the blood). It regulates the digestive system. It is associated with the colour orange.

**Genetic (root) chakra** - Responsible for the reproductive organs and their associated emotions, and regulation of the eliminating systems (digestive and urinary systems). It is materially
associated with the sacrum and the hypogastric plexus, located at the base of the spine. This chakra possesses vitalising forces of great intensity, and which can be channelled towards other creative activities, known in paranormal circles as *Kundalini*. This has led many to suggest that activation of the chakras should start with this chakra, and the term “awakening the Kundalini” is often used. The connection of this chakra with powerful, but nevertheless, more primitive forces of nature has led to abuses and disturbances of those forces, leading to many unfortunate but avoidable consequences, that affect those dabbling with forces they do not understand, or those who engage in disturbed, deprived uses of their sexual energies. It is represented by the colour red.

The Spiritist Teachings teaches that the chakras can be naturally activated during meditation, prayer, or when we engage in spiritually enhancing activity. It recommends that the chakras be activated via the higher chakras (coronal and cardiac), linked with the flow of spiritual energies of a higher frequency, hence the healer's hands are usually positioned above the receiver's head.

The UCF is absorbed and metabolised into vital fluid, which then circulates through the body via the centres of force and directed as need, to the various organs and other areas of the body. It forms the individual’s energetic atmosphere or aura, which is determined by the person’s spiritual qualities. Evidently, a developed, open chakra is also an open door to the Astral plane, which must be dealt with care and whose development should never be forced as, when opened, this is not a door that can as easily be closed. We finish here with the spirit Alexandre (2):

> When we act against Divine laws causing damage to any of those centres of force, we are naturally forced to face the consequences and strive to re-establish the lost balance.

**Summary**

- The Epyphysis or Pineal Gland is a small conical gland at the frontal lobe in the brain, and is associated with the flow of spiritual fluids from the spirit to the body and vice versa, playing a vital role in the mediunimic phenomena. It is the gland that regulates mental life.
- The vital principle (VP) is a modification of the Universal Cosmic Fluid,
- A spirit can only inhabit a physical body when it has become animated with the VP.
- The VP does not exist freely in Nature, but only as an integral part in combination with organic matter.
- The VP is the motive force of organised bodies, enabling their respective organic functions.
- The VP is the same for all organic beings, but modified according to each species.
- In order to maintain organic life we need to also constantly absorb new supplies of VP.
- Death is caused by the exhaustion of the organs, when the amount of vital fluids become insufficient for the maintenance of life.
- The absorption of fluids takes place automatically via the centres of force, which originate
in the perispirit and expand through the physical body.

➢ There are 7 main centres of force as follows: coronal, frontal, larynx, cardiac, gastric, splenic, and genesic.

➢ The centres of force direct the metabolism of vital fluid to the various organs, and areas of the body. It also forms the individual’s energetic atmosphere or aura

➢ The chakras can be activated naturally during prayer, meditation and when we engage in any spiritually enhancing activities.

10 minutes practice

Participants: After a short prayer, all participants sit quietly with eyes closed and concentrating on sending out healing energies around them, enveloping all those present (including spirits), with good vibrations. Pay particular attention to any tension in the body, and especially if their thoughts are wondering into everyday subjects or worries. If that is the case, do the breathing exercise again, releasing any physical tension and refocusing the thoughts on sending out, and feeling the good vibrations enveloping the ambient.

Facilitator: The facilitator should maintain their attention on what is happening in the room and how participants are doing during the practice, making a note of any relevant issues to be discussed or feedback to be offered after the practice.

If the facilitator notices any fidgeting or any signs that participants are becoming distracted, they will in a low, soothing voice, remind them to breath, relax and continue to concentrate and send out positive energies. The facilitator may say something like: 'Let us continue to breath, releasing all tension and concentrating our attention in sending out positive energies, feeling the wonderful love from our Benefactors enveloping all of us.'

Reading list


(3) Lerner AB; Case JD; Takahashi Y; LeeTH; Mori W (1958), Isolation of melatonin. The pinenal gland factor that lightens melanocytes, J. Am. Chem. Soc., vol. 80: 2587-2592.


Lesson 14

Irradiation

Basic principles for irradiation

This lesson aims at helping those preparing for mediumship or fluid-therapy activities, to learn the fundamental principles of irradiation, and become familiar with the various fluids, their properties and the best way to manipulate them, which is by means of the mind. This can only be done by educating one’s will in the conscious emission of psychic energies (metabolised fluids and vibrations), in order to consistently and effectively send out elevated thoughts and energies of spiritual, moral and physical restoration to the receivers during irradiation, which in turn will only be possible if one learns to achieve and maintain the necessary emotional and spiritual balance.

Both incarnates and discarnates live within a common environment formed by the Universal Cosmic Fluid (UCF). We exist completely enveloped in this matter. The UCF is the Basic Primitive Substance, which we absorb automatically and unconsciously by various means, most notably, via breathing and through the Centres of Vital Force, the Chakras. These centres of force are like wheels of energy, constantly spinning in a clockwise direction. The higher centres of force correlate with spiritual life and experiences, and spin at a higher frequency than the lower centres, which are more closely correlated to our material experiences. For this reason healing and energy transfers (fluid-therapy), should be conducted from the top (head) down, in order to activate and harness the spiritual energies more effectively.

As it is absorbed by the centres of force, the UCF is metabolised into vital fluid and channelled through our organism, in greater or lesser intensity according to the emotional state of each person. This vital fluid is then irradiated around the body, forming a fluidic atmosphere, or Aura. The tone, form, brilliance and sensations induced by the psychic aura we create is like our spiritual fingerprint.

During irradiation or fluid-therapy, we transmit to others a charge of vital fluid, according to that which is available to us. This fluidic exchange can even take place during our every day interactions without our knowledge. This fluidic charge may be of good quality, containing healthy energies, or badly contaminated by our negative thoughts, feelings or even our diet, which may contain toxins that can be transmitted to the person receiving our irradiations. Those sensitive mediumimically speaking, are able to feel more clearly and consciously the spiritual quality of an ambient or person, by instinctively perceiving their irradiations. We can by directing our thoughts and positive feelings of help and love, project our thoughts or sentiments over a distance in benefit of others. Thus, those who commit to becoming healers have a great responsibility to make sure
they conduct their lives in a way that prepares them well to only offer healthy fluids to those who come to their assistance. This is how the spirit Alexandre explains the process (1):

When you were dressed in the corporeal fluids during your last experience down on Earth, didn’t you feel a disturbance in your liver after a verbal disagreement? Didn’t you ever experience a momentary imbalance in your heart upon receiving bad news?...during such moments humans receive a certain quantity of mental energies in their though field, just like a wire receives a positive electrical charge...if the person is not in step with the law of emotional control – which asks us to select the emissions that reach us – they will adapt the disturbing energy...with their organic cells, with great harm to the vulnerable areas...only after you have self-control will you know how to select the energies that come your way, adapting to the innermost areas of your soul only those of comforting or constructive content.

How to prepare for irradiation

We can only give something good to someone else if we ourselves possess it. Good thoughts, good sentiments and good acts will little by little, mould themselves into the *Spiritual Ambient* of each person, so that we can naturally attract energies of an agreeable and healthy vibratory tone and quality. The body being the agent through which the spirit manifests itself, we must look after body and spirit/mind, in order to fulfil the main purposes of each incarnation. The basic conditions necessary for us to be able to achieve good quality irradiations is to achieve spiritual balance, creating a state of physical, emotional and moral health, based on moderation and prudence. This can be done by:

- Maintaining healthy eating habits by (especially on the day of the meeting), avoiding hard to digest foods such as red meat, fatty foods, too much caffeine rich drinks, etc.
- Abstinence from all vices, such as smoking, alcohol, etc.
- Avoiding swearing and the use of coarse or base language at all times.
- Exerting control over negative sentiments or passions and primitive instincts.
- Cultivating good Christian behaviour on a daily basis.

In this way we will increase the quality and potential of our fluids/energies, and therefore, be able to better help those who are in need.

Techniques for irradiation

Fluids or magnetic forces (both psychic and spiritual), are governed by the Law of proportion, whereby each person possesses only a limited amount of fluid or magnetic energies. Like different batteries that are able to contain varying amounts of energy, but whose amount cannot exceed that of that particular battery’s maximum capacity, each of us are only able to store and irradiate energy specific to our individual capacity. When we pray, a proportional amount of healing energies can be
added from the spiritual world in order to attain the objective to which we pray, but no excessive amount of prayer can make up for our deficit.

In order to get the best results from our prayer/irradiation, it is necessary to completely focus our thoughts to the place, person or group of people for whom we pray, in order to obtain a sustaining flow of healing energy. A wide generalisation of thought, for example, praying for all those who suffer, the sick, those in prison, etc., is only valued for the intention. In this case the healing energies generated by the prayer will be channelled by specialist spirits according to where it is most needed. It is, nevertheless, important that we do not waste what we have with negative thoughts, feelings and behaviours such as anger, pride, vices, for each time we give in to those we lose a lot of the positive energies we have in store.

Although it is not possible to multiply the force generated by any one person, it is yet, possible to add to our portion those of other people sharing the same intentions and motivation as ours. Therefore, greater and better results can be achieved in our efforts to help, when irradiation is conducted by a group of like-minded people. However, it is better to have less people present than a room full of people, each directing their thoughts to a different objective, as the spirit Andre Luiz describes here: ‘...It was apparent, however, that just like in other meetings, our earth-bound friends emitted silent requests, and the mental vibrations began to actively conflict with one another, complicating instead of helping the evening’s work, which demanded a high level of harmony (2).

The different phases of irradiation

1. Concentration: In the same way that an electric current is produced by a generator, mental current (energy) is produced by our Mind (spirit). Each individual can transmit a thought current of high or low frequency in accordance with the most frequent type of thoughts that individual has. Thoughts of love, benevolence, forgiveness generate high frequency energies, whereas thoughts of hatred, resentment, depravity generate energies of low frequency. The more frequent and intense the person thinks and feels positive thoughts/feelings, the higher the energetic potential that individual will have and the more they will have to offer. Each thought produces a specific vibration in the Mental/Spiritual dimensions, causing alterations and rearrangements in the subtle particles of those environments, not unlike sound waves that alter the shapes of fine sand particles dispersed over a fine membrane. Similarly, the matter that forms the spiritual dimension receives the influence of our thoughts and forms shapes and images of the healing fluids we are thinking of and sending out.

2. Prayer: Most of us fluctuate between our natural tendency to give in to negative thoughts and feelings, and the effort to change this and direct our thoughts to more elevated objectives. For most of us, our positive energies (healing energies) are usually somehow dormant, but these can become activated by making a conscious effort to elevate our mental-emotional vibrations through prayer.
3. **Concentration of thoughts:** Completely focusing our will on the desired objective and locality, followed by sending out thoughts of peace, comfort, courage, patience, tolerance, love, acceptance, spiritual renewal, etc., according to the situations and need. The longer we are able to maintain our thoughts at an elevated level, the longer we are able to irradiate positive energies, and the better the quality of those energies we irradiate over time will be. However, most of us are only able to maintain the necessary elevation for a short period, and so need practice to improve our irradiating capacity. It is important, therefore, that we watch our thoughts and emotional responses at all times, and make a concerted effort to control our negative tendencies and improve our ability to have positive thoughts and feelings at all times. That is why Jesus warned us to forgive our enemies and sort out our differences before offering our souls to God (Matthew, 5:23-24).

**Summary**

➤ For effective and good irradiation it is essential to learn to achieve and maintain the necessary emotional and spiritual balance.

➤ Incarnates and discarnates live within a common environment formed by the *Universal Cosmic Fluid* (UCF), which we absorb automatically and unconsciously by various means.

➤ During irradiation or fluid-therapy, we transmit to others a charge of vital fluid according to that which is available to us, of good or bad quality.

➤ We can project our thoughts and sentiments over a distance, thereby moving our psychic forces by means of our will.

➤ Fluids or magnetic forces (both psychic and spiritual), are governed by the law of proportion and each person possesses only a limited amount of fluid or magnetic energies. When we pray, a proportional amount of healing energies can be added from the spiritual plane.

➤ To get the best results from our irradiation, it is necessary to focus our thoughts to the place, person or people for whom we pray, in order to obtain a sustaining flow of healing energy.

➤ It is possible to add to our portion those of other people sharing the same motives and intentions as ours.

**10 minutes practice – as described in lesson 13**

**Reading list**


Lesson 15

Fluid-therapy

This lesson has been included mostly as a refresher for groups that already have trained fluid-therapists or healers, as they are known in most Spiritist Centres. It is not aimed at training new healers. Those with no experience should if at all possible, first attend a healing/fluid-therapy training workshop, before attempting to use the techniques mentioned here. This lesson is, however, a valid starting point for novices wishing to learn more about this process. By the end of this lesson participants should at least be able to more effectively send out healing fluids and feel the flow of vital fluidic energies during irradiation/healing. They will also have a better understanding of the importance of one’s moral and spiritual betterment, and physical balance in the process and the futility of using ritualistic behaviours that would only lead to conditionings and misinterpretations. This includes refraining from any ostensive mediunimic manifestation, and recognising when it is or not appropriate to offer healing, and in what situations it may be beneficial or harmful.

Different ways in which fluid-therapy can be offered

Fluid-therapy is the transmission of psychic and spiritual energies or vital fluids from one person (the healer) to another (the recipient). Some people have a special capacity to absorb and store energies (vital fluids), originating from the Spiritual dimensions. This gives them the ability to transmit these energies to others. Transfusion of these energies can happen automatically, from the person with the higher potential to the person with the lower potential. In this instance, healing fluids can be obtained from the healing mediums present, as well as from other participants in the meeting (incarnates and discarnates), and manipulated to the best effect by the healing spirits in charge of the activity.

It can also be offered in a conscious manner through prayer or using different techniques, to transmit positive energies from a healer to the recipient, through the hands of the healer, which function then as electric poles placed just above the head of the person receiving healing. When healer and receiver are able to achieve a harmonious connection through faith and prayer, Superior spirits come to their aid and the healing action can sometimes work real miracles of cure.

The transmission of healing fluids occurs from aura to aura and so, there is no need for physical contact for their transmission. Touching the person who is receiving healing may, on the contrary, cause a negative reaction and could even impair its absorption of beneficial fluids, not to mention create embarrassments that may prevent the recipient from maintaining the correct mental attitude needed to receive and absorb the healing fluids.
When this energy transfer happens automatically, without either recipient or transmitter being aware that it is happening, it has the potential of leaving the transmitter depleted. This is because in the same way that some people have an abundance of energy that they can use to help others, some people have the ability to absorb energy from others. Healers and mediums need to learn to recognise this and protect themselves from having their energy vampirised by others (incarnates or discarnates), either consciously or unconsciously.

During fluid-therapy the flow of energies is maintained by the will of the healer and the spiritual entities helping in the manipulation of the correct composition and amount of fluids to be transmitted. There is, however, no need for the healer to work in a state of trance. In fact, Spiritism strongly advises against this practice.

Everyone has the potential of becoming a healing medium and, unless someone is seriously ill or emotionally unbalanced, we are all perfectly capable of giving something to others. Healing mediumship should in fact be the starting point of all mediumship development, as it is the type of mediumship that pacifies the forces within the sensitive when they first arise, giving the medium the necessary time to psychically rebalance themself before their mediumimic field of action is defined...We may say that healing mediumship is an indispensable training for the novice medium, especially because it slowly teaches them to put into practice the saying: “freely you have received, freely you shall give” (1). Schwarts et.al., studied the health benefits of acts of altruism and found that those who give benefit significantly more than those who receive, concluding that being involved in charitable deeds was one of the main contributors to the individual’s mental health (2). Interestingly, to be of real benefit the action must be spontaneous and done with gladness. Nevertheless, the healer must understand that they merely act as a filter for the spiritual energies and so, should never consider themselves as the main source of the healing energies.

Healers should not talk, offer counselling or transmit messages while administering healing. It is very important to maintain a state of prayer and concentration during the whole process. The amount and quality of vital fluidic energies available to healers depends upon the healer’s state of health and degree of moral elevation. For this reason the healer should be, as much as possible in a state of organic and moral balance.

**Types of healing**

Those wishing to become healers must understand that goodwill alone is not enough. This task requires certain qualities of a superior order and specialised knowledge, and healers need to prepare themselves appropriately to fulfil their responsibilities, by working hard to improve themselves spiritually, developing the habit of prayer, meditation, and good health. Secondly, the healer must view healing as an act of pure fraternity towards their fellow beings thus, offering the best they have in terms of sentiments and energies. When one becomes a healer with the sole
intention of helping others, healing becomes the true medicine for body and soul and can, as has been said before, work real miracles, alleviating physical ailments as well as (and most importantly) enabling real spiritual transformation, in both the healer and the recipient.

The healer is responsible for guiding the transmission of healing and determining the direction and intensity of the fluids being donated. With that in mind, the mental-emotional state of healer and recipient is much more important than the position or movements of the hands or any other ritualistic mannerisms. **Healers must be careful not to pick up unnecessary habits that will only serve to detract from the real purposes of healing.** The laying on of hands, as practised by Jesus, is the simplest and best technique to use. Many types of hand movement that have come to be used by certain healers or organisations have resulted in ritualistic practices that do nothing to improve the effectiveness of healing and are more often than not detrimental to the process, serving only as distractions, with healers more concerned with how they are moving their hands than in directing the fluids, which will be interrupted if the healer is not concentrating. The process of healing should be silent and discrete, without audible prayers, or advice, as it takes place.

There is no ideal physical posture from the part of the receiver (legs crossed, palms turned up, etc.), in order to improve the receptivity of the fluids. It is **the mental attitude** at the time of healing and not the position of the body that affects how much healing fluids the person is going to absorb and benefit from. Similarly, there is no need to hold hands to “create a magnetic current” around the patient, or that the sexes should be alternated (man-woman-man-woman, etc.), or that the healer should not wear metallic objects, so not to “interrupt the current”. As the healing progresses; the healer also becomes saturated with healing fluids. Therefore, the belief that giving healing “depletes” healers and so the healer needs to receive healing afterwards, is also mistaken. In a well guided group, the healer may feel physically tired at the end of the activities but will not be “energetically depleted”.

Healing is transmitted from person-to-person, so there is no real benefit in “healing” the person’s clothes or personal belongings; also, there is no need to provide a photograph of the person for them to receive absent healing.

The healer needs to exercise constant discipline during healing and to be ready for whatever situation may develop, instilling calm and confidence in the receivers.

**Benefits of healing**

The Spiritist approach to health is a holistic one, and takes into account body and soul, understanding that ‘all morbid processes are essentially mental processes, commanded by the spirit, and all phenomena (physical, social, cultural or spiritual) have an influence over the spirit… health is a slow and gradual achievement of the Being.’ (3). True health is thus, the result of pure, unconditional love, which allows us to absorb the superior forces that maintain
our health. Any time the spirit violates the Law of love, an internal unbalance occurs within the perispirit, which in turn causes alterations in the vital exchanges of energy, leading to physical and/or emotional disturbances. Depending on how serious these disturbances are parts of the body become weaker and more vulnerable to disease. Therefore, disease is a symptom of spiritual imbalance, when the person has done something morally wrong, rather than the cause.

The perispirit’s basic structure is of an electro-magnetic fluidic nature. The workings of this organism are directed by the ability of the Spirit’s Mind (Will) of acting upon the Universal fluids. In the physical body blood circulates throughout every single organ, providing them with nutrients and disposing of waste matter. In the perispirit this function is fulfilled by more subtle fluids, directed by the Mind. Anyone who becomes disturbed or imbalanced, physically or spiritually, will inevitably be suffering from a deficit of healthy fluids.

When in a state of physical but, especially psychological-spiritual illness, the Mind tends to veer towards more inferior vibratory levels. As the Mind is responsible for the absorption and storage of life-supporting fluids, these individuals are likely to absorb and store heavier, more disagreeable and sickly fluids. These sickly fluids will, little by little, pass through the perispirit and into the physical cells, causing the malfunctioning of an organ or even of the whole organism, gradually bringing down the body’s natural defences, the individual then becomes ill.

During healing, the healer can transmit vital fluidic-spiritual resources to the recipient, thus momentarily modifying their vibratory state. Depending on the energetic potential of the healer, the absorbing capacity of the recipients and their efforts to improve themselves, this momentary alteration in the recipient’s vibratory state may cause a significant improvement of or even the complete cure of a physical illness or mental-spiritual imbalance. At the very least, it will provide a sense of wellbeing and renewed vigour, enabling the recipient to face their problems with serenity and fortitude, which in turn, will help them to readjust their situation of imbalance, which is the real cause of their illness or disturbance.

**Possible outcomes of healing**

The results obtained from healing can be *positive, negative or neutral*.

**Positive:** Depending on the healer: When the healer is in good physical health, the vital fluids transmitted by the healer will be of high quality. Similarly, when the healer is in a state of spiritual balance, the quality of Spiritual fluids transmitted through the healer will be of a higher potential.

Depending on the recipient: Healing is a temporary measure which only becomes permanent when the individual begins to lead a morally elevated life. For best results, the recipient must be mentally receptive in order to enhance the absorption of the beneficial fluids, that is, they must be a willing participant in the process. They must also be willing to make an effort to better themselves.
spiritually because, as the benefits of healing are only temporary, if the individual receiving healing does not make an effort to learn to absorb beneficial fluids by themselves, they will fall ill again.

**Harmful:** Depending on the healer: If the healer is in a precarious state of health; with an intoxicated organism (due to smoking, drinking, drugs, etc); or in state of spiritual imbalance (due to sentiments of revolt, vanity, pride, anxiety, envy, etc.).

Depending on the recipient: When the receiver’s defences are almost non existent and so, are unable to neutralise the inferior and gross fluids being transmitted to them by an unprepared healer.

**Neutral:** When despite the help offered by the healer being of good quality, the recipient renders themselves immune to the help being offered (either through disbelief, aversion, frivolous attitude, etc.), or when the recipient manages to neutralise gross fluids being transmitted by an unprepared healer.

Water is one of the simplest and most flexible fluids on Earth, it is the neutral fluid in which the Divine medication can be diluted, and Spiritist healing practices usually makes use of water to enhance and supplement the effects of the healing. Water is an excellent accumulator and conductor of energy, especially spiritual energy and when ingested, its close association with our cells enables it to be an excellent conductor of subtle spiritual energies throughout the body.

Those wishing to use water as a supplement to healing, and even as a reservoir of spiritual energies, at home, will need only to have a bottle or any other clean container filled with water, placed close by as they pray, and visualise that water being saturated with positive spiritual energies, healing medication, etc. There is no need to open the bottle, as no physical material poses a barrier to spiritual energies.

The following is an extract from the Spiritist literature, which enhances our understanding of this interesting and important subject.

It can be said that treatment by means of healing may be made directly to the patient in their presence or through magnetic irradiations when the patient is absent. In direct healing the healer is completely enveloped by curing fluids extracted from the Superior dimensions, which are then channelled to the organism of the patient. In absent healing, which is a type of irradiation, the healer enters into sytony with the needy person, who is not present, so as to be able to direct healthy and beneficial fluids in their direction.

Offer a comforting prayer and magnetic healing, which restores, as if they were pieces of your own heart in the form of help. Only in this manner will you discover, in yourself just as much as in others, the surprising healing power which flows unlimitedly and unceasingly from God's love (4).

**Summary**

➢ This lesson has been included as a refresher for groups that already have trained fluid-therapists, or healers. Those with no experience should attend a healing/fluid-therapy training workshop.
Fluid-therapy or healing is the transmission of psychic and spiritual energies or vital fluids from one person to another. The transmission occurs from aura to aura and therefore, **there is no need for physical contact.**

Transfusion of energies can happen automatically from the person with the higher potential to the person with the lower potential. It can also be offered in a conscious manner through prayer or using different healing techniques.

When healer and receiver connect harmoniously through faith and prayer, Superior spirits come to their aid and the healing action can sometimes work real miracles of cure.

The healer act as a filter for the spiritual energies and so, should not consider themselves as the main source of the healing energies.

The amount and quality of *vital fluidic energies* available to healers depends upon the healer’s state of health and degree of moral elevation.

Goodwill is not enough. This task requires qualities of a superior order and specialised knowledge, and healers need to prepare themselves by working hard to improve themselves spiritually, developing the habit of prayer, meditation and good health.

The mental-emotional state of both healer and recipient is much more important than the position or movements of the hands or any other ritualistic mannerisms.

During healing, the healer also becomes saturated with healing fluids, therefore, in a well guided group, the healer may feel physically tired at the end of the work but will not be “energetically depleted”.

Healing is transmitted from person-to-person, so there is no real benefit in “healing” the person’s clothes or personal belongings.

### 10 minutes practice – as described in lesson 13

**Reading list**

1. Odilo Fernandes, Psychography by Carlos A. Baccelli, *We are all mediums*, chapter 23. 1st English Edition, Spiritist Group of Brighton. Also chapters 1, 7 and 29.
Lesson 16

Laws governing spiritual communication

Laws of attraction

Everything in the Universe is energy and as such, everything in the Universe vibrates and irradiates energy, light and life. Evolution consists in the capacity each individual has to absorb and assimilate the subtle forces of Nature and transform them into moral elevation. This in turn, enables the individual to move closer and closer to the Great and Infinite source of all Creation, until finally becoming one with It.

The whole Universe vibrates God’s thoughts. The intensity and constancy of our thoughts determine the type of influences we attract to us. This is true to all thinking beings and not just mediums and those who believe in the existence of the spiritual world. The Laws of Attraction govern all things, and everything is subordinate to it. Vibrations attract similar vibrations, bringing souls together, binding hearts and thoughts. Negative or inferior thoughts create an impure fluidic atmosphere around us, which favours influences of a similar nature, while noble aspirations attract vibrations of a healthy nature. This influence can be noticed in all our interactions with the Spiritual dimensions, whether consciously or unconsciously, from the basest to the most sublime inspirations. Our mental world is like a door through which our friends, but also our enemies may penetrate our inner world, as we attract what we are, for our thoughts and feelings are evocations calling like minded spirits to us, whereas prayer and an active effort at bettering ourselves protects us against unwelcome intrusions.

Each spirit possesses irradiations of varying frequency, intensity and luminosity, according to their degree of moral progress. Spirits belonging to a similar vibratory potential interact with one another easily, but may be unable to perceive or even become aware of the existence of other spirits vibrating at a much higher wavelength (more spiritually evolved), who as a natural consequence of their much more accelerated vibrations, exist in a more subtle, spiritual environment.

This is also true between incarnates and discarnates. As the discarnate spirits vibrate at a much higher frequency than ours (due to our need to interact with a material body), we are not able to perceive a free or discarnate spirit in our normal state. However, in much the same way that our visual and auditory capacity can be increased by the use of certain instruments, those of us who have the ability to temporarily elevate our spiritual vibrations can consequently, increase our capacity to perceive spirits. This happens also when spirits are able to temporarily decrease their vibrations to adjust to ours, and create a temporary state of vibratory harmony between us.
Synchronisation of thought vibrations

All the Laws of spirit manifestation reside in the combination of psychic forces and thoughts between mediums on the one hand and the spirits on the other hand. Mediumship describes the ability some individuals have of temporarily altering their individual vibratory capacity, thereby becoming less limited by their physical organs/body, which in turn allow them to experience the Spiritual dimension and its inhabitants with greater clarity.

When the medium reaches the necessary conditions for communication to take place, the medium is said to be in an altered state of consciousness or a mediumimic state, also known as a trance state. The ability to achieve a trance state is determined by the medium’s capacity to expand their perispiritual vibrations beyond the physical boundaries thus, increasing the amplitude of their psychic field of action, allowing mediums to synchronise their vibrations with that of the spirit. This harmonisation of vibratory waves is the fundamental condition for all spiritual communication.

Just as different sounds and colours are no more than energy waves of varying wavelengths, thoughts and feelings likewise, propagate through time and space with varying vibratory intensities. Thoughts, like different sounds, may cross each other in space without necessarily inter-reacting or interfering with one another. Although the thinking apparatus of both incarnates and discarnates contain similar latent capabilities, in the incarnate spirit these energies vibrate at a very low, almost completely latent state, whereas in the discarnate spirit these can achieve the highest degrees of intensity and range.

We can compare this with what happens to an ice cube. Although the water molecules that form the ice cube still possess the capability of achieving the vibratory energy present in the vapour state, in the ice cube this energy is latent. However, as heat is applied this latent energy is liberated and the molecules vibrate at higher and higher energy levels, until all its potential energy is finally released and the frozen water becomes vapour. Our physical brain is like the block of ice. Our thoughts vibrate at a very low level; but, the latent potential is still there, waiting to be activated. Relative activation of our latent mental potential can be achieved during mediumimic manifestation by the combined action of our will and the manifesting spirit’s.

Necessary conditions for mediumship practice

During mediumship activities, the thoughts and feelings of each member of the group interact in a complex manner, influencing our individual and the Group’s vibratory capacity.

Communication between beings belonging to such very distinct dimensions can only take place if an adequate level of synchronisation exists not only between the incarnate and discarnate beings, but also amongst all the members of the incarnate and discarnate teams. If an adequate state of harmony is not achieved, the conflicting thoughts and energies irradiated by those present will most likely annul each other. The resulting conflicting vibrations may cause great discomfort to the
mediums, sometimes to the point where they feel paralysed or completely drained of energy. In such cases only a very powerful intervention would be able to annul these conflicting energies and create conditions for the work to proceed, which is not always possible. In other words, ‘A harmonious group of people, where all are united with the objective of learning from each other, helping one another and, most importantly, helping others, is an essential condition for safe mediumship practice. Where those conditions are not met, the work will inevitably suffer, but, most importantly, it may create a dangerous environment for all involved, especially for mediums’ (1).

However, even when all conditions are favourable to mediumimic activities, only communications that after serious analysis is proven to be genuine, should be accredited as the result of the actions of the spirits. This is important in order to avoid becoming victims of fraud or an over-active imagination.

The role played by the spirits in the process

As we have studied above, for the mediumimic phenomenon to occur, it is not enough that a spirit wishes to communicate with us and a medium is willing to receive the communication, because if there is no adequate affinity between medium and spirit, communication will not happen.

The first difficulty a spirit will encounter is the need to match the usually much higher mental vibrations of the spirit’s brain to that of the medium’s. In the first part of this process the spirit lowers its mental vibrations to match those of the medium. This is harder than it seems and is the most usual cause for interruptions in the communication, as the necessary degree of harmony between medium and spirit becomes impossible to maintain. It also requires that the spirit be familiar with the technicalities of the process, which is not always the case.

If the spirit cannot harmonise its mental vibrations with the medium's, the spirit may ask for the assistance of an intermediary, that is, another spirit better able to synchronise with the medium, either because the spirit’s vibrations share a natural similarity to that of the medium, or because the spirit has greater knowledge of the mechanisms involved and knows how to operate them. This process is commonly used by spirits, and explains some of the variations and contradictions in style and language in messages received from recently discarnate friends or relatives, as they often need the assistance of others to help them transmit their messages. In such cases the intermediary will use their own language and style, which will not necessarily be that of our friends.

If a spiritual friend wishes to transmit a message to us, they have to find a medium with whom they are compatible. However, as perfect compatibility does not exist, the spirit will have to dedicate time fine-tuning their psychic connections. This could take from mere days to months or even years. Mediums need to show patience and determination in order to achieve success. If the medium shows inconsistency, the process can be delayed indefinitely, or not be achieved at all. In some cases, the spirit is able to induce the medium into a deeper trance state, resembling the sleep
state. In this condition the spirit is able to transmit its message, but the medium, when “awake” from this trance state, is not able to remember anything.

To summarise, when planning any mediunimic activity we must not overlook the issue of affinity. As the Mind is the active part of any mediunimic activity, we must enrich ours with morally elevated thoughts and knowledge. This is the only way that we will be able to tune in with the Divine light constantly pouring out towards us from the Enlightened spheres, through the love and dedication of the Superior spirits that supervise our earthly experiences. We attract what we are. If it is true that we can only give according to what we have, it is also true that we can only receive according to what we give.

Summary

➢ Everything in the Universe is energy and so, everything in the Universe vibrates and irradiates energy. The Laws of attraction govern all things. Vibrations attract similar vibrations.

➢ Negative or inferior thoughts create an impure fluidic atmosphere around us, which favours the action of negative influences, while noble aspirations attract healthy vibrations.

➢ According to its degree of progress, each spirit possesses irradiations of varying frequency, intensity and luminosity.

➢ Mediumship is the ability some people have of changing one’s individual vibratory capacity allowing them to experience more or less clearly, the Spiritual dimension and its inhabitants.

➢ When the medium reaches the necessary conditions for communication to take place, the medium is said to be in an altered state of consciousness or in a mediunimic state.

➢ Safe mediumship practice requires a harmonious group of people, where all are united by the objective of learning from each other, helping one another and especially, helping others.

➢ Conflicting vibrations may cause great discomfort to mediums, who may feel drained.

➢ We attract what we are. Our thoughts and feelings are evocations attracting like minded spirits. Prayer and an effort at bettering ourselves protects us from unwelcome intrusions.

10 minutes practice – as described in lesson 13

Reading list

(1) Léon Denis, No Invisivel, chapter VIII. Edited by the Federação Espírita Brasileira, 14th edition (1992) or Dans l'invisible: Spiritisme et médiumnité, part 1, chapter 8. Quatorzieme Mille (1911).

Allan Kardec, The Medium's Book, part second, chapters XX and XXI.
Lesson 17

Identification of fluids

Exteriorisation of fluids

We live in a Universe made of particles and energies not perceptible to our normal senses. Everything we observe in the Universe is the result of the combinations of atoms and their components. These are not stationary, but animated by high velocities and despite their minute dimensions, there is always space between them. The sense of continuity of matter comes from the existence of forces of cohesion and attraction, that unites those particles.

We are also immersed in a world of subtle matter, originated from the Universal Cosmic Fluid (UCF). All fluids, no matter to what diverse categories they belong, result from modifications of the UCF, including the perispirit, which as such, is constantly assimilating, modifying and irradiating UCF, creating around itself a healthy or disturbed psychic-spiritual atmosphere, according to the degree of the person's spiritual development. The human complex can thus, be described as a psychic-dynamo, constantly transmitting and receiving a variety of energies.

Fluids are subject to the will of the spirits (incarnate and discarnate). The spirit’s thoughts (will) act upon fluids restricting or expanding their field of action. The more elevated the thoughts and emotions the more harmonious, agreeable and healthy the fluids will be. The opposite is also true, and we can say that we constantly irradiate what we really are.

Fluids vary according to the spiritual state of the person who emits them and the kind of mental action exerted upon them, and so there are as many types of fluids as there are thoughts. We impact upon each other depending on the quality of our thoughts. By educating our thoughts we become able to irradiate a greater quantity of fluids of a superior quality. This is why it is so important to make a constant effort to maintain a state of mental and emotional elevation.

Perception and analysis of fluids

We are bathed in a fluidic atmosphere from which we automatically absorb energies, which are then promptly metabolised according to our spiritual, emotional or physical state, giving them individual characteristics. These energies are then irradiated around us, forming our characteristic fluidic atmosphere. Therefore, we live in the psychic atmosphere that we have created, receiving energies in the exact proportion to which we have sown. But, we do not live in isolation, as we constantly interact with and react to one another. This action is subject to the Laws of Affinity, under which like attracts like and those who are in contrast repulse each other.
In mediumimic activity, a greater exteriorisation of the medium's perispirit takes place, varying from a superficial to an almost complete separation from the physical body. This exteriorisation amplifies perceptions that are normally reduced due to the vibrational limitations exerted by the physical body. In this state the medium’s perceptions are enhanced and they feel the subtle energies around them more accurately. This is perceived not via a physical organ, but throughout their body, allowing mediums to enter into closer contact with spirits, via the association of fluidic currents. The medium is then able to identify the spirit’s intentions as sensations, perceiving more inferior or ignorant spirits as heavier or unpleasant sensations, and more evolved spirits as pleasant.

The fluids or energies projected from a person also combine with those of other incarnates, and spirits in the vicinity, forming the fluidic ambient of that particular location. These fluids can also be perceived by mediums. But, it takes a lot of practice for mediums to learn to distinguish the individual types of spirit within a given ambient or in other words, their individual fluidic signature. Good spirits will always irradiate light, agreeable, gentle, harmonious and calming fluids around them. As a consequence, the medium is enveloped by a sensation of general wellbeing and feels a spiritual euphoria or upliftment. This enables the medium to enter into the mental plane of the spirit and perceive their ideas, intentions and sentiments. Evil spirits, on the other hand, irradiate fluids that are disagreeable and unpleasant. In this case the medium feels a sensation of unease, anxiety, fear, heavy eyelids, frequent yawning, shivers, in short, of total unpleasantness.

After the prayer, and entering into concentration, the medium should maintain a passive attitude, by physically relaxing and seeking to place themselves in a receptive state. However, it is essential that while remaining passive the medium also seek to identify any spirit who approaches them, analysing the effects of their influences and then, choosing either to associate with them or draw back from entering into syntony with that particular spirit. The natural instinct to withdraw from the unpleasant sensations produced by needy spirits is one of the greatest challenges beginners in the work of spiritual assistance need to overcome, in order to serve as the intermediary to those spirits, during the work of assistance. With time, however, and a lot of support from the medium's and the Group's spiritual benefactors, who are always ready to help those who wish to help others, this barrier is overcome and the medium can begin to experience the incredible joys of selfless love.

How to assimilate positive fluids and protect oneself from negative fluids

Spiritual fluids vary in accordance to the spiritual development of those who irradiate them. They can also be influenced by willpower. Depending on their specific vibratory frequency, they can be seen as different colours, each representing the predominance of a specific type of sentiment. Mediums who possess psychic vision can sometimes see these colours. Dark colours represent strong and violent emotions, denoting evil and aggressive sentiments, whereas soft colours represent a happy and peaceful nature, denoting elevated sentiments.
Mediums have a greater capacity to exteriorise their perispiritual vibrations than non-mediums, enabling them to perceive the general quality of the fluidic spiritual ambient. If the medium’s thoughts and emotions vibrate at a similar frequency to that of the ambient, these vibrations connect, establishing a vibratory synchronisation between medium and ambient fluids. Therefore, if we are in an ambient where heavy or inferior fluids predominate, and we then emit negative thoughts around us, we will enter into the same vibratory level and receive the full impact of the negativity in that ambient. We will only be able to protect ourselves from this negative influence, if on perceiving their negative nature we fight it by enveloping ourselves with positive, elevated thoughts and feelings. In those cases, prayer is the best way to repel negative fluids and attract the help of more elevated spirits, who enveloping us in their loving fluids, created a protective shield around us. However, if the ambient is saturated with fluids of a superior nature, originating from elevated spirits present in that ambient, and if these are in accordance with our own positive thoughts and feelings, we may also feel their wholesome presence and influence. Remembering that opposite forces repel each other, the act of repelling negative fluids may become automatic, if we consciously elevate our thoughts and feelings and repel the negative ones.

Here we must call attention to the difference between **perceiving** and **absorbing**. In the first case the medium is passive, because they only notice the vibrations that are around them. Whereas in the case of absorption, the medium not only perceives, but also attracts the fluidic current to them due to their own mental vibrations, thus confirming that each one receives according to their own merits, as there is no special treatment when it comes to the Laws of Justice and Supreme Harmony.

**Magnetic healing**

Spirits uses their will to manipulate and alter the UCF to form substances or change their properties, similarly to how we use our hands to, combine and shape physical materials. Wise and generous spirits use their mental potential to imprint fluids with stimulating, calming or soothing properties, to benefit incarnates. Inferior spirits, are also able to manipulate fluids, but in this case, imprinting their characteristically negative properties to them, often resulting in illnesses caused by fluidic intoxication. To treat those illnesses, one must take into account the **vibratory harmony** existing between incarnate and discarnate. If the victim is completely passive to the deleterious influences, the ignorant spirit is even able to cancel out the beneficial effects of medication or fluid-therapy (healing). In the Mediums’ Book, Kardec mentions experiments showing the effect of human magnetism on water (1). Water composes approximately 70% of our bodies. Therefore, if spirits (including incarnates), can influence the composition of water by an act of will, then the same will be true regarding the fluids composing the human body. Hence the curative effects of fluid-therapy, but also, the consequences of negative spirit influence in our health.
Summary

➢ We live in a Universe made up of particles and waves. The sense of continuity within matter results from the existence of forces of cohesion or attraction, within those particles.

➢ The UCF is of Divine creation and is the Primordial Element in the formation of all matter, including that of the Spiritual worlds.

➢ The perispirit is the most important modification of the UCF and, according to the person’s spiritual development it creates a healthy or disturbed psychic-spiritual atmosphere.

➢ Fluids are subject to the will of the spirits (incarnate and discarnate). Thought and emotions give fluids greater or lesser density according to the purity and emotional harmony of the thoughts (will) that transmits (irradiate) it.

➢ The human complex is a psychic-dynamo, constantly transmitting and receiving a variety of energies. We irradiate what we really are. Fluids vary according to the spiritual state of the person who emits them.

➢ Fluids or energies projected from a person also combine with those of other incarnates and spirits who may be in the vicinity, forming the fluidic ambient of that particular location.

➢ Good spirits will always irradiate fluids which are light, agreeable, gentle and calming around themselves. Evil spirits, always irradiate fluids that are disagreeable and unpleasant.

➢ The natural instinct to withdraw from the unpleasant sensations produced by needy spirits is one of the greatest challenges novice mediums face in the work of spiritual assistance, but which they need to overcome, in order to serve as the intermediary to those spirits.

➢ In an ambient where inferior fluids predominate, we can only protect ourselves from this negative influence, by enveloping ourselves with positive, elevated thoughts and feelings.

10 minutes practice – as described in lesson 13

Reading List


Allan Kardec, Genesis, chapter XIV.

Lesson 18
Revision 3

1. Select the **most correct** answer

1. To prepare themselves for the task healers need:
   ( ) spiritual elevation and to abstain from vices.
   ( ) spiritual elevation, technical knowledge, to be able to direct their willpower towards a defined objective and be in good health.
   ( ) be in a good state of health.
   ( ) to perform rituals, prayer, and exaggerated movements.

2. The replacement of bad fluids by good fluids is done:
   ( ) automatically.
   ( ) by choice.
   ( ) with the use of rituals.
   ( ) automatically or by choice.

3. The vital fluid:
   ( ) is “individualised” matter.
   ( ) is found in free-state in Nature.
   ( ) is only found in association with living beings.
   ( ) is “matter” that combines itself with a living being.

4. The etherealised state of the UCF:
   ( ) presents extremely varied conditions.
   ( ) is uniform.
   ( ) is found in four different states.
   ( ) is altered by solar irradiations.

2. Fill in the gaps with the correct words

1. Fluidic donations done without ....................... and.............................. result in tiredness.

2. We have 3 main elements in the healing process: a ......................, a .......................,
   and an intermediate element that is the .................
3. Negative fluids may have a detrimental effect on the .......................................... which in turn reacts upon the ............................................ causing .................................. and ..................................

4. Spirits manipulate fluids via the action of their ............................................ and ..................................

5. The pineal gland is, therefore, the gland that ................................................. mental life.

6. The Vital principle consists of a ............................................. of the UCF, via the action of the ............................................ Principle (Spirit). It does not exist ........................................ in Nature, but only as an integral part of all living beings in combination with organic matter.

7. During ............................................. or fluid-therapy, we transmit to others a charge of vital fluid according to that which is .............................................. to us.

3. True or false?

( ) The mental breath is the psychic irradiation achieved via willpower.
( ) The existence of the mediumimic faculty is independent of the moral qualities of the medium.
( ) Healing is the transfusion of spiritual and psychic energy.
( ) Everybody possesses the same capacity to store and absorb the energy.
( ) To make it more efficient, it is absolutely necessary to touch the patient during healing.
( ) The will of the healer and the willingness from the part of the patient are necessary conditions for the transmission of the healing energy.
( ) The presence of an elevated Spiritual Benefactor is able to overcome the need for the healer to prepare themself.
( ) Only rarely do Spirits interfere in our lives.
( ) We live submerged in a sea of invisible and subtle, but yet, material substance that has its origin in the Universal Cosmic Fluid.
( ) The more elevated our thoughts and emotions, the more pleasant, healthy and luminous our mental fingerprint/ambient will be.
( ) Thought and willpower are for spirits the equivalent to hands for incarnates.
( ) the environment inhabited by inferior spirits become saturated by negative fluids.
( ) The spiritual atmosphere is formed by spiritual fluids, which are one of the modifications of the UCF.
( ) the amount of vital fluid varies from organism to organism.
4. Mark the **incorrect** answers

1. The pineal gland, epiphysis, or pineal body, have the following functions:
   ( ) Controls sexual functions during infancy.
   ( ) Presides over the neural control of emotions.
   ( ) Produces the psychic hormones that control creative, life energies.
   ( ) With the aid of subtle spiritual energies, it controls the endocrine system.
   ( ) Controls the emotional system, in close connection with sexuality and sexual expression.
   ( ) Plays a vital role in any mediunimic expression.
   ( ) All the above are correct.
   ( ) Only alternatives 2 and 3 are wrong.

2. A misguided will and a disregard for the sacred potentialities of the Epiphysis may result in:
   ( ) painful obsessions.
   ( ) the pathologies of mental disorders.
   ( ) painful hereditary physiological effects.
   ( ) a prolonged state of spiritual unbalance.

5. Choose the correct **answer/s**

1. The technique used for irradiation of spiritual forces should focus on:
   ( ) The influence of the laws of proportion.
   ( ) To be used indiscriminately in benefit of those who suffer.
   ( ) Focusing the attention on a specific situation or person.
   ( ) To answer the individual requests from each member of the group.
   ( ) Always leave it to the Spirits to decide how to use the energies generated during irradiation.

2. What is expected of healers is that they:
   ( ) strive to achieve the highest degree of physical and moral health.
   ( ) give counselling during healing.
   ( ) enter into trance during healing
   ( ) strive towards moral rectitude and educate their thoughts.

3. Under the influence of spirits, fluidc matter may:
   ( ) acquire healing, soothing properties.
   ( ) produce phantom illnesses if the incarnates are not able to properly tune in.
   ( ) be of great benefit to incarnates, depending on certain factors.
   ( ) produce psychic intoxication in the ill prepared medium.
5. Regarding the quality and classification of spiritual fluids:
   ( ) They are as varied as though itself.
   ( ) Just as water is affected by the chemical composition of the surfaces it travels through, so fluids are affected by the ambient in which they are formed.
   ( ) Can be of a temporary or permanent nature.
   ( ) From a moral perspective they take the characteristic of sentiments such as hatred, love, jealousy, selfishness, aggression, kindness, etc.
   ( ) From a physical perspective they can be exiting, soothing, irritant, repairing, etc.
   ( ) They can become a force for propulsion, impulsion, etc.
   ( ) They can be affected by the thoughts of the incarnates as well as of the discarnate spirits.
   ( ) Being of a similar nature, fluids can become absorbed by the perispirit.
   ( ) All of the above are correct
   ( ) All of the above are incorrect

6. Mark the correct answer

1. During an altered state of consciousness, the medium may also be in a state of:
   ( ) Hypnosis, induced by musical (sound) stimuli such as alpha, beta and gamma.
   ( ) Of trance, which allows for a greater independence of the medium’s soul than is possible to achieve in the normal state.
   ( ) Complete spiritual unawareness and absolute passivity to the will of the communicating spirit.
   ( ) Trance, which then allows the medium’s soul to have complete awareness of the medium’s faculties.

2. Healing mediums are expected to:
   ( ) strive to achieve the highest degree of physical and moral health, develop a state of moral rectitude and educate their thoughts.
   ( ) demonstrate partiality when choosing who they are going to give healing to.
   ( ) become entranced during healing.
   ( ) develop a state of moral rectitude and educate their thoughts
7. Correspond the column on the right with the column on the left

(A)

(1) Vigilance is ( ) The law that governs spiritual communications
(2) Genuineness is ( ) The necessary condition to tune in with the good spirits
(3) Perfection is ( ) The quality that allows for the reliability in the communication
(4) Affinity is ( ) A symptom that creates suspicions regarding the veracity of the communication
(5) A critical eye ( ) The quality that allows us to determine the convenience of a communication to take place
(6) The communication is ( ) The quality that allows us to determine the convenience of a communication to take place
(7) Imprudence is ( ) A defect that attracts frivolous or trivial communications
(8) Pride is ( ) A defect that attracts frivolous or trivial communications

(B)

(1) The laying on of the healer's hands ( ) may cause conflicting reactions that may aggravate the receiver's condition.
(2) Touching the patient ( ) depend on their state of health.
(3) A balanced mind and the will power of the healer ( ) work to concentrate healthy fluids on the receiver.
(4) The spiritual strength of the healer ( ) depend on the healer's spiritual elevation
(5) The psychic strength of the healer ( ) helps the transmission of vital fluid

(C)

The outcome of healing may be classed under three categories:

(A) Beneficial ( ) A state of spiritual balance from the part of the healer.
(B) Harmful ( ) When the receiver is practically unable to protect themselves.
(C) Neutral ( ) The receiver is willing to better themselves.
( ) The receiver is impermeable to healing.
( ) The healer is organically intoxicated.
( ) The receiver is receptive.
( ) The receiver does not believe and is averted to healing.
( ) The receiver is able to counterbalance the effects of deleterious fluids received from an unprepared healer.

10 minutes practice – as described in lesson 13
Unit 4
Lesson 19

The role played by the medium in mediunimic communication

To fully understand the role played by the medium in mediunimic communication, we must first understand some important points regarding the mediunimic faculty and the process of spirit communication.

The incarnate spirit unites with the physical body molecule by molecule via the perispirit forming an indivisible unit. This unit produces a psychic-physical interaction, resulting from the actions and reactions to and from the Soul - the thinking part of our incarnate being - and the physical body - the vehicle for the manifestation of the soul. The Soul is then the catalyst or the trigger for the manifestation of the organic predisposition we call mediumship.

Spirit communication via a medium is achieved by the combination of the perispiritual fluid of both the medium and the spirit, where the perispirit of the medium assimilates the emanating vibrations of the perispirit of the discarnate spirit and transmits the spiritual currents towards the medium's cerebral structures. This combination creates a fluid-spiritual atmosphere common to both medium and spirit, that allows direct transmission of thoughts from discarnate spirit to incarnate spirit (medium), and is responsible for the action the discarnate spirit is able to exert onto the physical constitution of the medium and thus, transmit the spirit’s thoughts via the different mediunimic faculties, i.e., psychography (written), psychophony (spoken), etc.

The formation of this psychic atmosphere depends on two fundamental principles: (a) the fluidic affinity between medium and spirit; and (b) the degree of harmony existing between their thoughts (vibratory harmony or the medium’s potential to assimilate mental waves). These are the basis for all spirit communications and mediunimic activity.

As the spirit’s thoughts passes through the medium’s mind it receives an “impression” of that person, just as light passing through coloured glass gains something of those varying colours. Therefore, mediunimic communications always contain some individual characteristics of the medium who is transmitting them as, in one way or another, the medium always affects the communication. We will now look more closely into the following topics:

- The different states the medium goes through during mediunimic activity.
- The different ways spirits may use a medium’s potentials and how the medium reacts to the impulses they receive from the spirits.
The different stages of mediunimic activity

When exercising their mediunimic faculties, mediums are in an altered state of consciousness. Depending on the medium’s type of mediumship (e.g., writing, speaking, etc.), this altered state may not differ too much from their normal state, but it can also be as deep as to induce a trance, which is a state of relative spiritual freedom, whereby the medium’s natural faculties are enhanced and the incarnate spirit is able to perceive things that normally they would not be able to. In this state a spirit is able to use the medium’s body, just as any other object (e.g., as observed in physical manifestations), so instead of raps produced by a table, a spirit will use the medium's hand to write.

The trance state can also lead to animism, or the manifestation of the medium’s own spirit via the medium's own body, just as would a discarnate spirit. The spirit of the medium may even be able to communicate via another medium. In this case it would still be classed as a mediunimic communication, although between two incarnates. Much attention and careful analyses of every communication is therefore needed to be able to differentiate between animism and a communication from another spirit.

How mediums may react to the influence of a spirit

Because of the close association between spirit and medium during mediumship activity, the medium can greatly influence the message that they transmit and even significantly alter it according to the medium’s own ideas. Therefore, in order to ensure the authenticity and fidelity to the messages they transmit, spirits will seek the interpreters with whom they have a greater affinity, and who are less likely to mix their own ideas with that of the spirit. These are known as passive mediums, however, they still participates in the process of communication and may therefore, still interfere with it. The medium’s cooperation is always necessary, even in the so called unconscious and mechanical mediums. This is how the spirit Adre Luiz describes the process (1):

After the prayer, and once the vibratory balance of the environment was achieved, with the cooperation of several workers from our plane, Otavia was carefully and partially withdrawn from her physical vehicle. Dionisio approached her and began partially utilizing her faculties. Otavia remained at a short distance, but she could return to her body at any moment, at her own impulse. She remained relatively conscious of what was occurring. Dionisio could speak for himself, but using faculties that did not belong to him and which he had to use carefully under the direct control of their real owner.

Thought is the language of spirits, therefore, when a spirit communicates through a medium it is not done in English or French or any particular language, but in the universal language of thought. In order to translate its ideas into an articulate language the spirit uses words from the medium’s own vocabulary. That is why a spirit will only go through the effort of transmitting a
message in a language unfamiliar to the medium when no better option is available or when deemed essential for their teachings, as mediums capable of receiving such communications are very rare. Similarly, it is possible for a person who cannot read to receive a written message or a person of very restricted intellectual capacity to receive of great moral elevation, but this requires great technical effort from the part of both spirit and medium. Andre Luiz offers the following example (2):

Like a TV set, we would say that we have been working with this medium to a level that we will call “fine tuning”. It means that the matching between our thoughts and his is such that it allows us to work together without any physical or emotional change on his part. Those who were to see him writing at this very moment would probably say that this words are stemming from his brain, instead of being reflected by him with no considerable distortions…the intensity of the trance should not be measured by a feverish state, which even give the impression that the medium is suffering at the time of the trance or psychography…Abrupt movements, panting, yawning and unnecessary body contortions mean nothing but the lack of mediuminic education…It is true that some spirits…bring some physical and psychic alterations to the medium. However, even in the most challenging trance process, the medium needs to control themself, thus helping the spirit to behave properly in a place of prayer. Here lies the first counselling that the spirit should receive, and this essential act is the medium’s entire responsibility.

God frequently grants mediumship as an opportunity for the medium's moral regeneration. Therefore, how mediumship is employed will inevitably have a decisive influence upon the nature of the spirits who communicate. When no better instrument can be found, the spirits may make use of whatever medium is available. However, when transmitting important messages, spirits will prefer a medium who presents the fewest obstacles to their actions. Kardec explains that (3):

In general, a medium transmits the thoughts of the communicating spirit by the mechanical means most natural to him and therefore, the expression of the thought transmitted will be more or less impaired by the imperfections of those means. This is why though an uncultured medium may be used to transmit the grandest, most sublime, and most philosophical thoughts, these will likely be translated into a language reflecting their lack of culture... When they find a medium with a mind well furnished with knowledge acquired in this present life, rich in latent acquisitions derived from their anterior existences, and possessing a nature to facilitate communication, they will naturally prefer to make use of such a medium with whom they can communicate much more easily (due to the vibratory harmony between medium and spirit), as in such mediums the spirits find the mental capabilities appropriate to translate their thoughts into words whatever the medium's mediuminic ability.

Therefore, we can say that every mediuminic communication is a more or less harmonious partnership between medium and spirit, and because the medium always impart some of themselves in the communications they receive, the communications obtained by the medium usually present
characteristic peculiarities of form and style (e.g., vocabulary) characteristic to that medium, despite them functioning as the instrument of very diverse spirits. Therefore, for those aspiring to become productive mediums a thorough study of all aspects pertaining mediumship is absolutely essential, as only then will they be able to understand how these occur and what conditions are needed.

Summary

➢ The incarnate spirit unites with the physical body molecule per molecule via the perispirit, forming an indivisible unit.
➢ Thought is the universal language of the spirits.
➢ Mediumship communication is achieved by the combination of the perispiritual fluid of both the medium and the spirit, creating a fluid-spiritual atmosphere common to both medium and spirit, that allows for the transmission of thoughts from discarnate to incarnate spirit.
➢ The medium is a vehicle and an interpreter for the thoughts of the spirits. That is why communications from spirits often show characteristics of the medium who transmits them.
➢ In order to ensure authenticity and fidelity to the messages they transmit, spirits will seek the interpreters with whom they have a greater affinity. In this case we say that the medium is passive as they do not mix their own ideas with that of the communicating spirit.
➢ Although, as in the case of any other organic faculties, mediumship does not depend on moral qualities, just as the heart beats independently of the good or bad sentiments, the application or use of mediumship does depend upon the moral qualities of the medium.
➢ A deep knowledge of the theoretical aspects governing spirit phenomena is absolutely essential to all those wishing to develop their mediumship.

15 minutes practice

Each irradiation session should begin with concentration and prayer to be followed by focusing thoughts on individual people or situations, so transmitting vibrations of peace, love, courage, health, resignation, understanding, etc., according to specific needs.

Facilitator: The facilitator will say a short prayer. If the group has chosen to have a list of names or specific situation to receive support and prayers from the group, the Facilitator will read each item and pause for a few seconds, so everyone may concentrate in sending healing vibrations to that specific issue or person. The Facilitator will then pause to let participants irradiate in silence for the remaining time, while maintain their attention on what is happening in the room and keeping the time.
If the facilitator notices any fidgeting or any signs that participants are becoming distracted, in a low, soothing voice, remind participants to breath, relax and continue to concentrate and send out positive energies. The facilitator may say something like: 'Let us continue to breathe, releasing all tension and concentrating our attention in sending out positive energies, feeling the wonderful love from our Benefactors enveloping all of us.'

**Participants:** After a short prayer, all participants sit quietly with eyes closed and concentrating on sending out healing energies around them, enveloping all those present (including spirits), with good vibrations. Pay particular attention to any tension in the body and especially if your thoughts are wondering into everyday subjects or worries. If that is the case, do the breathing exercise again, releasing any physical tension and refocus your thoughts on sending out and feeling the good vibrations enveloping the ambient.

**Reading list**

Lesson 20
Mediumship classification (1)

General classification

Mediumship development should never be forced. However, when signs of mediumship are present, before attempting to “use” it, the medium should first be trained/educated in 3 areas: 1) morality, 2) how to properly and safely use it and 3) the technical aspects of mediumship practice.

It is true that we cannot be held responsible for the wrongs committed by others, in the same way that we cannot control how people use the internet, but we will always be responsible for the use we make of our own resources, including our mediunimic abilities. Therefore, rather than aspiring to be a medium, we should first of all aspire to become a good person, remembering that 'More significant than a medium who receives messages from beyond are they who disseminate them through their own good behaviour' (1); and that in a mediumship meeting there are plenty of tasks for those who wish to contribute, irradiation of positive energies not being the least of those.

To a greater or lesser degree we are all mediums, as we all in one way or another feel the influence of spirits. However, the definition of medium is generally only used for those in whom this faculty is well defined, enabling them to serve as intermediaries for spirit communication with us. A person who manifests paranormal aptitudes is termed a sensitive or psychic.

As an organic ability, mediumship can - to a certain extent - be developed, but only if the organic predisposition is already there and not in the absence of such predisposition. This is why some people may try for a long time to become mediums, without ever producing anything of significance. The active agent of the mediunimic phenomena is the perispirit. All types of mediunimic activity are produced by the combined action of the perispiritual fluids of the medium with that of the discarnate spirits. Therefore, the development of mediumship depends on:

a) The degree of expansion the medium’s perispirit is able to achieve.

b) The greater or lesser ability it has of allowing the discarnate spirit’s perispiritual fluids to combine with it.

Therefore, for the mediunimic phenomena to occur, there needs to exist enough affinity or compatibility between the medium’s and the spirit’s perispiritual fluids. The greater the affinity between their fluidic environments, the easier will be for a communication to take place. However, in some cases these fluids may even repel each other (e.g., between an elevated and an ignorant spirit), in which case it would be very difficult, if not impossible for communication to take place.
This is because in order to connect with the medium’s mind, elevated spirits need to significantly lower their own mental vibrations while activating the medium’s.

For example, let us say that a medium's normal mental vibrations is 1000 vibrations per second, and that during the trance state it may reach 1500 vibrations per second. However, the spirit’s mental vibrations are 2000 vibrations per second. In order for them to connect one needs to increase while the other decreases their mental vibrations. Therefore, it is not possible for a medium to connect with all spirits, because the greater the distance between their mental vibrations the harder it is for the necessary attunement to occur. This explains why some mediums are better able to communicate with certain spirits or spirits of a particular spiritual category.

When the medium and the spirit are able to combine their perispiritual vibrations, the spirit is then able to transmit its thoughts and even temporarily, exert a physical influence upon the medium, making the mediums talk and act according to their will, sometimes, even against the medium’s will. However, a good mediumimic education and the medium’s efforts towards inner reform, enables the medium to have enough control over their mediumship to prevent evil or ill intentioned spirits from taking over their faculties and paralysing their freewill. Observing the wide range of mediumimic aptitudes mediums may be classed as:

**Facultative or voluntary mediums:** Those who already have some understanding of how spirit communication takes place and some sense of responsibility for their faculty, thus, enabling them to consciously use it, as willing instruments for the spirits. This does not mean that they can produce the mediumimic phenomena any time they want, as nothing will happen without a spirit also willing to communicate. What it means is that they are in control of their mediumimic faculties thus, ensuring that communications do not occur against their will and at inappropriate times.

**Innate or involuntary mediums:** Refers to those who are unaware of their mediumimic abilities. They are even found amongst those who do not believe in survival after death, let alone that spirits can able to communicate with us. Allan Kardec also called them unconscious (unaware) mediums, because they possess no consciousness of their faculties. This should not be confused with the type of unawareness used to describe unconscious trance or psychographic mediumship (to be studied in another lesson).

As all mediums are already born with the mediumimic faculty, voluntary mediums often start as innate mediums, and as the first signs of mediumship manifest, they seek ways to understand and control it, or due to ignorance of the origins of their symptoms, to *cure* it. However, those who deny its existence or reject it also deny themselves the opportunity to learn to control it and so, may find themselves in the unfortunate position of having their mediumship used without their consent. The lucky ones amongst those simply embrace the strange things that happen to and around them as part of who they are. Unfortunately, a great number end up being wrongly diagnosed as suffering from
Classification according to the type of spirit manifestation

Usually, mediums will have a special aptitude for a particular type of mediumimic expression, and one may say that there are as many types of mediums as there are ways in which spirits manifest their presence. However, for the sake of this study we will follow the general classification described in the Mediums’ Book (2):

**Mediums of physical effects:** Those able to produce material manifestations such as the movement of and/or transport of objects, dematerialisations, spirit materialisations, noises, etc. This type of spirit manifestation is rare and can be easily faked. The spirits that take part in them are usually of a more inferior nature, due to their natural affinity to more materialised fluids, and also because more elevated spirits prefer to occupy themselves mostly with intelligent and instructive communications. The ability to produce material manifestations is only rarely seeing amongst those able to utilise better means of communication such as writing or spoken communications.

**Sensitive or impressionable mediums:** This definition is used to describe the ability of sensing the presence of spirits, often expressed as a vague impression or a sort of shudder. As mediums become more attuned with the different vibrations around them, they learn to recognise the good or evil nature of a spirit, as well as individual spirits. Intuitive mediums perceive the spirits thoughts and feelings and interpret them using the medium's own words, often making it harder to distinguish what comes from the medium and what comes from the spirit. This type of mediumship shares many similarities with telepathy.

**Hearing mediums:** Mediums that can hear the voices of spirits, sometimes as an internal voice, as if in their heads, other times as an external voice as clearly and distinctly as if uttered by an incarnate. Many so called schizophrenics describe this type of mediumship. Some mediums only hears scattered noises, others hear spirits as they hear people and may be able to have entire conversations with them.

**Speaking mediums:** Mediums that allow spirits to talk through them. Here the medium acts as an interpreter to the spirit’s thoughts or, in rarer cases, the spirit is able to envelope the medium’s vocal organs and motor cerebral cortex with the spirit's magnetic energies, temporarily allowing the spirit to use the medium’s vocal apparatus (vocal chords, throat, etc.), to speak.

**Seeing (clairvoyant) mediums:** Mediums who can see spirits. In some, this mediumship takes place when the medium is in a normal state (perfectly awake), and retain a precise memory of what they have seen. Others display it only when in an altered state of consciousness (trance).
faculty often results from a sudden and temporary shock (e.g., when someone close to the medium discarnates), and is therefore, rarely permanent.

**Healing mediums:** This refers to the ability some people have of healing by a simple touch, look or gesture, via the transfusion of the medium’s own magnetic fluids, combined with spiritual fluids, without resorting to any medical intervention. This is a spontaneous faculty, and many people are able to donate healing fluids to others without even knowing it. This type of mediumship can also be used to provide diagnosis and prescriptions, usually of homeopathic or natural remedies.

**Pneumatographic mediums (direct writing):** Mediums that are capable of obtaining direct writing (writing that appears on paper without anyone touching it). The paper can be placed in a sealed container, only opened at the end of the session. Used frequently by many early researches, as proof of the action of a spirit, this type of mediumship has nowadays been mostly replaced by psychographic writing. This type of mediumship falls into the category of physical manifestation.

**Writing or psychographic mediums:** Mediums who receive written communications from spirits using their own hands to write the spirit's thoughts. It is one of the simplest and most useful types of mediumship. It is also one of the most susceptible of being developed with practice. One of the main advantages of this type of mediumship is that it allows for accurate analysis of the message. It was through this type of mediumship that most spiritist books have been received.

**Poligrafic mediums:** This is when the handwriting changes according to the spirit that is communicating. This type of mediumship is very rare.

**Mediums for design, painting, music, poetry:** Are those who under the influence of spirits perform these talents, usually without any previous predisposition or aptitude.

**Polyglot mediums:** Are those who when under spirit influence, speak or write in languages previously unknown to them.

**Summary:**

- Although anyone may feel the influence of spirits, the denomination of medium is only applied to those in whom this faculty is well characterised.
- The agent of any mediunimic phenomena is the medium’s perispirit and its ability to allow the perispirit of the discarnate spirit to combine with it.
- As for any other organic ability, mediumship is independent of gender, age, personality traits, social background, ethnicity, religious beliefs, or culture.
- Mediums may be classed as: *facultative or voluntary*, when mediums already have a certain degree of understanding of how spirit communication takes place; or *innate or involuntary* when mediums are unaware of their mediunimic abilities.
Mediums may also be classed according to the type of spirit manifestation as:

- Mediums of physical effects
- Hearing mediums
- Speaking mediums
- Seeing (clairvoyant) mediums
- Writing or psychographic mediums
- Pneumatographic mediums
- Healing mediums

15 minutes practice – as described in lesson 19

Reading list

(1) Carlos A. Baccelli, by the spirit Odilon Fernandes. *We are all mediums*, chapter 29. Spiritist Group of Brighton (2005).

Lesson 21
Mediumship classification (2)

Writing mediums

These mediums are also called psychographs and are the mediums that write under the influence of the spirits. This is one of the simplest and most convenient types of mediumship, as it allows for a detailed analysis of the message regarding style, content and ideas. The ability of comparing different messages transmitted by the same spirit, reduces the chances of the message being altered through different interpretations, as it does not depend on how much of the message can be remembered. Writing mediums or psychographs may be classified as: mechanical, intuitive, or semi-mechanical mediums. The spirit Andre Luiz describes beautifully the process from the spirits’ perspective (1):

…I was able to observe a vast laboratory of vibrant energy in the medium’s body…The young man’s glands had become luminous centres resembling perfect electrical workshops….the brain showed flashes of light in intricate designs…within this array, enveloped in an indefinable mental light, the pineal gland emitted intense, bluish rays.

Mechanical writing mediums: In these, the spirit acts directly on the medium’s hand which writes independently of the medium’s knowledge or even will, and the medium is often unaware of what they are receiving as their hand moves independently from their thoughts. The hand continues to write, largely unaffected by the medium, so long as the spirit has something to say, stopping as soon as the spirit has finished transmitting the message. It is only afterwards, when the medium reads the message received that they find out what they have written. Mechanical mediums are sometimes also called passive mediums. This kind of mediumship is very rare, but also very valued because it offers more certainty that it comes from an Intelligence independent from the medium.

Intuitive writing mediums: Here the spirit connects with the medium’s mind, temporarily identifying with it. The medium’s mind receives the thoughts of the spirit and translates or communicates it. These mediums are a conscious and willing participant, aware of what is being written, although the thoughts they write are not their own, but that of the spirit. This being the case, how can we be certain that the message is really from a spirit and not from the medium? In this type of communication, it is indeed sometimes difficult to be sure if the message is really coming from a separate intelligence, and at the early stages of development of this faculty, it is not always
necessary to be too sure. As the medium becomes more confident and able to allow another individuality to use them as intermediaries, they should become able to tell the difference, by noticing if the thought being transmitted was in the medium’s mind before they started writing the message or if it came spontaneously, bit by bit, as the message was being written. In most cases the ideas being transmitted are very different to what the medium was originally thinking about and may even be beyond the knowledge and intellectual capacity of the medium receiving it.

**Semi-mechanical writing mediums:** These are also called semi-intuitive mediums. In this type of mediumship the medium feels their hand moving independently of their will, however, they are aware of what is been written as the message progresses.

In summary, whereas with the mechanical mediums the hand moves independently of the will of the medium, in the intuitive medium it is the medium that moves the hand, which can be stopped by the medium at any time. In the semi-mechanical mediumship both processes take place simultaneously, that is, the medium knows what they are writing but the hand moves independently of the medium’s will. In mechanical mediumship the awareness comes only after the act of writing, in intuitive mediumship, the awareness precedes the writing, in the semi-mechanical mediumship both happen simultaneously. Kardec explains that 'The part played by a *mechanical* medium is that of a machine. The *intuitive* medium, on the contrary, acts as an interpreter and in order to transmit a thought, must necessarily understand it; but still, this thought...only passes through their brain' (2).

This is amongst the most common types of mediumship. Other types of writing mediums are:

**Polygraph mediums:** Those for whom the calligraphy changes according to the spirit that is communicating or who are able to reproduce the calligraphy the spirit had when incarnated. The first type is not uncommon. The second example, where the identity of the spirit can be determined by the calligraphy of the message is much rarer.

**Illiterate mediums:** Mediums who, despite not being able to read or write in their normal state are, nevertheless, able to receive written messages when in trance. These are even rarer than the one mentioned above.

**Polyglot or xenoglot:** Mediums who under the influence of spirits write or speak languages unknown to them (xeno = strange, glossia = language).

**Speaking or trance mediums**

Mediumimic trance is an altered state of consciousness that enables the medium’s vocal cords to be used by a discarnate entity. It usually requires some time to develop, in collaboration with the spiritual Helpers. The depth of trance state that can be reached varies greatly for each medium. Nevertheless, the medium will always be able to exercise some degree of control when necessary.
Through trance mediumship we can hear the spirits “speaking”, sometimes even in their own voices, but most commonly the voice is that of the medium. After a period of development - the length of which varies from medium to medium - if circumstances are deemed appropriate, it may even be possible for a dialogue to take place between the participants and the spirits. This is what happens during spirit counselling, and how Kardec obtained a lot of the material used to compose the Spiritist Teachings.

Trance Mediumship is also a way in which we may receive Teachings and guidance from Higher Intelligences, most importantly, it is the mediumship used for the counselling of spirits in need, or even obsessing spirits. The counselling of obsessing spirits is amongst the most difficult and dangerous mediumship activity, and should only be attempted after long preparation. It is much safer to leave it for the spiritual Benefactors to guide the work of the Group and decide what spirits should be brought for counselling. This period of preparation can take several years of persistent, regular and disciplined practice, by a well-established Mediumship Team, whose members have first participated in a specialised mediumship education programme. This form of mediumship requires the medium to always work within a well-prepared Team. Depending on how this mediumimic ability manifests itself, speaking mediums can be classed as conscious, semi-conscious, or unconscious.

**Conscious mediums:** Also known as intuitive mediums. After combining with the medium fluidically speaking, the spirit transmits its thoughts to the medium who receives them via the medium’s mind, in a kind of telepathy, and following an impulse from the spirit, transmits the spirit’s thoughts in their own words and according to their intellectual limitations and personal interpretations. In this case, the mediums is fully aware of what they are about to say and can choose to alter it or even not to say it at all. The conscious medium functions just as an interpreter or messenger, in charge of passing on a message. The style, vocabulary, and grammatical construction belong to the medium, but the ideas themselves come from the spirit.

**Semi-conscious mediums:** In this type of mediumship, the perispirit of the medium expands beyond the boundaries imposed by the physical body. When the right affinity exists between medium and spirit, their perispiritual fluids combine, forming a common spiritual atmosphere that envelops the medium’s mind. This fluidic atmosphere then forms an intermediary environment between the two, through which the thoughts and will of the spirit can be transmitted directly to the medium’s mind, via the cerebral cortex (3). The message transmitted may still have some words and expressions commonly used by the medium, as the result of an unconscious reflex, however, the style and the content of the message belong to the communicating spirit.

**Unconscious mediums:** All types of mediumimic communication that stimulates the cerebral cortex, thus activating the brain’s neuronal pathways, are said to be conscious mediumship, because...
in those communications the medium is consciously and presently aware of what is being transmitted, even to the point where the mediums (especially beginners) may not know for certain what comes from the spirit and what comes from them. If on the other hand, the spirit’s thoughts do not activate the medium’s cerebral cortex, the medium will not become aware of what is being transmitted through them as it happens, and may not remember the message when they come out of the trance state (3). This is what is known as unconscious mediumship.

The main characteristic of this type of mediumship is the medium’s ability to temporarily “move aside” from the boundaries imposed by the physical body, temporarily leaving the medium’s body under the partial control of the communicating spirit. In this type of mediumship, the medium’s perispirit is able to reach the greatest degree of “exteriorisation”, thereby allowing the communicating spirit greater possibilities of “materially” influencing the communication. This may include for example significantly changing the medium’s tone of voice, body movement, etc. On rare occasions it can even cause enough alterations to the medium’s physiognomy, so that the physiognomic features of the communicating spirit can be identified (transfiguration).

However, it is important to remember that even when there is complete exteriorisation on the part of the medium's perispirit, the medium is by no means inactive during the communication. When there is proof of the high spiritual elevation of the communicating spirit and the medium is able to completely trust the spirit, the medium may then visit other places, remain by the physical body taking advantage of the instructions been transmitted during the communication, or simply enjoy the greater proximity with the Superior Intelligence that is using their faculties. On the other hand, when it is a spirit in need that is using their faculties, the medium remains close by in order to assist the spirit during the communication, or ready to take back control if necessary. This is because even when “unconscious”, the well trained medium will be always watchful during the process, in order to ensure their own safety as well as that of the group.

**Seeing or clairvoyant mediums**

This type of mediumship allows mediums to see spirits. Some are able to see spirits in their normal waking state and to remember precisely what they have seen. Others are only able to see spirits in a trance or near-trance state. Only in rare cases this faculty is permanent, most often it is only temporary, following a shock or trauma.

Some mediums see spirits as if they were looking at them with their physical eyes and to them spirits can often be undistinguishable from people in the flesh. Those who possess remote viewing (the ability to see things that are a long distance away), also perceive what they see in a similar
manner. However, it is with the spirit that they see and not their physical eyes. Proof of that is that they can often see better with their eyes shut.

Although one can in some cases develop this faculty, it is nevertheless, a faculty better left to be developed naturally, so as to ensure that what we see is not merely the result of our imagination. Kardec advises us that: ‘…seeing mediums are comparatively rare and we must be on our guard with respect to those who claim to be such, and to not admit anything short of absolute proof’ (4). It is true that some people may in good faith mistake certain phenomena; however, it is also true that others may pretend to have this faculty for self gain or pride.

Summary

➢ Writing mediums or psychographs are the mediums that write under the influence of spirits.

They may be classified as:

- Mechanical mediums - the spirit acts directly on the medium’s hand.
- Intuitive mediums - the spirit acts upon the incarnate mind.
- Semi-mechanical mediums - also called semi-intuitive mediums. In this type of mediumship the medium feels their hand moving regardless of their will, however, they are aware of what is been written as the message progresses.
- Polygraph mediums - the calligraphy changes according to the Spirit that is communicating.
- Illiterate mediums - who, despite not being able to read or write in their normal state, are able to receive written messages when in trance.
- Polyglot mediums - who under the influence of spirits write or speak languages unknown to them.

➢ Speaking or trance mediums are mediums that allow spirits to speak through them. Trance mediumship can be classed as:

- Conscious - also known as intuitive mediums. The spirit transmits it’s thoughts via the medium’s mind and the medium is fully aware of what they are about to say. Conscious mediums function as an interpreter for the spirit.
- Semi-conscious - the perispiritual fluids of the spirit and the medium combine forming a spiritual atmosphere that envelops the medium’s mind. This allows the thoughts of the spirit to be transmitted directly to the mind of the medium.
- Unconscious – the medium temporarily “moves aside” from the boundaries imposed by the physical body temporarily leaving the medium’s body under the partial control of the communicating spirit.
- Seeing or clairvoyant mediums - This type of mediumship enables mediums to see spirits.

15 minutes practice – as described in lesson 19

Reading list


Lesson 22
Mediumship classification (3)

Visual manifestations

Spirit manifestations where the spirit shows itself materially, are amongst the most interesting types. These used to be very common around the time when Kardec was preparing the material that later became the basis for the Spiritist Movement. True apparition occurs when the medium is fully awake and in full command of their senses (1). In most cases, the spirit appears as a vaporous form. The initial stage of an apparition is usually as a whitish light, which becomes more defined with time. Sometimes the apparition is so clear and well defined as to be possible to identify every detail. Even though a spirit is able to take any shape it wants and may not present any physical blemishes, the spirit will take the appearance most likely to be recognised by those observing the phenomenon and so, during the manifestation it may show itself as deformed, hunchback, injured or with scars.

In most cases of apparition, the inferior members (e.g. legs) are the least accentuated, whereas the head, torso and arms are usually well defined, giving the impression that the spirit is gliding or floating through space. Apparitions are usually seen as a vaporous form, but if the spirit wishes and/or is able to, it may become very substantial, with all the appearances of a solid form, to the point where one may believe that they are seeing a corporeal being. This is because, although the perispirit in its natural state is invisible to the physical eye, it can nevertheless, sometimes become perceptible to our physical senses by a process of condensation or molecular rearrangement. However, it will always retain its ability to instantly return to its ethereal and invisible state.

Unlike for material fluids, perispiritual alterations occur as an action of the will of the spirit and not due to external forces, and so, when a spirit makes itself visible it is because it has chosen to make the necessary alterations to its perispirit so that it may do so. However, willing it to happen is not enough. The spirit also needs to combine its fluids with those of the medium, which is not always possible, as the medium may not be able to donate enough ectoplasm for that to occur, and even when that is not an issue, conflicting thoughts and feelings emanating from other participants may damage or contaminate the fluids in the ambient, making the materialisation impossible.

The phenomenon of apparition, along with so many other spirit manifestations, has been observed throughout time. They happen most often when a relative or close friend dies without their knowledge, and they come to let them know what has happened. It is also often seeing in cases of spirit obsession. Many cases of apparitions however, do not seem to be caused for any particular
purpose. Nevertheless, whenever it occurs we can be certain that there must exist some degree of affinity or mutual sympathy between medium and spirit.

**Bi-location**

Both apparitions and bi-location belong to the phenomena of visual manifestations and both are due to the characteristic properties of the perispirit.

The spirit of an incarnate person can, when separated from its physical body can also make itself visible, just as happens with a discarnate spirit, and as we have seen, it may momentarily acquire all the appearances of solidity, giving rise to the stories of “doubles”. Bi-location thus, occurs when the soul (still enveloped by its perispirit), temporarily moves away from the physical body during asleep or when in a state of relaxation or trance.

Although at the time it may appear as if that the person has two bodies, only one of those is “physical”, the other is simply an apparition. It is the physical body, therefore, which contains the organic life, whereas the other contains the spiritual life. When the individual wakes up or returns from the trance state, the two bodies reunite and the soul’s life returns to the physical body.

During bi-location the two bodies, the physical and the perispiritual, cannot possess the same degree of activity and intelligent life. It also would not be possible for the physical body to die while the perispiritual body is in this state because any serious danger, even if only for a mere instant and especially if likely to cause the death of the physical body, would immediately attract the spirit back to the body. Similarly, one could not murder the perispiritual body, as it is not made of flesh and bones, and thus, would merely disappear the moment one tried to kill it.

**Transfiguration**

In some cases transfiguration is simply caused by muscular contractions, rendering the physiognomy very different from that of the normal state. However, real transfiguration goes well beyond the mere alteration of some facial expressions.

As we have studied, the spirit may render visibility, tangibility, and opacity to its perispirit. The same is also true for the perispirit of an incarnate person, when in a state of relative separation from the physical body, e.g., during trance.

Now, let us imagine the medium's perispirit enveloping the medium's body like a mist, so that changes to the perispirit will reflect on the medium's appearance. As the perispirit changes, it looses its transparency, becoming more and more opaque, whereas the physical body disappears becoming “invisible” to the observer, as if enveloped by thick fog. If the spirit wishes to change the perispirit making it, for instance, shine with light. Another spirit may also combine its own fluids with that of
the medium’s, imprinting its own appearance on to the combined perispirits. These explains many aspects of the curious and rare phenomenon of transfiguration.

**Summary**

- In its natural state the perispirit is invisible but it can sometimes become perceptible to us. For that to occur it is necessary that the spirit combines its fluids with those of the medium.
- In general, apparitions appear as a vaporous, diaphanous form, which can be shapeless and vague, or clear and well defined.
- The spirit chooses the appearance that makes it recognisable to those observing it.
- On rare occasions, an apparition can become tangible, where observers are able to touch and feel the same physical resistance and warmth in the apparition as that of a living body. This however, this does not stop it from vanishing in the flash of a second.
- For a spirit to manifest itself materially it is necessary that:
  1. the spirit wishes to become visible,
  2. the spirit’s and the medium’s fluids are able to combine with each other.
  3. that the emanations from the medium are abundant enough.
  4. that the spirit has permission to make itself visible to a certain person.
  5. other conditions unknown to us may also be needed.
- Bi-location is when the spirit of an incarnate person is seeing at a location away from the physical body.
- It is not possible for the physical body to die while the perispiritual body is away from it, because any serious danger, even if only for an instant, and especially if likely to cause the death of the physical body, would attract the spirit back to the body.
- It is not possible to murder the perispiritual body, as it is not organic in origin.
- In some cases transfiguration can be caused by muscular contraction which changes the individual’s appearance.
- Real transfiguration occurs via alterations to the perispirit of an incarnate person or by the perispirit of a discarnate spirit enveloping the body of an incarnate person.

**15 minutes practice – as described in lesson 19**

**Reading list**

Lesson 23
Mediumship classification (4)

Mediumship of physical effects

The effects produced by mediunimic phenomena can be placed into two main categories: physical or intellectual effects. Mediumship of physical effects are those which exert a direct effect upon the sensory organs of the observer, such as:

- **Materialisation** - of spirits, objects, etc.
- **Transfiguration** - alterations in the medium’s physiognomy.
- **Levitation** - when objects or people float unsupported in the air, apparently contradicting the laws of gravity.
- **Transports** - when objects gain entry to or exit an environment which has been sealed.
- **Bi-location** - materialisation of the medium’s spirit away form the medium’s body.
- **Direct voice** – the actual voice of a spirit, which can be heard in the room and away from the medium.
- **Direct writing** - writing that appears on paper with no assistance from the medium. Initial experiments used paper in padlocked boxes and placed under the table or in a separate room.
- **Typtology** - also known as *table turning*. In the 1800s, this became a fashionable pastime. The movement of the table is achieved by spirits using ectoplasm obtained from a particular type of medium. These may include individuals who may be completely unaware of their mediunimic potential and think they are mere observers. Raps can occur from within the wood, sometimes faint, sometimes loud, depending on the medium’s abilities. Other types of sounds may be heard, such as drum beating, blows from a hammer, songs etc.

The existence of the perispirit provides even discarnate spirits with a “body” in the Spirit dimension, allowing them to act upon physical matter, so long as certain conditions are met, such as the combination of the spirit’s fluids with those of the medium (ectoplasm). This combined fluid fills the interatomic and intermolecular spaces within the object, allowing it to become momentarily animated. The spirit can then exert a mechanical action on these combined fluids and use their thoughts (willpower) to act upon the object, with greater or lesser success, depending on several factors. It is important to note that for the phenomenon to occur there must be affinity between all the elements that compose the different phases in the process.
Less evolved spirits have more vibratory similarity with material fluids. They also maintain - sometimes for long periods of time - earthly interests that cause them to naturally assimilate a greater amount of more material fluids to their perispirit, thus facilitating their action upon material objects. These spirits are often employed by more evolved spirits in the production of material mediunimic manifestations.

Sometimes, just as observed in Hydesville with the Fox sisters, physical manifestations take place around people whose beliefs are in direct contradiction to the observed activities. These activities may manifest in the form of raps, transport of objects, unidentifiable noises, etc. Their common factor is that they occur without a conscious desire or intent to produce them, that is, they happen spontaneously. This is often the explanation for the occurrences in so called haunted places. It may take place in order to call attention to the existence of the spiritual world, or because the spirit wants to ask for something, or to disturb those who suffer them, as part of a vengeance or an obsessive process. In most cases these are caused by frivolous and playful spirits just for fun, taking advantage of a medium who is unaware of their mediunimic faculties. It is important, however, not to confuse true mediunimic phenomena with fraudulent activities used for self-promotion, or with natural occurrences which the ignorant person may interpret as being of a supernatural nature.

The best way to handle such activities is not to pay them too much attention. When produced by spirits who are still in a state of perturbation, offer them prayers and pray that they be directed to receive counselling at a well trained Spiritist mediumship meeting. If the spirit is making a reasonable request, it would be charitable to try and help. However, a sincere prayer is likely to be the best solution as it will touch the spirits’ hearts and offer them comfort.

Although, spontaneous physical manifestations are usually produced by spirits of an inferior order, who are still very close to the material plane, they often do so with permission from superior spirits, for reasons that may escape our comprehension. When faced with a phenomenon of physical effects, before assuming that these are caused by spirits, it is first necessary to ensure they are not the result of:

- our imagination or hallucinations
- known physical causes such as the wind, a broken tree branch, a pet, an electric current, etc.
- fraud

In the Mediums’ Book, Allan Kardec advises us to be alert to the possibility of deceptions and misunderstandings and not to attribute every effect we cannot immediately explain to spirits. He reminds us that there are many strange events that have perfectly natural causes. This is because the true spontaneous physical manifestation is very rare, as for it to occur it is first necessary that (1):

1) a spirit has a reason and the will to produce the effect;
2) the spirit is able to find a medium with this rare ability near the location where the phenomena is to take place, but also;

3) that a more evolved spirits agree that these will be useful, otherwise they would not allow it to take place.

The phenomena discussed here differ from that called transport, in which the intention is usually benevolent, the objects transported are of a delicate nature such as flowers, perfumes, jewellery etc., and the manner in which they are transported is always gentle. Nevertheless, one must always remember that these can also be the subject of fraud, and always be alert.

Mediums able to produce physical manifestations must possess a special type of mediumimic faculty. The same goes for the spirit who wishes to produce it, who needs to know the right techniques and to be perfectly attuned with the medium, otherwise it cannot take place. Physical manifestations depend heavily upon the spirit’s ability to obtain and manipulate fluids known as ectoplasm, which is the definition given to fluids of a psychosomatic-spiritual nature, abundant in mediums of physical effects.

Mediumship of intellectual effects

These manifest themselves to the intellect in the form of:

a) **Intuition** - seeing or knowing in the mind.

b) **Remote viewing** - seeing spirits or places from a distance.

c) **Audience or remote hearing** - hearing spirit voices as if they are in one’s head or out aloud.

d) **Psychometry** – the ability to tell the history of an object and sometimes obtain information related to those who owned it, by simply holding the object.

e) **Astral travel** - the medium’s spirit travels away from the body during sleep or even during the waking state, when the medium is in a state of rest or mediumimic trance.

f) **Automatic writing or psychography**: The medium writes messages transmitted by the spirits through the medium’s mind or by taking control of the medium’s hand.

g) **Trance communication** - the spirit is able to connect with the medium’s mind. The medium may assume many characteristics of the spirit such as tone of voice, mannerisms and even physiognomic characteristics (transfiguration).

Items a) to d) occur when the medium enters an altered state of consciousness, but is not necessarily in a trance state, but simply less constrained by physical restrictions and so, able to expand their perceptions beyond the physical boundaries. Items e) to g) occur when the discarnate intelligence temporarily takes charge of the medium’s psycho-physiological organs in order to communicate. This is commonly known as **trance mediumship**.
It is important to note that in trance mediumship there is no “incorporation” of a discarnate spirit into the body of the medium, but rather, a more complete combination of the spirit’s and the medium’s perispiritual fluids. This combination is determined by the laws of affinity, that is, the similarity between the levels of vibration of their energetic fields which, by identifying with one another, results in a complex in which the spirit is the emitting force, the combined fluids of the spirit and the medium act as the transmitter and the medium is the receiver.

The intellectual phenomena depend on a special state of consciousness, characterised by a more complete exteriorisation of the medium’s perispirit, which is then able to enter into fuller possession of their spiritual senses, enabling them to interact more directly with the Spiritual dimension and so, see and hear what is taking place in the Spiritual dimension. During this trance state, a more complete association and assimilation of the thought waves of the discarnate spirits take place. It is to be noted that the medium can be either a conscious or unconscious instrument while in a state of trance, hence the need for mediumship education so as to safeguard the work and protect the medium.

The moral nature of spirit communications

A whole new world, the Spiritual world, opened up before us, when careful observations demonstrated that it was the souls of those who had already departed from the physical plane that were responsible for the mediumship phenomena. The spirits provided proof of their identity, and showed that the Spiritual dimension is inhabited by none other than those who have cast out their physical envelope through the phenomenon we know as “death”. They showed that they wanted to establish a dialogue with us, in order to educate us regarding spiritual truths, by answering long standing questions regarding the human existence and spiritual life. Being the man of extraordinary common sense that he was, Allan Kardec, the codifier of the Spiritist Teachings, soon arrived at the following conclusions (1):

- not all spirits are able to answer all questions
- like us, spirits can only talk about what they know

This however, does not stop frivolous spirits from trying to take advantage of people’s excessive credulity to express views and ideas that the slightest scrutiny and analysis would disprove.

Kardec observed that there is a hierarchy regarding spirits and their views. This hierarchy is linked to the intellectual and moral development of each spirit and therefore, the communications from spirits ‘...will inevitably be a reflection of the elevation or baseness of their ideas, their knowledge or their ignorance, their vices or virtues, in short, the difference between them will not
differ from that observed in other human communications, from the ignorant to the most educated individual’ (3). According to this principle, spirit communication can be categorised as:

- coarse
- frivolous
- serious
- instructive

**Coarse communications:** These are recognised by the use of rude, inferior or indecent expressions. They are produced by inferior, ignorant, and rebellious spirits, who express themselves without any restraint. These spirits are often obsessing entities, communicating through those they are persecuting. During de-obsession meetings, these entities may communicate through a trained medium, who kindly allows them this important opportunity. On those occasions, the well balanced medium, who have received a good mediunimic education, should be able to filter and suppress undesirable expressions, and the communication will not usually take the grocer characteristics it would normally have, when the obsessing spirit communicates through their victim. Depending on the nature of the ignorant spirit, these communications may be classed as:

- trivial
- ignoble
- obscene
- insolent
- arrogant
- malevolent
- blasphemous

**Frivolous communications:** These communications originate from spirits who are playful, mischievous or malicious and are characterised by a lot of words but little content. They are sometimes punctuated by absurd ideas and destitute of any logic. They may not be indecent, but they are not serious either, they are merely the result of irresponsible entities. They are sometimes witty and may contain some hard, hurtful truths concealed behind the jokes. They may contain “revelations” about the future, make predictions, give advice in the personal affairs of people who, not having a great understanding of the subject of spirit communication, seek the advice of such spirits through fortune tellers. As Kardec explained that (2):

> Truth is the least of their worries, therein lies the evil attraction they have in deceiving those weak or arrogant enough to believe their words. Those who amuse themselves with such communications naturally give access to foolish and deceptive spirits; while at the same time they repel serious ones who, like serious people, avoid the company of the unreasoning and the giddy.
Serious communications: These are characterised by their graveness, the serious nature of the subjects they address, and elegance of style. It is important to note, however, that not all serious spirits are equally enlightened. There are many things of which they are ignorant and concerning which they may, even with the best will, make mistakes. This is why the really superior spirits advise us to submit all communications to the test of thorough analysis and reason.

It is important to distinguish between the truly serious communication from those that just presume to be so, which is not always easy to do, as pseudo-knowledgeable, presumptuous spirits will try to impose their mistaken and/or absurd theories under the guise of an apparently elevated language, and will often unscrupulously assume honourable and venerated names, to disguise their absurd or even dangerous ideas.

Instructive communications: The main characteristic of those communications are their serious nature. They enhance our knowledge of science, philosophy, or morality. The degree of elevation and meaningfulness of their teaching correlate to the degree of elevation of the spirit dictating the message. These messages flow easily, making sense from the beginning to the end. They answer to and complement the serious attitude of those who gather to receive them, as they gather with a very different mental attitude from the frivolous who see spirit communication as entertainment. In the same way that a serious person of science and goodwill would stay away from frivolous gatherings, so do serious, elevated spirits.

Summary

➢ According to the effects produced, mediunmic manifestations can produce physical or intellectual effects.

➢ Materialisation, transfiguration, levitation, transports, bi-location, direct voice, direct writing and typtology, are examples of p-physical manifestations.

➢ Intuition, remote viewing, clareudience or remote hearing, psychometry, astral travel, psychography and trance communications, are examples of intellectual manifestations.

➢ The medium is not always aware that they are being used to produce physical manifestations.

➢ Before assuming that an occurrence as spiritual we should first verify that it is not: a) The result of an overexcited; b) due to a known physical cause; or c) a practical joke or fraud.

➢ Intellectual phenomena depend on a special state of exteriorisation of the medium's perispirit, allowing mediums to expand their spiritual senses.
There are different categories of spirits and communications depending on the spirit’s degree of enlightenment, knowledge of the subject and motivation of the incarnates present.

Not all spirits are apt to all questions, because each one can only speak of what they know.

Intellectual communications may be divided into:

a) Gross  
b) Frivolous  
c) Serious  
d) Instructive.

It is of vital importance that we scrutinise all messages received, especially those claiming to contain new or complementary information regarding a specific science.

Those who simply want to use spirit communication to amuse themselves risk attracting ignorant or inferior spirits to them.

Serious communications are always elegant, elevated, serious, logical and truthful in their, but they may still contain errors, as some times with good intentions, spirits also make mistakes regarding subjects they do not know much about.

Astute spirits use artifices in order to impose their ostentatious theories or doctrines.

15 minutes practice - as described in lesson 19

Reading list


Lesson 24
Revision 4

1. Select the **most correct** answer

1. Bi-corporeity:
- ( ) is dependent on the degree of liberty the soul may be able to achieve.
- ( ) occurs because the medium so wills.
- ( ) proves the existence of people’s doubles.
- ( ) causes complete disconnection of the spirit from the physical body.

2. True transfiguration is:
- ( ) the result of muscular contraction.
- ( ) a simple alteration of the medium's physiognomic features.
- ( ) the result of the combination of the perispiritual fluids from the incarnate and the discarnate spirit, allowing the discarnate spirit to alter the medium’s physiognomic appearance.
- ( ) the result of the irradiation of the perispirit of the incarnate enabling them to use modify their physiognomy at will.

3. Transport refers to:
- ( ) spiritual disturbances
- ( ) mediumship of physical effects
- ( ) an action of an intelligent principle
- ( ) magnetic forces

4. Psychography or direct writing is a classed as mediumship of:
- ( ) physical effects
- ( ) intelligent effects
- ( ) sensory effects

5. Instructive communications are as good and enlightening the:
- ( ) more elevated the spirit that dictates them.
- ( ) more important and educated the medium is.
- ( ) more eloquent and instructed the communicating spirit is,
6. Coarse communications are communications from:
( ) obsessing spirits, and allow us to learn about them.
( ) obsessing spirits and give us the opportunity to contact their family.
( ) frivolous spirits, and/or ignorant spirits, and give us the opportunity to offer them help.
( ) spirits sent to provide important demonstrations regarding the existence of the Invisible world.

7. The quality of our mental ambient depends on:
( ) the people we spend time with.
( ) our spiritual state, thoughts, feelings and behaviour.
( ) the quality of the Universal Cosmic Fluid.
( ) The types of fluids we assimilate or absorb from the fluidic ambient.

2. Fill in the gaps
1. Serious communications are ......................... regarding the subject and ....................... as well as ..............................regarding the format.

2. The characteristics of the spirit communications vary, and can be classed as follows:
................................., ................................., ................................., and ................................. communications.

3. In order to facilitate ......................... with the spiritual world, it is necessary to maintain the ambient saturated with favourable .........................

4. Our bad ................................. form................................. atmosphere around us, that is favourable to the action of................................. of the same category.

5. The laws of................................. determines the degree of easiness in which the combination of psychic energies and thoughts between ................................. and................................. can occur.

6. All mediumimic activity are produced by the ................................. action of the perispiritual fluids of the ................................. with that of the discarnate spirits.

7. When the medium and the spirit are able to ................................. their perispiritual vibrations, the spirit is then able to ................................. its thoughts.
8. It is important to remember that even when there is ......................... exteriorisation of the medium's ................ the medium is not ................................ during the communication.

9. Spirit communication is achieved by the combination of the perispiritual fluid of both the medium and the spirit, creating a ................................................ atmosphere common to both.

3. **Correspond the column on the right with the column on the left.**

(A)

<table>
<thead>
<tr>
<th>(A) Speaking or trance mediumship</th>
<th>( ) Should only be accepted if positive proof exists</th>
</tr>
</thead>
<tbody>
<tr>
<td>(B) Seeing mediumship</td>
<td>( ) Polygraph</td>
</tr>
<tr>
<td>(C) Psychography</td>
<td>( ) Intuitive</td>
</tr>
<tr>
<td></td>
<td>( ) Semi-mechanical</td>
</tr>
<tr>
<td></td>
<td>( ) Conscious</td>
</tr>
<tr>
<td></td>
<td>( ) Sees spirits via their soul and not their physical eyes</td>
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<td></td>
<td>( ) Mechanical</td>
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<td></td>
<td>( ) Of physical effects</td>
</tr>
<tr>
<td></td>
<td>( ) Illiterate</td>
</tr>
</tbody>
</table>

(B)

| (1) Semi-conscious medium        | ( ) May interfere in the communication.          |
| (2) Mediumimic trance            | ( ) Not conscious of the message but conscious of the phenomena. |
| (3) Unconscious/insentient medium|                                                 |
| (4) Conscious/cognisant medium   | ( ) Vocal transmission of the spirit’s message. |
|                                  | ( ) The communicating spirit becomes attuned with the medium’s perispiritual irradiations |
|                                  | ( ) If needed, the medium may take immediate control of their body |
|                                  | ( ) Psychophony                                  |
|                                  | ( ) Complete perispiritual exteriorisation of the medium’s perispiritual vibrations |
|                                  | ( ) May aid the communicating spirit or block the communication |
(C)

(1) Spirit phenomena are produced via the combined action of the medium's faculty and their freewill of meaningless words.
(2) The development of the mediunimic faculty depends on and not merely when praying. of the fluids of both medium and spirit.
(3) Moral elevation and self-discipline will prevent ignorant spirits from talking advantage of the soul in search of the Divine presence any type of formalism.
(4) There are different types of medium according to the different types of mediunimic aptitude.
(5) Prayer aims at connecting us with the Divine presence and should be divested of any organic predisposition and the mediunimic principle within the medium.
(6) Prayer needs to be spontaneous and not a mere repetition of

(D)

(1) Sensitive mediums The ability of producing material phenomena.
(2) Hearing mediums Is able to receive written communications.
(3) Medium of physical effects Possess a faculty that is only rarely permanent.
(4) Speakin or trance mediums It is the passive instrument of an external intelligence.
(5) Cairvoyant mediums Produces cures utilising magnetic fluids without the use of traditional medication.
(6) Trance mediums Is able to make writing appear from nowhere.
(7) Healing mediums Can vaguely perceive the presence of spirits.
(8) Direct writing mediums Allow us to hold conversations with spirits.
(9) Psychographic mediums Can hear spirits in what is perceived as an inner or external voice.
(10) Is only concerned with intelligent communications.
<table>
<thead>
<tr>
<th>(E)</th>
<th>( ) Temporary molecular modification of the perispirit, allowing it to become visible.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Apparition</td>
<td>( ) Eggs-form.</td>
</tr>
<tr>
<td>(2) Perispirit and mediunimic communication</td>
<td>( ) Perispiritual irradiation around the physical body that may cause the body to change its appearance.</td>
</tr>
<tr>
<td>(3) Perispiritual alterations</td>
<td>( ) Condensed and visible apparition of the perispirit away from the body.</td>
</tr>
<tr>
<td>(4) Transfiguration</td>
<td>( ) Fluidic connection of the perispirit with the phoetus.</td>
</tr>
<tr>
<td>(5) Union between spirit and physical body</td>
<td>( ) Fluidic-spiritual atmosphere, needed for the transmission of thought.</td>
</tr>
<tr>
<td></td>
<td>( ) Perispiritual alterations due to the action of intelligent but evil spirits.</td>
</tr>
<tr>
<td></td>
<td>( ) Connection between spirit and matter.</td>
</tr>
</tbody>
</table>

**15 minutes practice – as described in lesson 19**
Unit 5
Lesson 25
Mediumship and animism

The term animism comes from the Latin *anima* meaning soul. It is the expression of the soul of the medium via a perispiritual expansion, producing physical and/or intellectual effects.

We point out here that this topic is far too complex to be comprehensively covered in just a few words, as we will be doing in this lesson. There are whole books dedicated to the subject of animism within mediunimic practice, including those listed at the end of this chapter, which we encourage anyone with a serious interest in the study and practice of mediumship to study.

In 1937, the eminent Italian researcher Ernesto Bozzano, who had been researching animism and the spirit phenomena for 40 years, presented his findings at the Directive Council of the International Spiritualist Congress in Glasgow, Scotland. This is what he said (1):

Neither animism nor mediumship alone is able to completely explain all paranormal manifestations. They are both indispensable for the phenomena and cannot be separated one from the other, as they are both the effect of a single cause, that is, the human spirit, whose activities during an incarnation causes what is known as the animic phenomena, whereas this same activity when manifest mediunimically during its discarnate existence causes what is known as the spirit phenomena.

The term mediunimic phenomena describes a group of paranormal manifestations of physical and psychic origins, produced via a *sensitive or medium*, who serves as an intermediary to the manifestation of a *will or intelligence* external to the medium. This external will or intelligence may be that of either a discarnate or an incarnate being or even the spirit of the medium itself. Both phenomena result from identical mechanisms, with the difference that for purely purposes of definition, when these are caused by an intelligence distinct from the medium they are classed as *mediunimic*, whereas, when these are caused by the spirit of the medium they are classed as *animic*.

In fact, many people start their mediunimic activities with animic expressions of their own psychic abilities. This transitional phase can be quite important as it helps the medium to get used to many aspects of mediumship, at low risk, as the medium is manifesting their own spirit, before mediumship as such develops. It is important however, not to confuse animism and mystification. Animism is a phenomenon produced by the soul of the medium and as long as it is spontaneous it is valid. Mystification, on the other hand, presupposes deception and/or fraud, and can be produced consciously or unconsciously by both discarnate spirits as well as mediums, thus often making it hard to differentiate. In the book *We are all mediums*, the spirit Odilon Fernandes explains that (2):

Neither animism nor mediumship alone is able to completely explain all paranormal manifestations. They are both indispensable for the phenomena and cannot be separated one from the other, as they are both the effect of a single cause, that is, the human spirit, whose activities during an incarnation causes what is known as the animic phenomena, whereas this same activity when manifest mediunimically during its discarnate existence causes what is known as the spirit phenomena.
Since the medium is an interpreter of the spirit’s thoughts, it is only natural that the message transmitted brings something from them, just as a mirror does when reflecting an image, according to its possibilities and conditions...a dull and broken mirror will obviously reflect distorted images...therefore, the medium’s mental mirror is of fundamental importance in the process of intellectual communications... Many mediums show their annoyance for not getting greater results with their faculties. Well, if they do not offer us better working conditions, how can they expect more from us?

**Different types of animism**

Considering the definition of animism as the ability of the medium's soul, when in a state of exteriorisation, to exert an influence upon the medium's own body, producing a paranormal or psychic expressions, we may divide the animic phenomena into three main categories as follows:

A **Telepathic activity**: Transmission of messages from a distance – Action by an incarnate intelligence causing psychic effects.

A **Telekinetic activity**: Movements of objects from a distance – Extra-corporeal actions by an incarnate intelligence causing a physical effect.

A **Apparitions**: Extra-corporeal action by an incarnate intelligence, causing the visual manifestation of the individual away from the physical body (a.k.a. bi-corporeity).

Psychic abilities are governed by the same Cosmic Law that governs both the physical and the spiritual Universes, that is, the *Law of affinity*, which regulate the laws of attraction and repulsion responsible from the formations of the astronomical bodies to our interactions with one another.

As radio waves, that when in the same wavelength of that of the receptor can become decoded into meaningful messages (e.g., music), human consciousness is able to receive and register psychic information from those physically distant, but psychically attuned, who are closely connected by either positive or negative emotional links, in other words, share a *psychic relationship*.

**Obsession and animism**

Animism may also cause what is known as *self-obsession*. This is when the subconscious mind projects disturbing or traumatic memories from past incarnations, producing physical and psychological effects similar to those caused by external spirit obsession, but in this case, it is the spirit of the individual themselves that is the cause. It may also occur that the mind may fall pray to abnormal states resulting from inferior sentiments or behaviours (e.g., addictions), thus becoming controlled by inferior forces that retain it in pathological attitudes that will persist until the person starts to make a concious effort to change and become attuned to more positive energies and influences. To better understand this process we recommend the reading of the book *In the realms*
of mediumship, by Francisco Candido Xavier, where the relationship between obsession and animism is studied in detail (3).

Animism as evidence of spiritual activity

The evidence that the incarnate soul can exert influence away from the physical body via the animic phenomena proves that humans have an element (the soul), that is not only able to act outside the physical body, but also that this action is indistinguishable from that of discarnate intelligences (spirits), and governed by the same laws. It is therefore reasonable to infer that when the physical body is in a state of diminished vital activity, during sleep, mediumimic trance, coma, narcotics or meditation, the incarnate spirit is able to do all that a discarnate spirit can do, though with some limitations. As Bozzano puts it, ‘One may say that animism proves spirit activity in such a way that without the one the other would not be possible’. (1)

Summary

➢ The term animism comes from the Latin anima meaning soul. It is an expression of the soul of the medium and includes physical and intellectual effects.

➢ It is important to distinguish animism which is produced by the soul of the medium and as long as it is spontaneous, valid, from mystification, which presupposes deception or fraud.

➢ Although we do not yet fully comprehend the limits of the psychic phenomena, we know that they are also governed by the Cosmic laws that govern the physical and the spiritual Universes, that is, the laws of attraction and repulsion responsible for the formations of the astronomical bodies and our interactions with one another, also known as the Law of affinity.

➢ The animic phenomena are proof that the spirit can act independently of the physical organisation.

➢ Animism may also cause abnormal conditions, such as in cases of self-obsession, when the subconscious mind projects disturbing or traumatic memories from past incarnations, which can be exploited by ignorant spirits.

➢ When the physical body is in a temporary state of diminished vital activity, i.e., during natural sleep, mediumimic trance, narcotics, or coma, an incarnate spirit is able to behave just as a discarnate spirit is able to, but with some limitations.

20 minutes practice

Facilitator: The facilitator will say a short prayer. If the group has chosen to have a list of names or specific situation to receive support and prayers from the group, the Facilitator will read each item
and pause, so everyone may concentrate in sending healing vibrations to that specific issue or person. The Facilitator will then pause to let participants irradiate in silence for the remaining time, while maintain their attention on what is happening in the room and keeping the time. If the facilitator notices any fidgeting or any signs that participants are becoming distracted, in a low, soothing voice, remind them to breath, relax and continue to concentrate and send out positive energies. The facilitator may say something like: 'Let us continue to breath, releasing all tension and concentrating our attention in sending out positive energies, feeling the wonderful love from our Benefactors enveloping all of us.'

Participants: After a short prayer, all participants sit quietly with eyes closed and concentrating on sending out healing energies around them, enveloping all those present (including spirits), with good vibrations. Pay particular attention to any tension in the body and especially if your thoughts are wondering into everyday subjects or worries. If that is the case, do the breathing exercise again, releasing any physical tension and refocus your thoughts on sending out and feeling the good vibrations enveloping the ambient.

Last 5-10 minutes: For the remaining time, participants will open up their minds to notice the spiritual ambient around them, paying attention to any words or images that the spiritual benefactors may show them at that time. They may also hold pen and paper, to see if theirs hands move.

After this short practice, the Facilitator will say the closing prayer as per usual and get feedback from participants, regarding any occurrences during the practice.

Reading list

(1) Ernest Bozzano, Animismo ou Espiritismo:
(2) Carlos A. Baccelli, by the spirit Odilon Fernandes. We are all mediums, chapter 18. Spiritist Group of Brighton (2005).

Lesson 26

Trance mediumship

Trance mediumship is the faculty that allows for spoken messages from spirits to be transmitted. Nowadays, it is one of the most common forms of mediumimic practice. As it allows us to dialogue with spirits, it is also one of the most useful types of mediumship, offering the chance to help suffering spirits by helping them to understand the great spiritual truths, with the use of counselling techniques specific to this type of activity. Some people prefer to call this mediumimic modality *psychophonic mediumship* or *psychophony*, in order to avoid the misunderstood idea that during trance mediumship the spirit *enters* the medium’s body, which *never* happens.

Trance mediums are classed as *conscious*, *semi-conscious* or *unconscious* mediums. This definitions only refer to the technical aspects of how the spirit interacts with the medium during the communication, and how much the medium recalls when in their normal state of consciousness. It does not refer to whether the medium is or not able to exercise their freewill to control improper behaviour from the part of the spirit.

Having said that, the role played by mediums in trance communications should still be of a passive nature, the medium being merely the interpreter of the spirit’s thoughts, which should ideally, be transmitted without unnecessary alterations. This passivity is made more difficult the less trained the medium is. However, as explained before, being passive during mediumimic activity does not mean allowing the spirit complete freedom to express themself by using inappropriate language or creating disturbances to the general ambient of the meeting, with excessive noises, etc.

**Conscious Mediums**

Here the medium remains aware throughout the communication and has complete memory of everything that is taking place and what is being said through them. The communicating spirit links its perispiritual irradiations with that of the medium’s, forming the *fluidic atmosphere* through which the spirit’s thoughts is transmitted to the medium, who then interprets it according to their own intellectual capacity, vocabulary, body language, etc., thus transmitting the spirit’s thoughts according to their understanding or interpretation of it. Therefore, this type of mediumship will be the more useful the better the medium’s intellectual abilities, training and moral qualities are. These qualities also determine how easy it will be for the medium to faithfully filter the spirit’s ideas. The development of this type of mediumship requires constant study, common sense, and discipline on the part of the medium. In the *Mediums’ Book*, chapter XIX, we find the following statement (1):
When we find mediums with a brain well-furnished with knowledge acquired in this present life, and a spirit rich in latent acquisitions, derived from their anterior existences, and of a nature to facilitate our communication, we naturally prefer to make use of them; because, with such mediums, we communicate much more easily than with a medium of narrow intelligence, and whose stock of anterior knowledge is small.

**Semi-conscious mediums**

This is the most common type of trance mediumship. Here the medium’s perispirit is able to produce a state of semi-exteriorisation. When this occurs in the presence of a spirit with whom the medium has the required affinity or medium and spirit are able to adjust their irradiations to produce a state of temporary affinity, the communication takes place. Here also there is the formation of the *fluidic atmosphere*, whereby transmission of the spirit’s thoughts takes place, however, here it is only as the spirit’s thoughts pass through the medium’s mind that the medium gradually becomes aware of what the spirit is transmitting. The medium may still interfere with the message, although to a lesser extent than that of the conscious trance medium by, for example, using phrases and gestures characteristic of the medium and not belonging to the spirit. The medium therefore, has the responsibility of identifying the spirit's vibratory signature, blocking any messages or expressions that go against the medium’s moral compass and discipline.

At the initial stages of the process, it is common for the medium to notice a phrase that keeps repeating itself in their mind, and only after saying it out aloud other phrases come to the medium’s mind and the communication, as such, takes place. It is also not uncommon for the medium to only have a vague memory of what has been transmitted by the end of the message. Therefore, once again we stress the need for the medium to strive to perfect their techniques, thus minimising their interference on the communication, by paying close attention to their own reactions during the communication, to avoid the danger of animism being mistaken for mystification.

**Unconscious mediums**

The expression of this type of mediumship takes place in much the same way as described above, that is, exteriorisation and assimilation of perispiritual energies, formation of the fluidic atmosphere, etc. However, here this happens at a much deeper level, so that the spirit’s message can be transmitted via a more direct action over the medium’s physical organs. In this type of trance mediumship the medium is not aware of what is being transmitted through them, as the result of a complete perispiritual exteriorisation. However, despite not being conscious of the message at a physical level, the medium is nevertheless, aware of what is happening at a spiritual level. Indeed, most often the medium remains close to and assists the communicating spirit in this technically
challenging enterprise. When the medium has complete trust in the communicating spirit, the medium may use the time to engage in other activities, even travelling away from the meeting.

It is important to stress that even in this type of mediumship, where the medium is completely unaware from the physical point of view, they are still responsible for managing the process, because the communication will only take place if they cooperate and agree to allow it to happen.

When an incarnate spirit is in a state of unawareness - due to sleep or due to spontaneous or induced trance - if they perceive a threat to their safety, they will immediately return to the body, thus regaining consciousness. The same is true during trance mediumship. If a well trained medium perceives any threats to their safety or any actions that go against their moral values, the medium immediately resumes control over their faculties. If, on the other hand, the mediumimic education has been inadequate or misdirected, the medium will not feel the same degree of confidence or responsibility. In this instance, the medium will experience greater difficulty at every stage of the process. For example, the medium’s fear and insecurity may prevent a full per spiri tual exteriorisation, thus making the connection with the spirit more difficult or even impossible.

Especially during the training phase, it may be necessary for the spiritual benefactors in charge of the practice sessions to help the medium, in order to allow trainee mediums the opportunity to learn. During these early phases, in order to protect the medium from possible obsessions, the benefactors will only bring into the practice meetings spirits that offer no danger to the mediums. Even here, however, the ultimate responsibility for the process rests with the medium, as they will be able to automatically come out of trance if perceiving any real danger. This however, is not the case during obsession, where due to past links with the obsessor or due to the medium's present misbehaviour, the medium temporarily looses control to the spirit.

This type of trance mediumship is one of the rarest. In order to give themselves up, with complete trust, it is necessary for mediums to have absolute trust in their abilities, in the spirits helping in the process and, above all, in the protective ambient of the meeting.

Assimilation of mental waves

The assimilation of mental vibrations and creation of the meeting's mental atmosphere does not exclusively take place between medium and spirit. All the participants of the meeting play a key role in the process, to the point of every individual present being ultimately responsible for its success or failure, as each person present will affect the collective quality of the thought energies produced at the time. Therefore, all participants in the meeting, be that the mediums, the counsellor, the communicating spirits, the other spiritual mentors or incarnate members of the group, are of great importance to the realisation of the mediumimic phenomenon. In fact, on several occasions,
even when the medium is well prepared for the activities, these do not take place due to the bad quality of the general ambient, which makes it unsafe for the delicate and sensitive mediunimic activity to take place, without incurring significant risks for both the physical and psycho-emotional integrity of the medium.

Summary

➢ Trance mediumship is the faculty that allows us to verbally communicate with spirits and is one of the most common forms of mediunimic practice, especially during rescue work.

➢ The medium should play a passive role as the interpreter of the spirit’s thoughts, but this does not mean that they should allow the spirit complete freedom to disturb the meeting.

➢ Conscious mediums remain aware throughout the communication and remember everything that is taking place. The spirit’s thoughts are transmitted to the medium who interprets it according to their intellectual capacity, vocabulary, body language, etc.

➢ Semi-conscious mediumship is the most common type of trance mediumship. The semi-conscious medium only gradually becomes aware of the communication, but the medium is still responsible for blocking anything that go against morality or discipline.

➢ In unconscious mediumship there is complete perispiritual exteriorisation and the medium is not consciously aware of what is being transmitted through them, at the time, but is aware of what is happening at a spiritual level and is responsible for managing the process and respond to any threats during the communication.

➢ If the mediumship education has been faulty, the medium will experience greater difficulty at every stage of the process.

➢ All the participants of the meeting are of great importance to the realisation of the meeting, as it is their collective mental irradiations that determine the success or failure of the work.

20 minutes practice – as described in lesson 25

Reading list


Francisco Cândido Xavier, by the Spirit André Luíz, Missionaries of the Light, chapters 16 and 17.

Francisco Cândido Xavier, by the Spirit André Luíz, In the Domains of Mediumship, chapter 5.
Lesson 27

The different phases of mediunimic manifestation

Period of fluidic and spiritual adjustment prior to the meeting

Mediunimic manifestation involves a number of different phases, characteristic to each type of manifestation. The safe and productive use of mediumship depends on all involved (mediums or not), having a thorough understanding of the process, in order to learn to balance the need to be vigilant with that of creating the necessary conditions for mediunimic activity to take place.

Before anything happens, the spiritual energetic potential of the medium is assessed, to determine the perispiritual fluidic compatibility between the medium and the spirit. When a spirit regularly communicates via a particular medium, a natural state of affinity develops between them. How easily or not this happens depends on the spiritual development of both medium and spirit. The closer they are in terms of spiritual development, the easier it will be for them to harmonise their individual energies, whereas, the greater the gap between their spiritual development, the more difficult and prolonged the process will be and, sometimes it will not be possible to achieve enough synchronisation, and the spirit will need to find another medium, with whom it is more compatible.

If necessary, the spiritual Mentors will facilitate a meeting between medium and spirit prior to the meeting. This often takes place while the medium is asleep, and so, less constrained by the physical body. This is done to enable a smooth connection between medium and spirit, thereby avoiding unexpected shocks that could cause unpredictable and even dangerous disturbances for the medium and/or the meeting as a whole, at what is the most delicate phase of the meeting, and which could prevent the development of the work. This meeting between medium and spirit may even take place days before the meeting and is a frequent occurrence for mediums working with deobsession.

The work of assistance to suffering spirits, especially those who have been using their freewill to cause suffering to others, creating the pathological spiritual state known as obsession, is one of the most rewarding, but also most difficult in mediumship, requiring great selflessness from the part of the medium. mediums who specialise in this type of work, gradually learn to lend their bodies to spirits who bring with them a lot of physical and emotional problems, which could cause great risks to the medium, if the medium and spirit did not go through an adequate vibrational adjustment.

This is the difference between the medium that naturally attracts such spirits, due to their own misbehaviour and carelessness and the medium that due to their desire to help those who suffer, allows the spirit to use their bodies, in order to receive the help they need. In the work of spiritual
assistance, ‘the trance mediums are those called upon to render physiological assistance to suffering spirits, so that they may be helped. They are expected to maintain an attitude of positive faith based on the certainty that the superior spirituality carefully supervises their work. By understanding that no one is called upon to engage in a task of such great moral significance by accident.’ (1)

**Period of spiritual adjustment at the meeting**

This phase follows the one described above and takes place at the meeting itself, in order to prepare the medium for the communication soon to take place. It is not uncommon for the medium to become aware of the presence of the spirit early on in the meeting. The medium must learn to become aware of the presence of the spirit and to recognise the fluidic quality of the spirit, in order to be able to make a conscious decision whether to connect with it or to reject the communication, but control their responses so not to allow a state of trance to take place before the designated time.

**Spiritual envelopment stage**

Here begins the process of actively adjusting the medium's and the spirit's spiritual vibrations in order to allow for a closer connection with the spirit. The medium should maintain a state of calm and serenity, knowing that no harm will come to them in the well prepared and safe environment of the meeting. The medium gradually becomes aware that their thoughts are being directed by an external force and, little by little, feel the impulse to speak or write. It may happen that all the medium initially notices is that thoughts alien to themselves are coming to their mind, or they may just feel different from their usual self, as if they were someone else. The medium may also “see” strange locations or experience sensations strange to them.

**Communication stage**

Our sensory organs (eyes, ears, etc.), are built to perceive energy of specific wavelengths or frequency. Therefore, our eyes or ears are not be able to see or hear vibrations that fall either below or above its normal range. The basis of mediumship (especially trance), is the ability mediums have of expanding their perispiritual perceptions beyond physical boundaries, thus allowing them to become extra sensitive to the vibrations from the Spirit dimension that surrounds us, and become influenced by the energetic field irradiating from certain discarnate entities present in that ambient and who vibrate in very different frequencies from ours. These spiritual frequencies are not normally within the perceptible range for most of us. Therefore, in order to communicate with us, they need the assistance of those possessing the specific mediumimic abilities that enable them to adjust or synchronise their vibrations to that of the spirit. Even then, due to the great gap that exists
between an incarnate person and a spirit, the spirit will also have to adjust its vibrations, or else communication cannot take place.

When medium and spirit are able to adjust their vibrations (one elevating and the other lowering their frequency respectively), a temporary state of perfect harmony is established between medium and spirit. This is termed *vibratory synchronisation*. This in turn, allows a state of *mediunimic envelopment* to become established, whereby the perispirits of medium and spirit become interconnected. The opposite is also true. When a medium of a more elevated nature, receives a communication from a spirit of a more inferior nature, it is the medium that needs to lower their vibrations to a level more compatible to that of the spirit.

The physical and perispiritual mental centres of the medium are now stimulated by the spirit’s fluidic and mental energies. When these become attuned, communication occurs. During this state, the medium is able to feel as the spirit feels and perceive the spirits emotions, feelings, intentions and thoughts. The medium can then decide whether or not they are willing to allow the spirit to act through them, that is, allow a mediunimic communication to take place. When that is the case, the medium translate or interpret the spirits’ thoughts, sensations, feelings, and experiences according to their specific mediunimic ability (intuition, writing, talking, etc.). During this phase it is not unusual for the medium to experience strange, abnormal sensations such as sweating, feelings of numbness, change in breathing, tremors, anxiety, etc. The well trained medium learns to experience these physiological and or emotional reactions with self discipline, serenity, and without fear or overreaction.

For mediumship to be as productive as possible, yet safe, one must balance the benefits of a more direct contact with enlightened spirits, and the opportunity of helping those in need, with the dangers of falling pray to obsession. This means, finding the middle road between simply accepting any and all communications, without paying attention to the kind of spirits trying to communicate or their intentions; or going to the other extreme of being over careful and rejecting any attempt made by spirits to communicate with us, thus depriving ourselves of the opportunity of ever developing our mediunimic abilities and, most importantly, of being able to use it to help others.

When we choose the option of educating our mediumship, we choose the responsibility to learn how to thread the “middle road”, where mediums learn how far they can lower their barriers, while still maintaining the necessary control over how much freedom to allow the spirit during the communication. This involves being able to determine when, or if it is convenient to receive a communication and whether the message being transmitted should or should not be allowed, as well as being able to determine what needs to be filtered from the message, or stopped all together.

Once the communication is over, the medium’s vibrations return to their normal state and any unpleasant sensations belonging to the needy spirit should then disappear.
Unnecessary mannerisms and conditionings during mediumship practice

Many believe that mediunimic manifestations is preceded by sharp movements, twitching, grunts, heavy breathing, etc. In the past, meetings were often conducted under very poor lighting and so mediums believed that they needed to give a clear sign of the presence of a spirit. These then became habitual for some mediums. It is important to point out that in well disciplined meetings these are **totally unnecessary** and nowadays such behaviour cannot be justified.

When a spirit approaches the medium, the medium may experience feelings and sensations belonging to the spirit (e.g., cold, hot, pain, wellbeing, fear, hatred, etc.), which due to lack of experience or understanding, a novice may overreact to. Nevertheless, once again we stress that there is no need for the medium to start shaking, banging the table, making funny noises, or change the tone and sound of voice, during a communication. The medium must exercise discipline, avoiding personalisms, such as adding standard introductions or closings to each message. Each spirit that comes to communicate is unique, just as we are. Therefore, anything that is consistently repeated, in almost every communication received by a particular medium, is characteristic to that medium and not from the spirit and should thus be classed as avoidable animism.

It is true that certain spirits make themselves known by their style of speaking, or in the manner they transmit their teachings. However, we should not mistake that by clichés such as ‘I have come, from the infinity of the On High, to bring to you the white flag of peace…’. Preferably, the medium should also refrain from receiving written messages using archaic language, to avoid grammatical errors that could potentially render the message unintelligible.

Similarly, the director/counsellor will not pressure mediums to receive communication according to any predetermined order, but allow the communications to take place spontaneously, which is unlikely to match the order in which people are sitting at the table. The counsellor will pay attention to all mediums, and learn to identify when a medium is ready. To be able to do that effectively, the illumination of the room though dimmed must, nevertheless, be adequate. Also, the number of participants must be kept to a workable number (12-15 at the most).

To summarise, one must have enough self confidence, self respect and serenity, in order to allow oneself the time that it takes to properly learn the art of mediumship practice. Only then will we accept that it may take us a long time to properly learn to work with our mediumship, and be humble enough to accept the advice and observations of those with more experience, as well as our fellow students. It is important not to forget that in respect to mediumship practice we never cease to be students, and that ‘It is an error to think that the medium should always be passive and submissive...the medium is not a servile patient, like the unbalanced sensitives that are studied by certain researchers, they are missionaries who should never relinquish the use of their freewill.’ (2)
Summary

➢ Every type of mediunimic manifestation is characterised by a number of different phases, characteristic to each type of manifestation.
➢ The safe and productive use of mediumship depends on all involved (mediums or not) having a thorough understanding of the process.
➢ The closer the medium and the spirit are in terms of spiritual development, the easier it will be for them to harmonise their individual energies with one another.
➢ When necessary, the spiritual Mentors may facilitate a meeting between medium and spirit prior to the mediumship meeting.
➢ The work of assistance to suffering spirits is one of the most rewarding, but also most difficult in mediumship, requiring great selflessness from the part of the medium.
➢ The final period of spiritual adjustment takes place at the meeting. It is important that the medium control their responses so not to allow a state of trance to take place before the designated time.
➢ During the spiritual envelopment stage the medium begins the process of actively adjusting their spiritual vibrations in order to allow for a closer connection with the spirit.
➢ During the communication stage there is complete harmonisation of the medium’s spiritual and mental vibrations with that of the spirit, creating a state of vibratory synchronisation.
➢ During this stage the medium feels as the spirit feels and perceive the spirits emotions, feelings, intentions and thoughts.
➢ The well trained medium learns to experience these physiological and or emotional reactions with self discipline, serenity, and without fear.
➢ Once the communication is over, the medium’s vibrations return to their normal state and any unpleasant sensations belonging to the needy spirit should then disappear.

20 minutes practice – as described in lesson 25

Reading list
Lesson 28

Risks and dangers of mediumship (1)

As long as the wise and benevolent spirits bring a vision of heaven, thereby broadening the area of human hope, our incarnate brothers and sisters ecstatically and joyously listen to us. It is the sublime consolation, the comfort for which they have longed. Souls gather to receive messages from heaven. On the other hand, if messengers from the higher realms reveal certain angles of spirit life, speaking to them about work, personal effort, personal responsibility, constructive struggle, necessary study and self-improvement, they cannot hide their displeasure. (1)

The passage above summarises most people's experience of mediumship. Over the centuries, many arguments have been used to oppose the practice of mediumship, from accusations that it is simply the result of fraud to that it is the manifestation of the devil. However, one of the main objections to it has always been that it is dangerous.

There is no denying that for the reckless, who approach mediumship without due respect, preparation and rigorous study, who experiments with mediumship just to satisfy their curiosity or as a means of entertainment, there are indeed serious risks, as there is no telling what entities from the Invisible dimensions they will attract. Nevertheless, the dangers have been grossly exaggerated by those who can not see that it can also be a fountain of knowledge that when properly used, offers us invaluable spiritual, emotional and health benefits.

Nevertheless, it goes without saying that safety should be a priority in all mediumship practice. Anything can be good or dangerous, depending on how we use it, and unless they wanted to risk their own health and safety, no one in their right mind would think that it was safe to enter a chemistry laboratory and start manipulating unknown substances without first having acquired at least a rudimentary knowledge of Chemistry.

The dangers of mediumship practice are in direct proportion to the lack of knowledge of the laws governing the psychic phenomena, which lead people to create unnecessary risks to themselves and others. Mediumship must be practised responsibly, because by opening our psychic channels of communication with the Spirit dimension, we give access to good and benevolent spirits, but also to the malevolent souls that may be around us, and we must not do that without first learning to exercise vigilance and resist negative influences. Many people suffer the influence of malevolent spirits, who sharing their desires, appetites, and regrets are naturally attracted to them.

Due to the laws of affinity that govern the psychic connections between all creatures, we are constantly surrounded by those attracted to our “mental exhalations”. If our mental exhalations are
good we attract good spirits and if not good we inevitably attract ignorant spirits. If we listen to the
good advice given by our spiritual protectors we have nothing to fear, but they will not be able to
protect us if we do not make our own efforts to better ourselves, develop our inner and moral
strength, intelligence and consciousness. This is our responsibility; it is up to us to achieve a
morally elevated state that puts us outside the influence and attack of inferior spirits. In the absence
of our own efforts the support and guidance of our spiritual Guides will be ineffective.

Therefore, it is not sufficient that our spiritual Mentors wish to protect us from negative
influences. Above all, it is necessary for us to maintain ourselves in a constant state of elevation
with regards to our thoughts, feelings and actions, otherwise we become susceptible to spirit
obsessions, created by the persistent influence of ignorant spirits, resulting in disturbances to our
mental health and even our physical health.

Many so called mental illnesses are in reality spiritual disturbances, which when properly
addressed disappear. Nevertheless, not everyone presenting with psychological disturbances should
be treated as potential mediums. On the contrary, in order to avoid unpleasant outcomes,
development of mediumship should not be encouraged in those who present as over-impressionable
or psychologically fragile. Indeed, Kardec was the first to advise that those diagnosed with certain
mental health conditions, especially those prone to eccentricities or over excited imagination, to be
dissuaded from participating in activities that could lead to mediumship development (2).

When not taken seriously and given adequate care, mediumship may generate short, medium
or long-term obsessive processes that only adequate and sometimes prolonged treatment can
resolve. We will study these in more detail later on.

It is also dangerous and inadvisable to encourage the development of mediumship in children
or very young people. Although the initial material used in the early stages of the development of
the Spiritist Teachings have been obtained via the mediumship of two very young girls, we must
remember that this happened completely spontaneously. When mediumship blossoms naturally in
young children, they need to be surrounded by care and attention and neither feel repressed, nor be
encouraged to develop it, but instead, be allowed to develop physically and psychologically first.

It is not rare for very young children to talk about their past lives or describe their contact
with spiritual beings. During the first few years of an incarnation, especially the first seven years,
the bonds with the physical body are still being tightened, and consequently, we are more able to
experience our spiritual lives at an almost conscious level. However, it would be a grave mistake to
take these as signs of mediumship. The Spirits who helped Kardec stated categorically that (3):

It is not only imprudent, but dangerous to do so (develop mediumship in children), for the frail and delicate
organisation of childhood would be too much shaken, and the youthful imagination too much exited by such
attempts. Parents should therefore, keep these ideas from their children or, at least, should only speak of them in reference to their moral aspect.

Frauds

The term fraud refers to premeditated action to pass for truth something that is not. Those who do not accept that discarnate spirits are the source of the Spiritist phenomena often accuse it of being the result of fraud. However, this becomes a much less weighty argument when considering that no one will go through the trouble of committing a fraud without intending to profit from it materially or to enhance one’s reputation, this being a strong argument not to ever use mediumship as a job or for financial gain, but only voluntarily, to help others.

From the mediumship perspective, fraud can be classed into two main groups. Frauds committed *consciously*, where the medium is aware of and so, completely responsible for the fraud; and frauds committed *unconsciously* from the part of the medium, either by discarnate spirits (often obsessing spirits), or other incarnates, but of which the medium is unaware of. Even in this case, however, mediums still have at least some responsibility for their production, as they allow themselves to be deceived, which suggest that the medium still has a lot of work to do in terms their moral development.

Consciously committed frauds

These can be produced by:

- **A False mediums**, with no mediumimic abilities, but who pretend to do so by making use of trickery, illusions, etc., in order to exploit people’s ignorance and obtain personal or financial gains.

- **A True mediums**, who do have mediumimic abilities but who, not being fully aware of their responsibilities regarding this important and sensitive gift, do not hesitate in “helping out” when spirits are not present or when it is taking too long for something to happen.

Physical manifestations such as materialisations, transfigurations, transport of objects, etc., are amongst those most subject to fraud. However, one should remember that it is not because some skilled illusionists are able to perform some extraordinary tricks that all mediumimic phenomena is the result of fraud. After all, we do not conclude that all doctors are negligent, just because some of them to terrible things.

When trying to identify frauds, one should ask what can be gained from it? The Spiritist Teachings explain the mechanisms of mediumship very clearly, what causes an individual to have these abilities, and the consequences of its misuse, and as Kardec points out (2):
There is no need to lie where there is nothing to gain...The best guarantee of the genuineness of any manifestation is furnished by the character of the medium, and by the absence of any motives of worldly interest and vanity in the exercise of this faculty; because the same unworthy motives, which would prompt a medium to make an interested use of a faculty really possessed by him, may also prompt him to stimulate the faculty if he did not possess it.

**Mystification**

To mystify means to deceive, to baffle, to abuse someone’s credibility. Mystifying spirits are one of the greatest obstacles in the work of disseminating and the acceptance of Spiritism. However, we need first to distinguish between *animism* and *mystification*, which are two completely different things. Animism is produced by the soul of the medium which, when spontaneous can be justified. Whereas mystification implies deliberate baiting, deception and lying on the part a spirits.

Mystification is the act of a spiritual entity who deliberately seeks to deceive and mislead. However, mystification can also take place on the part of the medium, either consciously or unconsciously.

**A Conscious mystification:** Here the “communication” is invented by the medium. In some cases, ignorant spirits may aid in the deception by inspiring the medium, thus rendering the communication more believable.

**A Unconscious mystification:** This is when the medium is unwittingly influenced by inferior spirits. These frequently place the mediums in ridiculous situations by transmitting through them absurd communications full of lies, lacking in any moral teaching, but yet, often signed with famous names, such as White Eagle, Emmanuel or even Jesus or God.

It is the intelligent phenomena such as psychography and trance communications that are usually subject to mystifications, often as the result of the frivolous use of mediumship by those too naïve to question any “communication from the spirits”. Kardec was very clear regarding this when he reminded us that the spirits’ duty was not to give us advice about our daily lives, but to help us to ensure our happiness in the world to come, and that when they sometimes tell us things regarding our present situations, it is to help us in our spiritual progress and not to simply satisfy our curiosity.

**Summary**

➢ Fraud is the premeditated action to pass for true something that is not.

➢ Fraud can be classed as: 1) Frauds committed consciously by the medium; 2) Frauds committed by discarnate spirits or even by incarnates, but of which the medium is unaware of (unconscious frauds). In both cases mediums have at least some responsibility for their production as they allow themselves to be deceived by negative influences.
Conscious frauds can be produced by 1) false mediums using trickery, illusions, etc., in order to exploit people’s ignorance; 2) true mediums who, not being fully aware of their responsibilities do not hesitate in “helping out” when spirits are not present or when it is taking too long for something to happen.

➢ To mystify means to deceive, to baffle, to abuse someone’s credibility.

➢ Not all spirits come to bring teaching or to console us. Mystifying spirits will not hesitate in imitating the styles of more evolved spirits and adopt illustrious names or use flattery to captivate and deceive us, they often call themselves “Teachers” or “Masters”.

➢ Careful analysis of all messages received from spirits help us identify the truth from the lies, covered up by sophisticated language.

➢ Animism and mystification are two different things. Animism is produced by the soul of the medium which, when spontaneous, can be justified, whereas mystification implies deliberate, deception from the part of a spirit.

➢ Mystification can be 1) conscious, when the “communication” is invented by the medium; 2) unconscious, when the medium is unwittingly influenced by inferior entities.

➢ The best defence against frauds and mystifications is to NEVER commercialise mediumship, that is, to give freely that which we have freely received. This includes not charging or even accepting presents or “donations”.

➢ When mediumship blossoms spontaneously in young children, they need to be surrounded by care and attention, and need to feel neither repressed nor be encouraged to develop it, but instead, be allowed to develop physically and psychologically first.

20 minutes practice – as described in lesson 25

Reading list
Lesson 29
Risks of Mediumship (2)

Contradictions

Why is it that the teachings given by spirits are sometimes so different and even contradictory?

These can result from the influence exerted by either the incarnates or discarnates involved in the process of mediunimic communication.

It is well known that humans form social groups with those who share their beliefs, points of view and expectations, and so, each group of people, each society, each nation, shares specific characteristics, including a particular belief system, language and vocabulary to, for example, describe God.

We also know that we attract spirits to us according to our affinity with each other. Similarly, spirits are attracted to certain social groups, cultures, etc., that share their beliefs. This is one of the reasons why the ideas expressed by spirits to different social groups may differ from one another, according to the different beliefs and understandings espoused by them.

In general, the Enlightened spirits in charge of teaching us the Great Truths, disclose key information regarding certain subjects only gradually, as they know that if they gave us the whole truth we would most likely rejected it, for differing too much from our pre-established beliefs. For example, there are some spiritualist groups that do not accept the idea of reincarnation. These have in turn attracted to them some spirits who agree with them. However, as time goes by, these apparent contradictions will eventually disappear.

In the Spiritual dimension, spirits also group themselves according to their individual level of enlightenment and understanding, and may be as ignorant of certain facts as we are or even more so. When these spirits communicate they express their personal views, which may not necessarily be the truth, but simply a reflection of their individual understanding. Also, there are amongst spirits those who pretend to be expert on things they know little about, but who do not hesitate to explain these according to their own ideas and opinions. Mediums need to always be alert to these pseudo philosophers, as if they allow themselves to fall victim of these spirits they will be the ones to blame for having made themselves their accomplices in the dissemination of erroneous ideas.

In summary, the contradictory statements made by spirits are due to the diversities of intelligence, knowledge, judgement, and morality, observable among those who have not yet
reached the degree of elevation that permits them universal knowledge, which will eventually eliminate all apparent contradictions in their communications.

**Misuse of mediumship**

Mediumship has been granted to aid our moral development, via the practice of selfless goodness, and is a faculty that demands sound moral behaviour, a great deal of study and dedication, in order to be exercised safely. Any mediunimic activity that detracts from those principles is a misuse of this faculty. This includes:

- **A** To practice mediumship in a disorderly, undisciplined manner, on any day, at any time, anywhere.
- **A** To be careless regarding who we associate with.
- **A** To believe ourselves to be irreplaceable missionaries, without whom the work could not go on and especially, to use this argument to exert influence on other people or organisations.
- **A** To turn mediumship into a profession and charge for it.

All of those constitutes misuse of mediumship and will have serious consequences, which the irresponsible medium will be the only one to blame for.

**Loss or suspension of mediumship**

…It is fair to say that the hardest obstacle for any medium to overcome in the exercise of mediumship will be their own moral imperfection, because, if they be determined to proceed, all obstacles will be a cause of improvement and motivation. (1)

Mediums should not consider themselves as being better than anyone else, and mediumship should never become a reason for pride or vanity, but considered as a task, a mission to be fulfilled with contentment and disinterestedness. So much mediumship is not a privilege, as it is often observed in people of questionable character, and given to them precisely because they need it for their own improvement. However, if they do not heed the counsels, often received via their own mediumship, they must bear the consequences of their carelessness. Did not Jesus say that His teachings were aimed especially to sinners?

When we use it appropriately and with dignity, mediumship is a great opportunity for us to redeem ourselves through the exercise of Christian virtues such as humility, forgiveness, love and charity. However, as any other human ability, it can at any point suffer interruptions and may even become temporarily or permanently suspended. There are three main causes for the loss or suspension of mediumship: as a warning, as an act of compassion and as a trial.
**Loss or suspension of mediumship as a warning**

This occurs when the good spirits that usually communicate via a particular medium stop doing so, in order to prove to the medium, and everyone else, that the spirits are the essential part of the process, and that without their will to communicate nothing will happen. It usually occurs as a response to the way mediums have been behaving, that is, when the medium is not showing the appropriate moral conduct. It is a reminder to the medium that mediumship is not granted to satisfy their vanity or ambition, but to aid their spiritual progress, and that of Humanity. So, when a Benefactor, after long trying, sees that the medium no longer heed their advice, they withdraw from them, and seek someone more worthy of their efforts and assistance. This kind of suspension is not usually permanent, with the mediumship returning when the medium improves their behaviour.

Before coming to that, however, the Benefactors will have done everything they can to try and help and warn the medium, so that the medium may not fail. However, if the medium remains stubborn against the necessary discipline, study, and appropriate moral behaviour, the Good spirits will have no choice, but to distance themselves for a while, to allow the medium to face the consequences of their behaviour. Even then, the Good spirits will continue to look after the rebellious medium from a distance, and whenever possible help them, taking advantage of any signs of change, to encourage them to improve themselves, acting as the good parents of a stubborn child, who despite all the warnings insist on putting their hands in the fire, but who the parents know need to find out for themselves what the consequences of doing so are, in order to learn the lesson.

**Loss or suspension of mediumship as an act of compassion**

This occurs when mediums are energetically depleted and their defences reduced (e.g., due to illness), which could make them potentially more vulnerable to obsessing spirits. The good spirits may then temporarily suspend their mediumship so to protect them, until they return to full health. Here, interruption of the mediunimic faculty is not a punishment, but an act of kindness, when the Benefactors see the need to give the medium a rest, in order to safeguard the medium’s wellbeing.

**Loss or suspension of mediumship as a trial**

This happens when mediums have their mediunimic abilities diminished, despite conducting themselves with great moral rectitude, earning the assistance of the Good spirits, and not being in need of rest. The purpose here is to test the medium's patience and constancy. As the spirit Odilon Fernandes tell us 'Just as happens to trees that bear fruits, mediumship has also its productive
phases. It is important for the medium to know this, so that they do not become discouraged during the difficult phases of mediumship. (2)

All mediums should aim to thoroughly study the Spiritist Teachings, meditate upon what they have studied and, most importantly, make a constant effort to put them into practice in their everyday lives. It is also important to remember that their commitment as mediums has not ended just because their mediunimic abilities have been temporarily suspended, because for every successful mission that has reached its end, there is always another one just beginning.

Summary

➢ Mediums who fall into the temptation of commercialising their mediumship will inevitably run the risk of becoming pray to mystifications, obsessions or having their mediumship suspended.

➢ Elevated spirits are not at the beck and call of mediums, especially not those who choose to use their mediumship for material gain and mere curiosity.

➢ The apparent contradictions in the teachings from spirits may be the result of their different degree of enlightenment, morality, knowledge of a certain subject and our own prejudices, which will in turn attract spirits who may share in those. Only pure spirits know everything and have complete understanding of Universal Truths.

➢ Any mediunimic activity that detracts from the true principles of selflessness and goodness, can be considered a misuse of mediumship.

➢ The more elevated the spirit the greater the capacity of irradiation, so an enlightened spirit is able to “look after” several hundreds of incarnates and be at many different places at once.

➢ The difficulties one may encounter in the practice of mediumship are in direct proportion to their lack of knowledge of the laws governing the psychic phenomena.

➢ It is not sufficient that our spiritual Mentors wish to protect us from negative influences, above all, it is necessary for us to maintain ourselves in a constant state of elevation in terms of our thoughts, beliefs and actions.

➢ Development of mediumship should not be encouraged in those who are psychologically fragile or over-impressionable.

➢ It is dangerous and inadvisable to encourage the development of mediumship in children or very young people.

➢ Mediumship must be understood as a gift offered by God to help our spiritual advancement.

➢ Mediumship is not a privilege. It is usually those of us who most need to improve ourselves morally-spiritually, that possess it.
Mediumship may be suspended:

- As a warning, in order to prove to the medium, as well as others, that the spirits are the indispensable part of the communications, and that without their will to communicate, nothing can be obtained.
- For compassionate reasons, when the medium is energetically depleted and their defences reduced.
- As a trial, when despite the medium’s good moral conduct, they find themselves with their mediumic abilities diminished in order to test their patience and constancy.

20 minutes practice – as described in lesson 25

Reading list

2. Carlos A. Baccelli, by the spirit Odilon Fernandes. *We are all mediums*, chapter 30, Spiritist Group of Brighton (2005).
Lesson 30
Revision 5

1. Select the most correct answer

1. We may say that the Spirit communication occur in the following manner:
   ( ) Exteriorisation of the medium’s perispirit
   ( ) An increase in the medium’s psychic energetic field
   ( ) The spirit adjusts his vibrations to tune in with the medium
   ( ) All the above alternatives are wrong

2. The mediumistic phenomenon called “incorporation” proceeds in the following way:
   ( ) Exteriorisation of the medium’s perispirit, which is the basis of all mediumistic phenomena.
   ( ) The harmonisation between the medium’s and the Spirit’s vibrations.
   ( ) By the medium becoming “enveloped” by the spirit and is then able to feel the sensations, emotions, intentions and thoughts of the discarnate spirit.
   ( ) A state of “envelopment” in which the medium is able to, if they so wish, transmit information they are receiving from a spirit, by allowing themself to be “taken over” by this foreign personality.

3. The source of the animic phenomena is the:
   ( ) uncontrollable manifestations of the unconscious mind.
   ( ) remains of primitive faculties which have been overcome by humankind.
   ( ) perispirit’s ability to become freed from the physical body.
   ( ) automatic actions of the subconscious mind.

4. The following conditions are needed to make mediumship practice a success:
   ( ) In order to make totally sure that the message is being transmitted by an independent mind, the thoughts of those present must be as different from one another as possible.
   ( ) Mediums and other participants must form a harmonious group.
   ( ) A stream of contrasting vibrations, making the medium feel very ill and, therefore, allowing the medium to prove that they have tremendous mediunimic potential.
   ( ) All of the above are incorrect.
5. The novice medium must do the following, in order to prevent the development of mannerisms:

( ) Cultivate a respectful, serene and sincere attitude.

( ) Learn with developed mediums, what they do to identify the signs associated with the manifestation of a Spirit.

( ) Become disciplined in accordance to the guidelines found within the Spiritist Teachings.

( ) Accept the orientation given by the director and those responsible for the work, who are more knowledgeable and experienced in the work related to the practice of mediumship.

( ) All the above alternatives are correct.

6. Mediumship manifests itself:

( ) as a gift to those who are good.

( ) exclusively in those who are morally elevated.

( ) as a means of moral growth for everyone.

( ) exclusively in those who are not exactly morally elevated.

7. Via our material senses humans can perceive:

( ) all the spiritual, material and psychic phenomena.

( ) only the psychic phenomena connected to material life.

( ) only the psychic phenomena connected to spiritual life.

( ) only material phenomena.

2. Fill in the gaps with the corct words

1. In mediumship practice the combination between the ......................... fluids of the medium and that of the spirit, forms a fluid-spiritual ................. common to both medium and .................

2. Fluids are a kind of ...................... of the Universal ............................... Fluid, that our ......................... absorbs....................... from the surrounding ..............................

3. The fluids emanated by good spirits cause us spiritual .......................... , whereas the fluids emanated by ignorant spirits cause feelings of generalised ..........................

4. The term animism comes from the Latin anima meaning ....................... It is the expression of the soul of the medium, producing ....................... physical and/or ........................... effects.
5. Animism may cause *self-obsession*, when the .............................................mind projects disturbing or traumatic .............................................from past incarnations.

6. The Universe is comprised of two principles: the .............................................dimension, inhabited by ............................................. beings and all things material; and the .............................................dimension, inhabited by .............................................beings or Spirits and all things immaterial.

7. For the spirits these fluids have the same appearance as .............................................matter does to us.

8. We instinctively feel each environment and look for those more .............................................with our own .............................................environment.

9. Thought is also ............................................., and the constant flow of .............................................thoughts causes a .............................................of energy and that this has a tangible impact on our mental and physical health.

10. Trance mediums are classed as ............................................., semi-conscious or .............................................mediums.

3. True or False

( ) The mental breath is the psychic irradiation resulting from willpower.

( ) Our mental fingerprint or ambient is defined as the portion of Universal Cosmic Fluid that is absorbed by our perispirit and then modified and irradiated according to our spiritual state.

( ) We live submersed in a sea of invisible and subtle, but yet, material substance that has its origin in the Universal Cosmic Fluid.

( ) The more elevated our thoughts and emotions are, the more pleasant, healthy and luminous our mental fingerprint/ambient will be.

( ) Thoughts and willpower are for spirits the equivalent to what hands are for incarnates.

( ) The environments inhabited by ignorant spirits become saturated by negative fluids, thus resulting that those who live in such environments may absorb those fluids via their perispirit.

( ) The fluidic elements characteristic to the Spiritual dimension only rarely escape detection by our senses or our technology.

( ) The main role of the astral body is to establish a link between the fluidic matter that composes the perispirit and the denser matter that composes the physical body.

( ) The amount of vital fluid varies from organism to organism.

( ) Under certain conditions people are able to notice what is happening in the spiritual dimension.
In well educated mediums, communication takes place without the unnecessary displays of mannerisms or exaggerated movements.

The medium’s soul does not participate in the phenomenon of spirit communication, as it is merely the vehicle and the filter for the spirit’s thoughts.

4. Choose the correct answer(s) to the following statements

1. Regarding the quality and classification of spiritual fluids:

   ( ) They are as varied as thought itself.
   ( ) As water is affected by the chemical composition of the surfaces it travels through, so fluids are affected by the ambient in which they are formed.
   ( ) They do not belong to a particular element, but are characterised by the properties and effects imparted by the spirit/s.
   ( ) From a moral perspective they take the characteristics of sentiments such as hatred, love, jealousy, selflessness, aggression, kindness, etc.
   ( ) From a physical perspective they can be exciting, soothing, irritant, repairing, etc.
   ( ) They can be affected by the thoughts of the incarnates and the discarnate spirits.
   ( ) Being of a similar nature, fluids can become assimilated or absorbed by the perispirit.
   ( ) All the above are correct.
   ( ) All the above are incorrect.

2. Under the influence of good spirits, fluidic matter may:

   ( ) acquire healing, soothing properties.
   ( ) produce phantom illnesses if the incarnates are not able to properly tune in.
   ( ) be of great benefit to incarnates, depending on certain factors.
   ( ) produce psychic intoxication in the ill-prepared medium.

5. Pair up the column on the right with the corresponding column on the left.

(A)

A) Speaking/Trance ( ) Should only be accepted if positive proof exists.
B) Seeing ( ) Polygraph
C) Psychography ( ) Intuitive
D) Semi-mechanical ( ) Conscious
               ( ) Mechanical
               ( ) Polyglot
(B)

(1) Lack of knowledge about mediumship be used by mystifying spirits to deceive us.
(2) Knowledge of the Spiritist Teachings is to pay close attention to the moral teachings.
(3) Material manifestations are the ones most prone to fraud.
(4) Contradiction is related to different spirits presenting conflicting fraudulent communications.
(5) The best way to ascertain the points of view regarding certain subjects.
(6) Intelligent communications can and lead to mediums being easily deceived by mystification.

(C)

The different phases of the mediumistic phenomenon:

(1) Spirit approximation The medium absorbs the spirit’s thoughts and feelings.
(2) The medium accepts the Happens at the meeting
communicating Spirit
(3) Fluidic and spiritual adjustment When the mental and spiritual fluids become absorbed.
(4) Spiritual envelopment some contact with the spirit.
(5) Mediumimic communication The medium’s thoughts become enveloped by a strange force and the medium may feel as if he was someone else.

(D)

(A) Clairvoyance Elevated Spirits use simple and objective language
( ) Mediums may experience fluctuating vibratory states
(B) Sensations Care needed due to its limited and very individual expressions.
( ) Pseudo-intellectual Spirits produce communications that are empty
(C) Content of meaning and contradictory.
( ) Can be pleasant or unpleasant depending on the moral quality of the communicating Spirit.

20 minutes practice – as described in lesson 25
Unit 6
Lesson 31

Obsession

To Kardec’s question if spirits influence our thoughts and actions, the Spirits answered that ‘Their influence upon them is greater than you suppose, for it is very often they who direct both’ (1), but they also stressed that the responsibility of attracting bad influences is ours and ours alone, for giving in to negative tendencies, and that the good spirits are always trying to help us resist those and improve ourselves. Considering therefore, the great influence spirits may have in our lives, we will now look at the issue of spirit obsession, as it is a very important aspect of mediumship education and practice.

What is obsession?

Spirit obsession can be defined as the persistent control that certain spirits exercise over certain individuals, with the aim to subjugate their will, any and all constraints which inferior spirits may exert over a medium to influence their will. Obsession is the greatest danger of mediumship.

Due to the very fact that mediums are able to expand their perispirit with relative ease, mediums are in general more accessible to the actions of spirits, including obsessing spirits, than other people, especially at the early stages of development. Some spirits do this simply because they can, when a medium’s lack of moral fibre make them easy targets to ignorant spirits. Other times it is caused by vengeful enemies from our past spiritual history, who have not yet experienced the benefits of forgiveness. The effects of a spirit obsession can vary from simply influencing the individual’s moral behaviour, without presenting any noticeable signs, to complete domination of the medium’s organic and/or mental faculties by the obsessing spirit.

In any mediumimic activity, the spirit envelops the individual in its own perispirit, as if it was a kind of cloak. The perispiritual fluids of the spirit combine with that of the medium, allowing the spirit to influence and even control the physical body of the incarnate, and use it as if it was their own. When this happens, the spirit can control how the person behaves, talks, writes, etc. If the spirit is good, their influence will be gentle, healthy, only inspiring to good deeds, but if the spirit is evil, the effect will be unpleasant, imprisoning, neutralising the individual’s own will; inducing them to perform extravagant, ridiculous or even evil acts. These spirits are a kind of invisible enemy that can become extremely dangerous to us, as we are often unaware of their existence.

Even when there are no external signs of the presence of an obsessor, the action of such a spirit can always be noted by the results of its influence on the mind of the medium. The obsessing
spirit will act on the medium’s will, as a viewer may use a remote control to change channels on a television set. Obviously, for this to happen there must exist a close energetic link between medium and spirit, either because of experiences they have shared in previous existences or because of their natural affinities and similarities in the way they think and behave. For example, people who use drugs or alcohol will often attract to them spirits who used to enjoy those in their previous life and use the medium to continue indulging in their use.

Sometimes, the best way to resolve an obsession is to have the medium’s faculty suspended for a period of time, in order to both protect the medium from the deleterious influence from the obsessing spirit, and prevent their mediumship from being used to deceive others. In this case, the suspension of the mediumimic faculty should be viewed as positive, an act of charity towards the medium, from the part of the spiritual benefactors. Depending on how the medium responds and the efforts they make to improve themselves morally, the suspension may be temporary or permanent.

Mediumship is like the talents of the parable, if the Lord’s gift is misused, then the worker shows not to be worthy of working in the Lord’s harvest of Love and Truth. When this talent is multiplied in the work of goodness, the mediumimic talents increase with Jesus’ blessings. However, if they become a tool to selfishness, pride and vanity, or if they are used on exploits of an inferior nature, they will become the heavy burden dragging the worker towards the shadow-lands of stagnation, and even heavier spiritual debts to pay. Therefore, every effort made by the medium to become a better person will help the medium in the prevention and resolution of obsession.

But, are evil spirits more powerful than the good spirits? If both may exert their influence upon us, then why cannot the good spirits always win over the evil ones? It is not that the good spirits are less strong than the evil ones. The problem is that most of the time we have more affinity with those than with the good spirits and are not only not strong enough to repel their influence, but may even welcome it for a time. Thus the good spirits do not always win over the evil ones because we often prefer the company of the latter.

In the book Missionaries of the Light, the spirit Alexandre explains that: '…Almost always, obsessed persons suffer from a regrettable blindness regarding their own infirmity' (2). In the case of evil influences we fight spirit with spirit where strength is measured by moral authority, with the spirit (incarnate or discarnate), with the greatest moral authority wining over the morally inferior one. When the medium finally decides that they want to distance themselves from the evil influence, they often find that they now have to fight long and hard to separate themselves from their previous accomplices.

Moral authority can only be acquired through a constant effort to be good and to become better every day, in order to rid oneself of one’s imperfections. This is the only way for us to become stronger in order to resist the influence of evil spirits, when they have been able to get to us.
The bottom line is that for obsession to occur, there has to exist a significant affinity between the medium and the obsessing spirit. Affinity means a likeness of likes and tendencies. As has been said before, we attract those who think, feel and act like we do, and any moral imbalance such as anger, impatience, etc., attracts obsessing spirits. Therefore, we should tire them with our patience and resignation. On the other hand, we sometimes blame evil spirits for things that are the result of our own spiritual imbalances, such as emotional disturbances caused by a relationship break up, which may lead to disturbed behaviours that share many characteristics of spirit obsession, but which are caused by our own moral weaknesses. In reality we are often our own obsessors. Well finish this session with Kardec’s sound advice (3):

Therefore, before anyone tries to command an ignorant spirit, one must first of all learn to exert control over oneself. The surest way to acquire spiritual strength is to exercise our will to do good. This should be backed up by the habit of prayer, not just repeated words kind of prayer, but prayer from the heart. We must ask our Guardian Angel and the Good Spirits to help us better ourselves and not merely ask them to remove the evil ones. We must remember the maxim ‘Help yourself that the Heavens will help you’, and ask them to help us to overcome our negative inclinations that are in fact more damaging for us than the presence of evil spirits, as they attract evil spirits to us, just as rottenness attracts scavengers.

**Causes of spiritual obsession.**

Just as physical illness is the result of physical imbalances that make the body susceptible to detrimental external agents, spiritual obsessions are the result of spiritual/moral imbalances that allow access to us by inferior spirits. The motives of obsession vary according to the character of the obsessing spirit. Here are some examples (3):

**Vengeance:** Sometimes it is vengeance exercised by someone we have wronged in a past life, or even an old accomplice. Our guilty conscience, together with the memory of the suffering inflicted upon the obsessor maintains the obsessive process.

**A preference to base moral behaviour:** Obsessions are frequently prompted by base moral behaviours such as addictions, sexual depravity or even the mere desire of doing harm. Some spirits having suffered like to make others suffer, and take pleasure in tormenting others. Others again, are amused by the impatience they cause. However, they usually become tired of plaguing those who bear their teasing patiently or who consistently resist their negative influence. For instance, when someone gives up drugs, their obsessors may persist around them for some time, but will move on if they realise that they can no longer influence the person to use drugs.

There are also spirits who persecute some for shear hatred and jealousy of what is good. In the *Mediums’ Book*, Kardec mentions the example of a spirit who had subjugated a young man of very limited intelligence. When the spirit was asked why they did it, the spirit simply replied: ’I have an
itching to torment someone, a reasonable person would drive me away. I stick to this idiot, because he has not the active virtue that would enable him to withstand me’ (3).

**Pride:** There are many spirits who are not malicious, but are full of pride, who think a lot of the little knowledge they possess and who may use whatever means at their disposal to impose their own ideas and theories. They seek out mediums naïve enough to accept them without questioning, and whom they fascinate in order to prevent them from discriminating between error and truth.

These are the most dangerous of all obsessors. They use pompous language and adopt important names to disguise the most ridiculous and even dangerous ideas, with the appearance of worthiness and truth. They are careful to give no evil counsels, because then, they would betray themselves and defeat their purpose. Instead, they take care that those whom they control can always say ‘you see, they never say anything evil’. In reality they do not care about the truth or morality. Their only objective is to dominate and to impose their ideas on anyone naïve enough to listen to them.

**M**ediums in danger of obsession

Unless the purpose is revenge, obsessing spirits will in general, avoid those who are able to listen to the advice of clear sighted people, who are able to see through the deception and help the medium direct their efforts towards study and goodness. Obsessing spirits prefer to influence those full of pride and vanity. Mediums who learn to appreciate constructive criticism without resenting it, but instead, taking it as an opportunity to learn and improve, will always be safer from this type of obsession and, most importantly, will not become accomplices of obsessing spirits. Mediums must be careful not to isolate themselves, as this would certainly endanger their safety. Below is a list described in the *Mediums’ Book*, of signs that could be an indication of obsession (3):

- A The persistence of a spirit in communicating, whether it is wanted or not, by writing, sounds, etc., and its persistence in preventing other spirits manifesting themselves.
- A When even an apparently intelligent medium is unable to see the falsity or absurdity of the communications they receive.
- A Absolute belief in the identity and infallibility of spirits, who despite signing with respected and venerated names, say false and foolish things.
- A Pride and belief in the praises heaped on them by the spirits who communicate through them, and distancing oneself from those who may give them useful advice.
- A Offence taken by constructive criticisms of communications received by the medium.
- A Physical constraint, overruling the medium’s will and forcing them to speak and to act in spite of themselves.
Summary

➢ Spirits can influence our lives a great deal.
➢ Our evil desires attract evil spirits to us.
➢ Obsession is the persistent action of a spirit over someone. This may vary from a simple influence on the person’s behaviour to a state of complete organic and/or mental imbalance.
➢ The mechanisms of obsession are the same as that for any other mediumimic expression.
➢ Most of the time, it is the medium that is not strong enough to resist the evil influence, despite all the help they receive from good spirits, and may even relish their negative influence, as it reinforces their own moral weaknesses.
➢ The desire to remove the influence of an inferior spirit is not always enough. One needs to develop moral authority over the spirit, which is only achieved through an effort to be good.
➢ Obsessions are caused by vengeance, the spirit's delight in doing evil and pride
  ➢ Constant practice of goodness and sincere humility are the antidotes to obsession.
  ➢ Patience and perseverance in the practice of inner reform, helps us to resist the negative influences of some spirits.
  ➢ It is important to recognise the dangers of embarking on mediumship development or practice, without adequate preparation and knowledge of the Laws governing it.
➢ Self-discipline is key in being able to protect oneself from obsession and important to it is the habit of daily prayer and self-analysis, to protect oneself and identify signs of negative spiritual influences, by being aware of our thoughts, feelings and sensations.

25 minutes practice

Facilitator: The facilitator will say a short prayer. If the group has chosen to have a list of names or specific situations to receive support and prayers from the group, the Facilitator will read each item and pause, so everyone may concentrate in sending healing vibrations to that specific issue or person. If the facilitator notices any fidgeting or any signs that participants are becoming distracted, in a low, soothing voice, remind them to breath, relax and continue to concentrate and send our positive energies. The facilitator may say something like: 'Let us continue to breath, releasing all tension and concentrating our attention in sending out positive energies, feeling the wonderful love from our Benefactors enveloping all of us.'

Participants: After a short prayer, all participants sit quietly with eyes closed and concentrating on sending out healing energies around them, enveloping all those present (including spirits), with good vibrations. Pay particular attention to any tension in the body and especially if your thoughts
are wondering into everyday subjects or worries. If that is the case, do the breathing exercise again, releasing any physical tension, and refocus your thoughts on sending out and feeling the good vibrations enveloping the ambient.

**Last 10-15 minutes:** For the remaining time, participants will open up their minds to notice the spiritual ambient around them, paying attention to any words or images that the spiritual benefactors may show them. They may also hold pen and paper, to see if their hands move. At this stage, it is better to avoid receiving a communication from a suffering spirit, but use the time dedicated to the practice, to familiarise oneself with the changes in the ambient. Anyone who may become too enveloped by a spirit will open their eyes and continue to pray, but **will not** at this stage of the practice, allow the spirit to “take over”.

After this short practice, the Facilitator will say the closing prayer as per usual.

**Reading list**


Lesson 32

Obsession - Classification

Obsession is always caused by inferior spirits. Superior spirits never want to dominate our will, they only want to help us and encourage us to goodness. They give us good advice but never inflict upon our free-will. If we fail to listen to them, they leave us alone. Ignorant spirits on the other hand, have no scruples in attaching themselves obstinately to their prey.

It is important to be able to distinguish the different types of obsession resulting from the type of influence exercised by the obsessor, and the effects resulting from their action upon the medium.

Simple Obsession

Here the obsessing spirit tries to exert influence over the medium by persistent mental suggestions, which can sometimes be very bizarre, and have nothing in common with the way the medium thinks and behaves. In this case, with a little common sense and attention, the medium should be able to identify without too much difficulty, that they are under the influence of an external force. and take steps to resist it, by making a conscious effort to improve the quality of their thoughts and behaviour, being mindful of what they read, watch on television/computer, who they associate with, what ambient they spend time in, in short, making an effort to behave more and more in accordance to elevated moral values.

No one is immune to the influence from spirits (good or bad), and a medium is not necessarily obsessed just because once in a while, they are deceived by a lying spirit. It is when this influence becomes persistent, rendering it difficult or impossible to get rid of the spirit, that is classed as an obsession. Most of the times a simple obsession is just a nuisance for the medium, preventing them from receiving communications from serious spirits. This is no reason, however, not to take it seriously and do everything necessary to detach oneself from such an influence.

Also included in this classification is physical obsession. This type of obsession is characterised by the manifestation of persistent noises around the medium. Cases of so called haunted houses are often the result of such obsessions.

Fascination

This is a much more serious type of obsession. Here the obsessing spirit deceives the medium to the point of paralysing their ability to reason. Spirits who succeed in creating a process of fascination are very skilled in the art of inspiring confidence, making this one of the hardest
types of obsession to treat, because the medium often refuses to acknowledge that they are under
the influence of an ignorant spirit, believing that it is everyone else that are being obsessed, rather
than themselves.

In this type of obsession the obsessor comes in very gently, increasing their influence over
the medium very gradually and discretely. But, little by little, this influence increases, sometimes
to the point were a real psychic symbiosis develops between medium and spirit. The spirit having
no scruples in using venerated names, it is not uncommon for the medium to believe to be
receiving the support of an elevated spirit, and start believing anything the spirit transmits through
them. Anyone who dares criticise or call attention to any problems and contradictions are met
with hostility. Mediums become very sensitive to any critique of the communications they
receive, and start to isolate themselves, from anyone who may try to open their eyes to reality.

If in simple obsession the main danger is the discomfort and annoyance caused by the tenacity
of a certain spirit using our mediumimic abilities, fascination is an altogether more dangerous
process, as in order to achieve its end, the spirit must be clever, cunning, hypocritical and imposing
upon its victim. In order to become accepted, the spirit has no scruples in pretending to be virtuous,
using terms such as charity, humility, love of God, etc. Despite this they cannot help but show signs
of their true spiritual state to those who are vigilant.

It is not only the poorly educated or simple minded people that are at risk of this type of
obsession. In fact, it is often those who are highly educated and intelligent who fall pray to
mystifying spirits, due to pride and vanity.

The obsessor will use any tactics in order to turn the medium away from those who may open
their eyes as to their situation, and unfortunately, it is not uncommon for the medium who is
fascinated to distance themselves from those who see clearly, and start avoiding contact with them.

**Subjugation**

Subjugation involves the total mental control by the spirit upon the medium’s will, making the
medium do things that in their normal state they would not do. It is important not to think that in
this type of obsession the spirit has entered the medium’s body or replaced the medium’s spirit. The
perispirit unites with the body molecule per molecule, from the moment of conception, and it would
be materially impossible for another spirit to enter the medium’s body or to replace the medium’s
spirit.

Subjugation may be both *moral and physical*. Moral subjugation causes the person being
subjugated to make absurd and compromising decisions, whereas in physical subjugation the
obsessing spirit acts upon the material organs of the person, provoking involuntary movements.
In the *Mediums’ Book*, Allan Kardec tells of a man, who under the influence of a spirit, saw himself constantly forced to propose to a young lady, for whom he had no special feelings. On other occasions, the same irresistible force would make him kneel down and kiss the ground in very public places, despite him trying very hard to resist this impulse. The worse part of it, for this poor man, was that he was fully aware of his irrational behaviour but had no control over it (1).

Extreme cases of subjugation have in the past been classed incorrectly as *possession*. There is no such thing as possession, in the sense of a discarnate spirit displacing the incarnate spirit from a body and taking the victim’s body for their own. However, in very advanced cases, with very strong domination by the obsessing spirit, the spirit’s influence may be so complete that it may give all the appearances that the entity has taken over the medium’s body.

Obsessions generally begins as *simple obsession*, which if not treated, might become *fascination*, where the medium believes to have the assistance of superior spirits but, in reality, is under the control of inferior spirits, who have no scruples in exploiting the medium’s vanity and pride to take advantage of the medium’s faculties. Once again, if left unchecked, this can progress into the phase of *subjugation*, where the spirit is then able to take complete control of the medium’s will, to the point of controlling how the medium thinks and even how they act.

**Summary**

- Obsession is one of the greatest challenges to practical Spiritism, and is always the work of inferior spirits.
- Obsession can be classed according to the degree of restraint exercised by the obsessor and the nature of the effects produced as: simple obsession, fascination and subjugation.
- Simple obsession occurs when maleficent spirit prevents other spirits from communicating via a particular medium. The medium is usually aware that this is happening.
- Fascination is a much more serious state. It can go as far as paralysing the reasoning powers of the medium, making them oblivious to the absurdity of what they are writing or saying.
- In the case of fascination, it is necessary to convince the victim that they are being duped and try to bring them back to a state of simple obsession.
- Subjugation is a constriction which causes a paralysis of the willpower of the person who suffers it, thereby making them act against their own will, and the intervention of a third party is necessary to replace the lost energies, thus helping to give the obsessed person the possibility to resist the obsessing spirit.
- Subjugation may be *moral*, when the person being subjugated is forced into making absurd and compromising decisions; or *physical*, when the obsessing spirit acts upon the material organs of the person, so provoking involuntary movements.
➢ A medium is not necessarily obsessed because they are sometimes deceived by a lying spirit. All mediums are exposed to such deceptions, especially at the beginning of their development.

➢ It is not uncommon for those with the greatest intellectual abilities to fall victim to fascination, due to pride and arrogance, as they do not lend themselves to positive criticism and advice.

➢ Extreme cases of subjugation have in the past, been incorrectly classed as possession.

25 minutes practice – As described in lesson 31

Reading list
Lesson 33

Treatment of obsession

By helping unbalanced spirits, they will be helping themselves; by counselling them, they too will end up being counselled. (1)

Just as physical illnesses are the result of physical imbalances, spiritual obsession is the result of moral imbalances or imperfections, which allow access to us by inferior spirits, and so, treatment of obsession can only be successful with the full participation of the affected person (the disturbed medium) and the first precaution should be to identify and begin the process of changing the behaviours most likely to be responsible for attracting obsessing spirits to us.

Treatment of obsessions is work of the most serious nature and therefore, must be performed by a well trained group and never by an individual in isolation. The place where it takes place should always be the Spiritist Centre or a similar location, and not somebody’s home. The meeting place in which such cases are to be treated should preferably not be used for other purposes, as the ambient for the treatment of obsession must be especially prepared, in order to enable the formation and concentration of specialised healing and protective energetic resources to safeguard the work.

When dealing with cases of obsession, it is important to offer those affected and their loved ones hope, but without being overly optimistic regarding a “cure”, as it is impossible for us to know who the true victim is and to fully appreciate how the spirits involved (incarnate and discarnate/s) are linked regarding their moral stand and needs. However, even when a cure is not possible, treatment will always offer some relief. It is also important to encourage those presenting with symptoms of obsession to seek medical help, to see if there are any physical or psychological issues that can be treated, as not all disturbances are spiritual, and even when the main cause is spiritual, the imbalance of the mind will inevitably have a detrimental effect in the organic cells, which also needs to be taken into account, as ’The poisons of the soul determine the illnesses of the body.’ (1)

Remembering that ’Only patients who have willingly made themselves their own physician achieve positive healing’ (2), the main objective of treatment of obsession should be the spiritual improvement of spirit and incarnate involved, because without inner reform, as one obsessor moves away, there are always others willing to take its place. Real cure can only be achieved as a process of self-healing, where the person closes the door to inferior, vengeful spirits by becoming a better person. Therefore, the habit of reading educative and moralising material, regular attendance at meetings for spiritual teachings, and a habit of prayer are all necessary habits that need to be
developed by any person suffering from obsession, as well as other family members and those interested in taking part in the work of de-obsession.

The home ambient of the obsessed person should receive special attention. The regular study of the Gospel/moral Teachings in the home is indispensable, because it will saturate the domestic ambient with healthy fluidic elements, and enable all family members to tune in with the family’s spiritual Benefactors.

Most obsessions have very deep spiritual roots, and significant improvement may take a long time to happen, resulting in people abandoning treatment when no visible signs of improvement are seeing. Other times, this happens because they stop believing that it is due to a spiritual problem and decide to try other methods, in the hope for quicker results. In most cases, however, it does take a long time to achieve any improvement, requiring patience and perseverance to maintain their faith that Divine Goodness helps each according to what is best for our spiritual improvement. The spiritual enlightenment of the obsessed person is of vital importance. In the book Missionaries of the Light, the spirit Alexandre describes a beautiful example of patient perseverance and the results for both, the affected medium and the spirit (2):

…in the temptation of which she is a victim, this sister has found the trial that redeems her. However, in the silent heroism of her effort, she has been enlightening her very persecutors, encouraging them to meditation and discipline. As you can see, this fighter knows how to preserve the body that was entrusted to her, and having become the counsellor of her persecutors by her example of resistance to evil, she is transforming them.

Fluid-therapy plays a vital part in the treatment of obsession, it cleans away the pasty-like fluids, which the obsessing spirit uses to envelope their “victim”, in order to control them, and which overtime, can even cause physical damage. However, it may be necessary to initiate the treatment remotely, without the presence of the afflicted individual. Following some improvement, the obsessed person can be brought to the Centre to receive fluid-therapy directly and benefit from a spiritually cleaner ambient.

Another important resource in the treatment of obsession is what is known as de-obsession. This consists of specialised work conducted by a well trained and harmonious group of people, including mediums, counsellors, healers and support workers. The objective is to help the obsessing spirit to understand the futility of their actions and the harm they cause themselves by behaving as they do and so, gradually and lovingly persuade them to change their ways. This work must never be carried out by an inexperienced group of mediums, as it requires unwavering discipline and moral authority, in order to exert moral influence over the obsessing spirits. The counsellor must possess a profound knowledge of the subject, have the ability to use counselling techniques
efficiently, be loving whilst being firm, as well as always being charitable. All those involved in de-
obsession meetings should have the highest degree of moral preparation, technical training and
often, years of preparation and experience in the work of spiritual assistance. The obsessed person
should not be present during the meetings of de-obsession, but remain in their own home in prayer,
reading adequate literature or meditating/praying, in order to receive the benefits of the positive
energies being sent to them.

Recognising that the “victim” of today is often the past wrongdoer wrongdoer, helps us to
understand the situation more completely because, the Laws of Forgiveness liberates those who are
able to forgive, but not the wrongdoers, from the payment of their debts. When the obsessor is
finally persuaded to change their ways, the now ex-obsessed person must continue to modify their
behaviour, especially with regard to the moral aspects, so not to once again, fall into the hands of
another obsessor. Only when we no longer give way to thoughts of violence, vengeance, jealousies,
etc., then, and only then, we will cease to create situations that put us in danger of obsessions.

**Spirit counselling**

Moving to the Spiritual dimension does not transform us into something we are not. When we
discarnate, we take with us our virtues and defects, and show ourselves exactly as we really are.
There is no pretence or false appearances, as the perispirit's vibratory resonance will reflect our
exact spiritual condition and so, each spirit ends up in their just and due ambient or location.
Therefore, the vast majority of people enter the Spiritual dimension marked by the vices and
conditionings that characterised their life on Earth.

The spirits who find themselves in a state of perturbation, due to a lack of understanding or
preparation for spiritual life, or because ignoring the Laws of Love, have led a morally debased life,
will need to receive help, in order to modify their mental attitude and better their spiritual position.
Unfortunately, traditional religions often fails to prepare us for the transition into spiritual life, and
most people find the beyond to be nothing like what they expected, leading them to repel the help
offered by wellmeaning spirits, wishing to help them. For these spirits contact with an incarnate
medium can help awaken them to their reality, which the shock resulting from the close contact
with a physical body that is not their own, causes to happen. This is one of the most rewarding
tasks of mediumship, that is, the counselling of suffering spirits, with the help of a trance medium.

Spirit counselling helps the spirit to see the benefits of goodness and forgiveness, and the
need for spiritual renewal. It helps them discover the Teachings of Jesus, through which they will
eventually achieve liberation from their suffering, the temporary nature of their suffering, their
causes and how to overcome those. It is work of charity that all participants are called upon, to help
those who suffer, offering all involved the opportunity of practising charity, by helping the needy
spirits awaken to a new spiritual reality, and enter into a pathway towards spiritual enlightenment. The results of spirit counselling will depend on the quality of the ambient formed by all components of the Group, the moral condition of the counsellor, the spiritual state of the spirits and the counselling methods used, which must be chosen to fit the individual needs of the spirit. The long-term benefit is the general improvement of the spiritual atmosphere of this planet.

**Spirit counselling and de-obsession**

In the cases where the suffering spirit is also an obsessor, to be most effective, treatment should include not only the person being obsessed, but also other family members, who knowingly or not, are all involved in the process and whose help is vital in obtaining a full and permanent recovery. Most of all, it is necessary to help the affected individual to understand the need to work on their inner reform, and the obsessor the benefits of forgiveness.

Spirit counselling is a therapeutic dialogue that must be conducted by experienced counsellors who talk directly with the suffering spirit, through experienced mediums, with the aim of helping the spirit realise the harm they do to themselves by behaving as they do, and the benefits of forgiveness while, at the same time the spirit is experiencing an ambient of exceptional kindness and fraternity. This work entails specific guidelines for mediumship practice, in order to ensure the best results and safety for all concerned. Here are some points to be considered:

- it should never be carried out in the presence of the individuals under the influence of obsessing spirits, as it is better that they remain ignorant of certain details regarding past events, which may only worsen the situation. When the obsessed person helps themselves through prayer and a desire to better themselves, the process is made easier.
- Never consider the obsessed person as a poor victim and the obsessor as a cruel tormentor. Rather, see this as an opportunity of offering unconditional love to all involved as both obsessed and obsessor are a brother or sister in need of positive energies and kindness.
- Only begin the work if it is possible to count upon a team of disciplined mediums and helpers of a high moral standard. Harmony, fraternity, a sense of team work, shared love, etc., are all essential elements in spirit counselling.
- Be aware that of the subterfuges obsessors may use. They frequently know their condition as discarnates and, having often been brought to the session before (often against their will), pretend to be only a suffering spirit, to try to hoodwink the counsellor.
- The obsessed person should also receive counselling, to help them to understand the need to work towards their own moral elevation, so to become less vulnerable to imperfect spirits.
- Finally, explain to the whole family that Spiritism is much more than a quick fix to their immediate problems.
Summary

➢ Moral imbalances or imperfections allow access to us by inferior spirits, therefore, the main focus should be the spiritual improvement of spirit and incarnate involved.

➢ As there is always a spiritual root to obsession, the first precaution should be to identify and begin to change the behaviours responsible for attracting obsessing spirits to us.

➢ The treatment of obsessions is work of the most serious nature and therefore, must be performed by a well trained group and never by an individual in isolation.

➢ The place where the work takes place should always be the Spiritist Centre or a similar location, such as a Spiritist mental hospital.

➢ When dealing with obsession, it is important to offer hope, but with caution.

➢ Encourage those showing symptoms of obsession to seek medical help, to see if there are physical or psychological issues that can be treated, as not all disturbances are spiritual.

➢ Fluid-therapy plays a vital part in the treatment of obsession.

➢ All involved in de-obsession meetings should have the highest degree of moral preparation, training and often, years of preparation and experience in the work of spiritual assistance.

➢ The obsessed person should not be present during the meetings of de-obsession, but remain in their own home in prayer, reading adequate literature.

➢ Remember that the “victim” of today is often the wrongdoer of the past.

➢ Spirit counselling is a therapeutic dialogue that must be conducted by experienced counsellors who talk directly with the suffering spirit, through experienced mediums.

➢ Only begin the work if it is possible to count upon a team of disciplined mediums and helpers of a high moral standard.

25 minutes practice – As described in lesson 31

Reading List


Allan Kardec, The Mediums’ Book, part second, chapter XXIII.

Lesson 34

Guidelines for the work of spirit counselling

For the counselling of spirits, each case is unique and special and should be dealt with accordingly. However, there are certain items of Christian behaviour which should always be strictly observed, such as:

- Receive each spirit with attention and interest.
- Listen with patience and a true desire to help.
- Envelop the spirit in an atmosphere of fraternal love allowing them the opportunity to speak.
- At the appropriate time, establish a friendly dialogue, offering orientation and guidance, to comfort and uphold the spirit.
- Avoid entering into heated discussions or trying to impose your point of view, these are not expressions of Christian behaviour.
- Never receive the spirit as if they were impostors or evil elements.
- Be precise and assertive when necessary, but without being cruel or aggressive.
- Avoid preaching, this will only arouse feelings of resistance from the part of the spirit.
- Be clear, objective, honest and friendly; thereby giving the spirit what you would wish to receive if you were in the same situation.

All those involved in spirit counselling should have a profound knowledge of the Spiritist Teachings, as well as other spiritual achievements, in order to have sufficient moral authority, which in turn, will help the spirit to accept the counselling and suggestions made by the counsellor, thus favouring the success of the task. The following is a summary of the sequence of events that may take place during spirit counselling.

1. **The dialogue** – Getting to know what brings the spirit to the meeting. ‘The conversation must be undertaken in a clear and logical manner but in edifying terms, without any traces of impatience or dislike for the spirit, even where there is cause for dislike or amusement.’ (1)

2. **The counselling itself** – For those who are just confused, this means helping them to understand what has happened to them and what happens next. If it is an obsessing spirit, focus the counselling at helping them to understand that they are the only ones who loose out by behaving against the Laws of love and forgiveness. In all cases, counselling should help the spirit to see that there is hope for them, that they have not been forgotten as God never abandons us.

3. **Persuasion** – This is where, the counsellor, now knowing something about the spirit will use different techniques, including advanced techniques of suggestion and hypnosis (only to be used
by experienced counsellors), to take the spirit back to a time when they were happier, and remember those they once loved, or to remember past misdeeds, so that they may see for themselves, that they are not blameless victims, but the makers of their own sufferings. The process in most cases, should not take longer than about 10 minutes, keeping in mind that there are time restrictions and that other spirits are waiting to receive assistance. Here is how Andre Luiz describes this work (2):

Filled with beautiful sincerity, the incarnate counsellor was the centre of a remarkable scene. His chest area had become a radiating focal point, and each word that came from his lips was like a prayer of light reaching its target...his words were of an enchanting simplicity, but the emotional substance in each one was surprising in its sublimit and beauty...The human instructor is in charge of transmitting the lessons. However...in order to teach successfully, it is not enough to know the disciplines of the course and teach them. Before anything else, it is necessary to feel them and live their essence in the heart. People who preach goodness should practice it if they do not want to have their words carried away by the wind. Persons who teach virtues while living its greatness within themselves have words charged with positive magnetism, working spiritual edification in the souls of those who listen to them. Without that characteristic, counselling is almost always useless.

**Healing and prayer** – These are important tools leading to positive vibratory modification, when remains in a state of revolt. Prayer especially, helps the spirit to connect with the spiritual benefactors and experience more directly, the power of the good energies enveloping then at the time. It is also helpful to finish the counselling session of each spirit with a prayer, where the counsellor invites the spirit to pray with them. If the spirit absolutely refuses to accept the help being offered, the counsellor will kindly, but firmly ask the spirit to leave and return on another occasion, but send the spirit away with a loving prayer.

The counsellor functions here as an intuitive medium 'specialised in receiving intuition from the spiritual Mentors, who are the ones who really coordinate the assistance of the suffering discarnates. Their fundamental duties are: 1) pay close attention to the intuitions they receive during counselling, so to accurately transmit the suggestions offered by the spiritual Benefactors; 2) not take any remarks uttered by the medium in trance personally or raise to the provocation by the spirit, but treat the spirit with respect and kindness at all times.' (3)

**Assistance to those who have committed suicide**

‘...some friends and I tried to help him, but in light of the fact that it was an intentional, coldly planned death, we were unable to remove him from heavy and anguishing vibrations in which he was immersed.’

‘But the regional overseer, as a guardian of this place, could he not have defended the unfortunate suicide?’

‘If he had been the victim of murder yes, because they are true victims. Humans emanate certain currents of magnetic energies that can put them in contact with missionaries of assistance. But in a premeditated suicide without the interference of concealed enemies - like the case at hand - the soul’s imbalance is dreadful and brings about the total inability to tune into higher elements...Since inner freedom is the natural endowment of
all of creation, it would not be possible to rush to assist all those who fall into the abysses of suffering due to their own intentional actions, with full awareness of what they are doing. In such cases, pain works as a measure of assistance in the indispensable correction of the wrong.’ (4)

The passage above describes a dialogue in the book Missionaries of the Light between the spirit Andre Luiz and a group of spirits called to help someone who had committed suicide. The consequences of suicide vary from case to case and are always proportionate to individual circumstances. However, one inescapable consequence which all who commits suicide faces is disappointment, when realising that they have not escaped from their problems, but have, in fact, increased them with this act of rebellion, often resulting in a future incarnation where, in addition to the problems they tried to escape from, now they also have to face the sequelae of their suicidal act.

A common consequence of any violent or sudden death is the prolongation of the mental confusion which usually follows death, causing the spirit to retain the belief that they are still alive. The spirit sees the body it has quitted as something apart from itself, but yet recognises that body as its own. This state of confusion persists until the perispirit is fully separated from the body.

Although the duration of the state of confusion that follows death varies greatly from case to case (from just a few hours to several months or even years), when death is the result of natural causes, the links that unite our spirit to the physical body have gradually become weakened, making our transition into the Spiritual dimension much easier. In the case of suicide, the sudden interruption of life often occurs while the physical organisation is still saturated with vital fluids, resulting in a long delay in breaking the links that unite the spirit and the body. To a certain extent this is also true for other types of violent or sudden deaths, but as described above, the suicidal act places the spirit outside the reach of help. This is how Kardec explains this process (5):

...Observation shows us that the separation of the perispirit from the body is not suddenly completed at the moment of death, but is only effected gradually and more or less slowly in different individuals. In some cases it is effected so quickly that the perispirit is entirely separated from the body within a few hours of the death of the latter, but in other cases, and especially in the case of those whose life has been grossly material and sensual, this deliverance is much less rapid...The affinity that continues to exist between the spirit and the body produces in the case of someone who have committed suicide, a sort of repercussion of the state of the body in the consciousness of the spirit, who is thus compelled to perceive the effects of its decomposition and experiences, therefore, sensations of intense anguish and horror, a state that may continue as long as the life which he has interrupted ought to have lasted. This state is not a necessary result of suicide, but those who have voluntarily shortened their lives can never escape the consequences of their want of courageous endurance... Thus many spirits who have been very unhappy upon the Earth have stated that they had committed suicide in their preceding existence, and that they had voluntarily submitted to new trials in order to try to bear them with more resignation.
Here we must point out that it is not only those who shorten their life in a violent manner that are considered as having committed suicide, but also those whose abuse or neglect of their physical organs, by abusing natural functions such as sex, food, toxic substances, etc., causing their physical lives to be shortened. These will be considered as indirectly having committed suicide.

The perispirit of those who commit suicide remain saturated with vital energies, God’s mercy allows for them to be grouped together in certain areas in the Spiritual dimension because of their natural affinity, thereby, protecting them as well us, from their very disturbing energies. Friendly spirits bring them to mediumimic meetings, to receive the assistance they so desperately need, where they receive enlightenment, consolation, are able to express their repentance, and to learn to use prayer. This assistance allows them to gradually free themselves from the more material fluids and conditionings linked to the suicidal act. Following this phase of enlightenment and repentance, they are then prepared for the return to a physical life, where they will start from where they had left, but often also bringing the marks of their rebellion in their new body in the form of disabilities, chronic health conditions, and psycho-emotional problems such as, phobias. These may create situations that reawaken a desire to commit suicide, which the spirit will need to resist in order to succeed.

Because of the type of the problems that spirits who have committed suicide bring with them, the group that proposes to offer them assistance need to be serious and well prepared for such a task, both physically and, most especially, morally. The meetings must also be conducted in private.

The process of approximation of such spirit to a medium is often gradual and carefully planned by the spirits in charge of the work. It often takes place several days before the meeting, during sleep, when the spirit of the medium is partially disconnected from their body. This is done, so that medium and spirit may become more familiarised with one another, so avoiding sudden shocks at the time of the meeting, as studied previously.

**Summary**

- Love, understanding, benevolence and forgiveness play the key role in spirit counselling.
- Spirit counselling aims to help spirits towards enlightenment and the understanding of the realities of spiritual life, and as a lesson showing us that our happiness or unhappiness depends on our actions during the physical life.
- The counselling must not deteriorate into a debate or argument or try to make the spirit agree with us.
- All components of the group need to be able to maintain positive vibrations and harmony of thought in order to support the counselling and help the spirits to elevate their vibrations.
- Mediums need to be able to control any inappropriate language or behaviour from the part of the spirit that could lower the vibrations of the meeting and endanger the work, and thus...
prevent the spirit from getting the help they need from the counselling.

➢ The separation of the perispirit from the body occurs gradually and at different rates for different individuals. For those whose life has been grossly material and sensual, the separation may take a long time to complete.

➢ The affinity between the spirit and the body produces in those who have committed suicide sensations of intense anguish, a state that may continue for as long as the life that has been interrupted ought to have lasted.

➢ Anyone whose abuse of worldly pleasures has caused their physical lives to be shortened are also considered a having committed suicide.

➢ Because of the nature of the problems that spirits who have committed suicide bring into a mediunimic group, the group that proposes to provide assistance to such spirits needs to be composed of serious and well prepared people, both physically and morally.

➢ The process of approximation of such spirit obsessing spirits or those who have committed suicide to a medium is often gradual and carefully planned by the spirits in charge of the work, to avoid sudden shocks at the time of the meeting.

➢ Spirit counselling involves persuading the obsessor to realise the harm they do to themselves by behaving as they do, and the benefits they will reap by giving up on vengeance

➢ Only begin this work if it is possible to count upon a team of capable mediums and helpers who have a profound knowledge of the Spiritist Teachings.

25 minutes practice – As described in lesson 31

Reading List


Lesson 35

Sleep and dreams

This lesson does not aim to explain all the different causes of dreams and will not discuss dreams and sleep disturbances caused by traumas and mental health illnesses. It only aims to offer an overview of the state of our souls during sleep, or when the body is relaxed, allowing the spirit a certain degree of freedom and an enhanced perception of the spiritual dimension.

Despite its close links with the physical body, the spirit can still stretch the chain that binds it to the body and travel to great distances on Earth or even out into space. This phenomenon is called the emancipation of the soul or astral travel, and occurs every time we go to sleep or simply relax.

Being linked to a physical body is not the natural state for the spirit and so, the denser the physical body that holds the spirit prisoner the greater is the spirit’s desire for liberty. ‘The spirit is happier when less restrained by the physical body and, as a bird that is sometimes able to leave its cage and fly away from its prison, it takes advantage of every opportunity to enjoy a greater degree of freedom’ (1).

The links that hold the spirit to the body become less restrictive during sleep or when the body is in a state of relaxation, for example during meditation or prayer. It is not necessary for us to be completely asleep for this to happen, as the soul takes advantage of every opportunity to expand its field of action beyond its physical boundaries. At those times, the spirit can move away from the body and enter into direct contact with other spirits. This is one of the causes of dreams. During asleep our spirit enters a similar state to that in which we will be after our physical death. This is also one of the reasons why following physical death, a large number of people remain in a state of confusion and uncertainty, which may last a very long time.

During sleep, spirits of a more elevated degree of advancement, and so less bound to material things, seek the company of superior beings, and visit places where they have the opportunity to learn and/or engage in charitable activities. On the other hand, less evolved spirits, who take pleasure in material experiences and earthly passions, are attracted by old accomplices or go in search of base pleasures, sometimes of an even lower nature than those they indulge in during their waking state. In the book Missionaries of the Light, the spirit Alexandre offers an example of how we should spend our time while asleep (2):

…I have established a course of methodical education… (but) Not everybody knows how to employ the hours of physical sleep to acquire (spiritual) qualities… The classes at the level of the one you will witness tonight
convey messages of unimaginable usefulness. When students wake up after attending them, they experience relief, rest and hope, as well as the acquisition of new educational values. It is true that they cannot recall all the details, but they will have retained the essence, feeling reinvigorated in a way they cannot explain, not only enabling them to recommence their daily struggles in the physical body, but also to benefit their neighbour and successfully combat their own. Their thoughts become clearer, their sentiments more uplifted and their prayers more respectful and productive, thereby enriching their daily observations and endeavours... If humans seriously appreciated the value of spiritual preparation (during sleep)…they would certainly accomplish the most uplifting realisations…unfortunately, the majority use their night times rest in search of frivolous or less worthy excitement.

Some of the natural sympathies or antipathies we experience in our life may even be the result of the experiences we have had with people we have met in the Spiritual dimension, during sleep. If our dreams represent the memories of what we have done during sleep, does that mean that when we do not dream it is because we did not go into the Spiritual dimension? No, it simply means that we do not always remember what we have done while asleep. Dreams do not always reflect an accurate picture of what happens during sleep, but is often just a reflection of the confusion the spirit experiences when leaving or returning to the physical body, mingled with a vague memory of what we have done. It can also be just a reflection of what we had been thinking during the day, and it would be absurd to believe that a certain type of dream predicts a specific event in the way used by fortune-tellers. Kardec asked the Spirits if the spirit’s activities during sleep could cause fatigue to the body, to which they answered that (3):

Just as the pole is shaken by the movements of a captive balloon, so the activities of the spirit during sleep, who is attached to the body in a similar manner as the balloon, will inevitably have an effect upon the body, which may then experience fatigue, following a period of activity from the part of the spirit away from the physical body.

Because we are still so attached to our primitive nature, instead of looking for activities of an educational nature, we seek instead activities more in tune with our true nature, just as the child that wants to spend all their time playing instead of doing their homework. We create mental images compatible with our base desires, and during sleep this leads us to seeking opportunities to satisfy those desires and so, far from using this precious time to enhance our spiritual experiences, most of us give in to our narcissistic nature or simply remain close to the physical body, indulging on mental fantasies of our own creation, while the body rests.

Dreams may also be a reflection of painful experiences resulting from self-inflicted damage, caused by our disregard for our spiritual and physical health. Our spirit experiences the discomfort
of our injured organs, not to mention the painful feelings of remorse and guilt for causing such damage, as no one can avoid their conscience forever.

In the book *Mechanisms of Mediumship*, André Luiz also tells us that in animals, their mental waves are made of weak and fragmented irradiations and dreams are simply a reflex of their daily activities, and that as we are not yet that different from irrational animals, for us also, sleep and dreams are more often than not only the opportunity to rest and an expression of our inner likes and desires (4).

**Telepathy**

The soul can sometimes extrapolate the physical boundaries during the wake state by means of thought transmission or telepathy.

Each person has a characteristic vibratory fingerprint. This vibratory fingerprint is not static, but can vary ad infinitum. We are able to perceive each other’s individual psychic vibrations and these, in turn, can affect us in all sorts of manners, as every one of our thoughts impacts on our energetic field. When we think, we create thought forms according to the nature of our thoughts and feelings. These may take the shape of the face of a person we are thinking about, or healing energies, but also of poisonous energies, if we continue to give in to thoughts of anger, resentment, etc., which may, if continued, materialise in the form of physical/emotional illnesses.

These thought forms can affect us as well as other people vibrating in the same spiritual frequency as us. These thought forms will continue to exist for as long as the thought that created them persists, and may become a permanent creation of our minds, with very material consequences for our physical and mental health, and even for those who associate with us energetically and vice versa. The stronger and more persistent the thought, the greater the effect (good or bad) it will have.

Our mental irradiations can travel long distances. When these reach those we have affinity with, they perceive and absorb them. These waves may then sort of bounce back to us, thus transmitting to us perceptions regarding that person. In this manner, two souls that share close emotional ties can interact with each other via their harmonised psychic fields, acting and reacting almost as an energetic unit. That is how telepathy works, and we can describe it as a type of wireless communication.

Two conditions are needed for true telepathy to occur. First the *operator* needs to concentrate and irradiate their thoughts towards the *receiver*, not allowing any distractions to interfere with the process. This generates a partial dissociation of the psychic being from physical constraints, which allows the mental current to travel in the desired direction. Second, the receiver must be *sensitive* enough, in order to receive and decode the mental current. Once a mental current has been
established between operator and receiver, thoughts can be shared between the two, and communication can take place. As the laws of affinity are the same for incarnates and discarnates, this process allows us to communicate with people on both sides of life.

**Astral travel**

Our experiences during sleep reveal that our souls can act independently from the physical body. During normal sleep the soul only acquires relative freedom and usually remains closely linked to the physical body. During magnetic or hypnotic sleep the ties that hold the soul to the body can become even looser, enabling the soul to achieve a greater awareness of its spiritual surroundings, and the capacity to move around and away from the body. This state of deep relaxation of the physical senses can be achieved either during normal or induced sleep using magnetic healing. The lucid experiences some are able to enjoy when in this state have been termed astral travel. At such times the spirit is in a way living the spiritual life and is thus in a state very similar to that of a discarnate spirit.

When the soul moves away from the physical body (during sleep or when in a deep state of relaxation), it may be observed by people who have clairvoyance mediumship or are also in an altered state of consciousness (e.g., just before they fall asleep or as they wake from sleep). The perispirit may also achieve a certain degree of materiality, rendering it temporarily visible to everyone. This phenomenon has generated many stories of ghosts of the living or doubles, that open or close doors, play musical instruments, spook domestic animals, leave foot or fingerprints, or transmit written communications through mediums, leaving irrefutable proof of their presence.

History is littered with reliable reports of this phenomenon. The Christian religions in particular, have many famous examples, such as that of St. Alfonso of Liguori who was canonised after his death because he was seen to be present at the death of Pope Clement XVI, in Rome, when he was asleep in Arienzo, and was able to report on the occurrences in Rome, when he woke up. The case of St. Anthony of Pádua is also well known. He was preaching in Pádua when he suddenly “fell asleep” at the precise moment when in Lisbon, his father, who had been accused of murder, was about to be executed. St. Anthony appeared there, proved his father’s innocence and told everyone who the real culprit was. The Spiritist literature also contains many similar examples.

**Summary**

➢ *Emancipation of the soul or astral travel* is the ability the spirit has of transporting itself away from the body when this is in a state of relaxation, e.g., asleep. Dreams are often the
memories of those experiences. This state is similar in many ways to the state in which we will be after our physical death.

➢ During the state of emancipation, the soul looks for the company of more superior spirits, goes on journeys, goes to spiritual schools, meets other spirits, works on spiritual projects or pursues the activities connected to their vices.

➢ More elevated spirits preparing to incarnate may use this time to interact with us more closely and prepare for earthly life.

➢ Dreams may represent the memories of what we have done during sleep, be a reflection of the confusion the spirit experiences when leaving or returning to the physical body, or simply a reflection of what has occupied our thoughts during our waking state.

➢ Dreams cannot be used to predict or explain events in the way they are used by fortune-tellers.

➢ Depending on what we do during sleep, we may feel tired when we awake up.

➢ Telepathy happens during the awake state, when our mental irradiations reach those we have affinity with. Therefore, two souls that share close emotional ties can interact with each other via their harmonised psychic fields, acting and reacting as an energetic unit.

➢ On certain occasions, the soul of an incarnate can, when away from the body, be seeing by others who have clairvoyance mediumship or are themselves in an altered state of consciousness. The soul may also achieve a certain degree of materiality which renders it temporarily visible to everyone.

25 minutes practice – As described in lesson 31

Reading list


(4) Francisco Candido Xavier (by the spirit Andre Luiz), Mécanismes de la Médiumnité, Adicei America (2012) or Francisco Candido Xavier (by the spirit Andre Luiz), Mecanismos da mediunidade, chapter XXI. Federacao Espirita Brasileira (2003).
Lesson 36
Revision 6

2. Fill in the gaps with the correct words:

1. ................................ and ................................ are the two imperfections most exploited by ................................ spirits.

2. One of the risks of mediumship is ................................ which presupposes a premeditated action, with the objective of seeming to be ................................ something that is not.

3. Frauds can be classed into two main groups: ................... and .................................

4. In ................................ fraud the medium is aware of it and, so responsible for it, whereas, in the case of ................................. the medium may be only partially responsible.

5. The risks and difficulties of ................................ practice are proportional to how little knowledge one may have of the ................................ governing the phenomena.

6. Obsession is the .............................. that the .............................. Spirits impose upon certain individuals with the objective of .............................. and submit their will.

7. The .............................. isolation is a problematic behaviour because then the .............................. they receive may not be properly ..............................

8. Depending on the .............................. of control and the effects caused by an obsessive state, it can be classed as .............................. and ..............................

9. Obsessions can begin in its .............................. form, progress into .............................. obsession, until it becomes .............................., with complete control of the ..............................
2. Mark the correct answer/s

1. The practice of mediumship may offer some dangers when practiced:
   ( ) with carelessness or irresponsibly, for amusement or curiosity, thus attracting inferior spirits.
   ( ) with discipline and seriousness, at pre-established days and time.
   ( ) indiscriminately by the medium who wishing to be useful, does not mind working alone.
   ( ) with the aim of persuading unbelievers of the reality of the Spiritist phenomena.

2. In order to control and rid ourselves from an obsessing spirit we must do the following:
   ( ) Be able to exert control over our emotions and desires.
   ( ) Express our anger regarding the situations openly, so to scare away the spirit.
   ( ) Ask good spirits for help and make an effort towards our moral improvement.
   ( ) Maintain an attitude of courage, optimism and faith; and practice charity.

3. The causes of obsession are:
   ( ) Our moral imperfections.
   ( ) Disciplined practice of mediumship within the Spiritist Centre.
   ( ) Feelings of vengeance and the desire to do evil, which is encouraged by inferior spirits.
   ( ) The selfishness of certain spirits and pride from the part of pseudo-knowledgeable spirits.

4. Mediums may lose their mediumimic capacity:
   ( ) In order to avoid negative interference from an obsessing spirit.
   ( ) When it becomes unbalanced and risks creating perturbations.
   ( ) As an act of charity and assistance from the part of the spiritual Benefactors.
   ( ) Due to the impediments mediums raise to the communication.
   ( ) Depending on the moral enlightenment of the medium, as a temporary measure or permanently.
   ( ) If the medium doubts the mediumimic symptoms.

5. The mediumship faculty may be detrimental to the mediums when:
   ( ) Used with frivolity.
   ( ) Used to interfere with other people’s karmas.
   ( ) Used with morality and disinterestedness.
   ( ) Used to fulfil personal and frivolous interests.
6. The reasons for Spirit counselling are:

( ) Spirits are everywhere, only waiting for an opportunity to communicate with us.
( ) Because mediums only develop their abilities through the work of spirit counselling.
( ) The existence of Spirits whose vibrations are still saturated with material energies.
( ) To exercise Christian charity by loving and being sympathetic towards our fellow beings.
( ) to let the spirits know that the state in which they finds themselves in is not permanent.
( ) to explain to the suffering spirits the reasons for their sufferings and difficulties.

7. The following are important behaviours to be followed during the counselling of spirits:

( ) Have a passionate discussion with the spirit with the objective of imposing our will upon them.
( ) Demonstrate our genuine interest in their suffering.
( ) Use long speeches to persuade the spirit to change their behaviour.
( ) Not consider the communicating spirit as a liar.
( ) Use energy when necessary, but without aggressiveness.

8. We may summarise the methods used for spirit counselling as follows:

( ) Hypnosis and mind control of the communicating spirit.
( ) A therapeutic conversation using counselling techniques.
( ) A type of exorcism.
( ) Simultaneous communication of many spirits and healing.

9. The results obtained from spirit counselling depend on:

( ) the methods used and how well we use them.
( ) the presence of good clairvoyant mediums in the meeting
( ) a favourable, healing and fraternal spiritual ambient
( ) the moral qualities of the director of the meeting as well as the other participants

3. Choose the most correct answer:

1. The main characteristic of mystification is:

( ) that the medium is unaware of it.
( ) that it is the manifestation of the medium's own soul.
( ) the desire to deceive.
( ) spontaneity
2. Mystifying spirits are more successful with those who:
   ( ) give more importance to the ideas than the words.
   ( ) are modest and proud.
   ( ) are knowledgeable and intelligent.
   ( ) are proud, vain and simply curious.

3. Obsession is always due to:
   ( ) an ambient not compatible with Christian morality.
   ( ) a serious mental disease.
   ( ) moral imperfections.
   ( ) the obsessor’s evil intentions.

4. The loss or suspension of mediumship occurs:
   ( ) as a warning, as an act of benevolence and/or as a trial for the medium.
   ( ) when the medium does not suit the needs of the communicating spirit.
   ( ) by wearing out the medium’s strength, to try the medium’s patience and perseverance.
   ( ) as a decision from the group responsible for mediumship guidance.

5. The work of spiritual release or de-obsession:
   ( ) spiritually helps both the obsessed and the obsesor.
   ( ) frees the incarnate.
   ( ) converts the imperfect spirit.
   ( ) expels the evil spirits.

4. **Mark true (T) or false (F)**
   ( ) To facilitate the process of de-obsession, the affected incarnate must find out about their past links with the obsessing spirit.
   ( ) When a “victim” is completely passive, obsessors are not able to annul the beneficial action of medication or healing.
   ( ) Mystification may also have an educational value.
   ( ) Mediums that divert themselves from the strait and narrow road of morality loose their mediumship and never recover it again.
   ( ) The mediunimic faculty may be temporarily or permanently suspended.
When mediumship is suspended as a trial, the objective is to prevent the medium who has become weakened by physical illness, become the prey of inferior spirits.

Only rarely do spirits interfere in our lives.

A medium may become obsessed when they believe without questioning, in the identity of spirits that give famous names, but yet, express contradictory ideas.

Good spirit counsellors must conduct themselves in a Christian manner and have extensive knowledge of the Spiritist Teachings.

The meetings for spirit counselling offer the participants an opportunity for practising and developing Christian virtues, and the needy spirits the opportunity to better their spiritual condition.

1. The following conditions are needed in order for a successful treatment of obsession:

A clear understanding of what obsession is.

Delay in obtaining the desired results justifies the decision to abandon the treatment.

Regular attendance to healing and study meetings.

Regularly pray and meditate upon topics of spiritual interest.

Take care of the home ambient, with regular study of the Gospel/moral study in the home.

2. A meeting of de-obsession is:

an opportunity of talking with the obsessing spirit, in the absence of the obsessed person, and help the spirit to understand the need to change their behaviour, and the benefits of forgiveness.

a meeting where the desire to serve is sufficient, and so, any medium can take part.

5. Mark the second column according to the first column

(A)

1) Lack of knowledge of the Spiritist Teachings is

( ) when receiving intelligent communications.

( ) to pay attention to its moral teachings.

2) It is easier to use fraud when points of divergence amongst different spirits.

( ) the easiest way of being deceived by fraudulent communications.

3) Mystifications occurs most commonly

( ) are those concerning the material life.

4) Contradiction is the result of obtaining physical manifestations.

5) The best way to ascertain the reliability of a communication is

( )

6) The subject best liked by mystifying spirits
(B)

(A) Simple obsession ( ) The insistence of a spirit to communicate.
(B) Subjugation ( ) Complete control of the individual by the obsessing spirit.
(C) Fascination ( ) Suggests the belief in two spirits acting upon the same body.
(D) Possession ( ) The obsessing spirit does not disguise its intensions.

( ) Is produced by deceiving and hypocritical spirits.
( ) May lead to absurd actions which could have serious consequences.
( ) Easy to diagnose
( ) The obsessing spirit insinuates itself into the life of its victim using sometimes extravagant, sometimes subtle suggestions.
( ) The most difficult to treat.

(C)

1. Cooperation from the part of the affected incarnate, helps ( ) both need to be educated and helped
2. Activities for spirit counselling ( ) it is important to be alert to the subtle insinuations of the obsessor.
3. During counselling ( ) is a necessary condition for improvement.
4. The obsessing spirit as well as the affected medium ( ) must be performed by a group of well trained mediums.
5. The moral elevation of the medium ( ) to achieve improvement in cases of obsession.

6. Mark the incorrect answer/s

1. The following are signs that the medium is under a process of obsession:
( ) The persistence of a particular spirit in communicating.
( ) When the medium becomes offended by critique of the communications received by them.
( ) When the medium believes everything the mystifying spirit says.
( ) When the medium welcomes the flattery they receive from spirits.
( ) All the above alternatives are incorrect.
( ) The first two alternatives may be incorrect.

25 minutes practice – As described in lesson 31
Unit 8
Lesson 37

Evocation and identification of spirits

We begin this lesson by pointing out that, although Allan Kardec himself made great use of evocation, his research into Spirit communication occurred under exceptional circumstances, as at that time, he had the assistance of entities of exceptionally high spiritual order helping him gather the material that became the Spiritist Teachings an outstanding group of spiritually selected mediums and collaborators assisting him towards the successful outcome of this important mission.

Spirits can communicate spontaneously, without being specifically called or they can respond to our call, that is, they may come when evoked. Both forms of communication have advantages and disadvantages. In all Spiritist meetings, especially those that occur regularly, there is always a dedicated team of Spirits working alongside the incarnate group, and who attend the meetings with the same regularity as the incarnate participants. They often communicate during those meetings, and they can be easily recognised by their individual styles and language.

Although we can evoke any spirit, regardless of who they are or have been when on Earth, or their level of enlightenment, this does not mean that they will wish to or be able to respond to our call. Sometimes they cannot come because they have other engagements; sometimes it is because their spiritual condition makes it impossible for them to respond, as the low spiritual development of a large number of spirits linked to Earth, imposes restrictions upon their freedom of movement. For example, although an incarnate spirit is also able to communicate via a medium when partially disconnected from the physical body (e.g., when the body is asleep), the same spirit would clearly not be able to answer an evocation when busy with its own incarnation.

Evocation also poses many difficulties for mediums as well as for the analysis of the communications received, which have to be extensively checked for accuracy, truthfulness, style, etc., especially when expecting answers to complex subjects.

As a general rule Spiritism discourages evocation of spirits, preferring to leave it to the Group's spirit Benefactors, the responsibility of choosing who to bring to the meeting and who should be given the chance to communicate, as they know much better than we do how to best utilise the time and resources available. Instead of giving in to vainly and curiosity and insist on evoking great earthly personalities of the past or highly evolved spirits to our meetings, let us remember that our main objective must always be to increase our knowledge, and to that purpose, we can learn a great deal about great and sublime truths from spirits closer to our own spiritual level, who are brought in to the meeting by our spiritual Benefactors, as (1):
On learning from them (spirits) what has become of people of all conditions and characters in that other life, that is, what they thought, felt, experienced in the world beyond the grave, by their virtues and vices, the great and the small, the happy and unhappy of our own times, in a word, by the people that have lived amongst us...we understand their joys and their sufferings...and we draw from them a moral teaching that is all the more profitable in proportion as the relations between them and us are more intimate...and show us the practical applications of the sublime truths that the Superior spirits teach us theoretically.

The conditions in which we now work and the purposes of mediumship practice are very different from that of the time of Kardec. In his book *The Consoler*, the spirit Emmanuel discourages direct and personal evocation of any form. He explains that 'It may be argued that Allan Kardec interested himself in direct evocation and proceeded to realise phenomena of this nature. However, it is necessary to consider the extraordinary nature of his endeavour as the Codifier, joined together with the necessities and merits that are a long way from the sphere of activities of the average apprentice' (2).

**The identity of spirits**

The identity of spirits is one of the greatest challenges of practical Spiritism. This is because most spirits do not automatically identify themselves, while others may take on assumed names. In most cases the matter of identity is only of secondary importance. We must learn to judge spirits as we do people in general, by their language and the content of their communications. If a spirit only speaks the truth it matters little under what name they say it; however, if the spirit offers the name of a well know, superior spirit, and yet says trivialities, it is clear it cannot be who they say they are.

Kardec recommends that even when we have reason to believe in the name given by the spirit, we must always submit all communications to thorough analysis, and whenever any point appears suspect, doubtful or obscure, ask for the necessary explanations before we form a definite opinion. In all cases, the detailed and careful analysis of the message is the surest guarantee against deceitful spirits. In the *Mediums' Book* Kardec offers some important points that help us identify if a message comes from a good spirit or from someone trying to deceive us. Here is a summary (3):

- Commonsense is the best safeguard when judging the quality of spirits.
- Judge the spirits by their language and by their actions, what kind of sentiments they inspire and the kind of advice they give. Good spirits can only say and do good things, therefore anything bad will not have come from a good spirit.
- Superior spirits only use dignified and elevated language devoid of trivialities. They say everything with simplicity and modesty. They never glorify themselves, nor refer to their position amongst other elevated spirits.
• Inferior spirits always reflect their human passions. Any expression that shows lack of dignity, that is pretentious, arrogant or acrimonious, indicates their inferior character.

• Never judge a spirit by outward appearances or material standards. Pay attention to their character and analyse their communications without prejudice. Anything that goes against logic or reason should immediately be an alert as to who they truly are and where they come from, no matter what name they may use.

• Good spirits only tell us what they know and have no problem confessing their ignorance about what they do not know. Inferior spirits answer every question, with no regard for accuracy or truth. We can also recognise inferior spirits by the facility with which they predict the future. Sometimes good spirits may inform us of future events, when it is beneficial to us, but they never give dates or times.

• Superior spirits know how to tell us things in a few simple words. The falsely wise spirits use pretentious language; say ridiculous things just to make us believe they are profound.

• Good spirits never order us to do anything or impose their views. They may offer advice and if they are not listened to they just leave. Ignorant spirits give orders and do not go away when we ask. Every spirit that imposes anything immediately betrays their inferiority.

• Good spirits do not use flattery; they approve what has been well done, but always with a certain reserve, whereas ignorant spirits will heap exaggerated praise upon us to stimulate our pride and vanity.

• Mistrust strange, ridiculous or very famous, venerated names. They do this to test our credulity. Treat anything they say with great caution.

• Good spirits are very scrupulous regarding exposing evil, whereas inferior spirits take great pleasure in this. Good spirits do their best to reduce errors and preach indulgence, inferior spirits will do their best to exaggerate and spread insinuations.

• Any maxim or teaching that does not strictly conform to pure Christian charity, cannot be the work of Good spirits.

• Imperfect spirits often give themselves away by their materialistic ideas and their violent action upon the medium, provoking sharp, convulsive movements.

• Even if the spirit who replies was educated in earthly scientific knowledge when incarnate, it does not follow that it is possessed of high scientific knowledge in the world of spirits. It is only through moral improvement that spirits draw nearer to God, and thus extend their circle of knowledge.

In order to be able to judge spirits we must first be able to judge ourselves. Unfortunately, many of us are too fond of our own personal opinions and get too easily offended by differences of opinion and constructive criticism. This is the spiritual flaw most often exploited by obsessing or
mystifying spirits against us. People who habitually use their common sense are rarely deceived by spirits or anyone else.

Summary

➢ Spirits can communicate spontaneously or when evoked. Both forms of communication have advantages and disadvantages.

➢ Evocation offers many difficulties and dangers, and is not usually a method advocated by Spiritism.

➢ Spirits may not be able to answer to an evocation for many reasons, such as prior engagements or restrictions imposed by their personal spiritual condition.

➢ Spirits nearer to our own evolutionary level give us an insight into the practical consequences of our actions.

➢ The identity of spirits is nowhere near as important as the quality or not of the messages they transmit to us.

➢ We can identify the type of spirits by their language, and the content of their message.

➢ The main characteristics of good spirits are: dignified, noble and elevated language; simplicity, modesty, humility, they only tell us what they know, never order us to do something or flatter us.

➢ The main characteristics of inferior spirits are: lack of dignity, arrogance, they answer every question put to them with no regard for accuracy or truth, do not refrain from predicting the future, use pretentious language, say ridiculous or obscure things just to make us believe they are profound, give orders and demand to be obeyed. Ignorant Spirits will heap exaggerated praise upon us to stimulate our pride and vanity; they often give themselves away by their materialistic ideas and their violent action upon the medium.

➢ Most importantly, in order to be able to judge spirits it is necessary in the first place to be able to make judgement about ourselves.

30 minutes practice

Facilitator: Following the lesson, the Facilitator will read or ask another participant to read a page from the Gospel According to Spiritism or a book containing spiritual teachings, such as Our Daily Bread, as a transition between the lesson and the practice. The facilitator will then say a short prayer. If the group has chosen to have a list of names or specific situation to receive support and prayers from the group, the Facilitator will read each item and pause so everyone may concentrate in sending healing vibrations to that specific issue or person.
Following the irradiation, the Facilitator will say a very short prayer to help the transition from the irradiation to the mediumship practice as such, asking for protection and guidance for the practice and prepare to offer counselling if a trance medium becomes enveloped by a spirit.

Participants: After a short prayer, all participants sit quietly with eyes closed and concentrating on sending out healing energies around them, enveloping all those present (including spirits), with good vibrations. Pay particular attention to any tension in the body and especially if your thoughts are wandering into everyday subjects or worries. If that is the case, do the breathing exercise again, releasing any physical tension and refocus your thoughts on sending out and feeling the good vibrations enveloping the ambient.

Last 10-20 minutes: For the remaining time, participants will open up their minds to notice the spiritual ambient around them, paying attention to any words or images that the spiritual benefactors may show them at that time. They may also hold pen and paper, to see if their hands move or start writing.

From now on, trance mediums may also allow the spirit envelopment to move on to a communication and start speaking - if no other medium is already giving a communication. If someone else is already speaking and the medium feels an overwhelming pressure from the spirit, gently come out of the concentration until it is appropriate to allow the spirit freedom to speak.

A few minutes (2-5) before the end of the practice time, the Facilitator may let participants know that the time is nearly up. If a suffering spirit is still communicating by the allocated time for the practice to finish, the Facilitator will inform the spirit of that and invite the spirit to return on another occasion. It is very important not to make exceptions and risk a loosening of the discipline, which would only put everyone at risk.

After the practice, the Facilitator will say the closing prayer as per usual.

**Reading list**

Lesson 38

Need for identification of spirits

How important is the identification of spirits? Should we always be concerned with their identity? Are there any occasions when it is only of secondary importance or even unnecessary?

With regards to spirits brought to sessions for the purpose of receiving help, consolation and the benefits of prayer, there is no need, whatsoever, for going into any personal details. These spirits are often under the stress of anguishing problems and in a state of confusion as to notions of time and space, and many of them are incapable of telling us, with any certainty, who they really are. However, when they spontaneously offer personal information we must, whenever possible, and in the interest of study, make an attempt at verifying the information.

Novice mediums should not worry about not having any intuition as to the identity of the spirit who is communicating through them. It is only with time and training that one acquires the ability of making a correct identification. When the intention is to help, let us not waste time with unnecessary enquiries just to satisfy our curiosity. It would be gross lack of charity to force a spirit who has come seeking our help to identify themselves, if they prefer to remain anonymous.

When the spirit's purpose is to instruct us, the name is of secondary importance to the message and should not influence our views, for it is the content of the message that matters. We should be even more cautious if we believe that we are dealing with a known or famous personality, and not accept the message just because of the name that signs it. Having offered their name, they should also offer enough details to prove their identity. If this does not happen, then it should be considered suspect and analysed as thoroughly as any other message, if not more so.

Communication from well-known spirits can have a great impact on the general population, when received through a respectful, honest and reliable medium, who has, through long and disciplined use of their mediumship, acquired the ability of correctly filter the spirit’s true personal characteristics, from their own. Incarnate relatives of the communicating spirit may then be able to confirm their identity, recognising the message as authentic and coming from their discarnate relation, for example. This happened in the case of Humberto de Campos, a famous Brazilian writer, who after his discarnation, dictated works through the Brazilian medium Francisco Cândido Xavier. This entity gave such clear demonstrations of his identity that his family moved a court action against the medium, in order to claim the royalties for the books which had been received through mediumship, and subsequently published. This polemic resulted in Humberto de Campos - who had been the 22nd Chair in the Brazilian Accademy of Letters - to adopting the pseudonym
Brother X. Indeed, elevated spirits often use this recourse, as names for them have little importance, as they want their messages to be accepted by their moral merits and not because of a famous name.

**Identification of spirits by means of sensations, spiritual vision and the content of the messages**

It is natural for a spirit who frequently communicates with us, to become known and loved by us, and be considered as a member of the group. Those spirits are identified by their language, their style of communication and by the contents of their messages. However, they may also use different mediums, whereupon their communications will be under the influence of the characteristic mental pattern of the person they are using as an intermediary.

Mediumimic communication is the sum of the resources of the spirit with that of the medium’s. The ease with which the communication is received and how accurately the medium is able to filter the spirit’s thoughts depends on the degree of fluidic affinity between them, so that a medium may find it easy to transmit the thoughts of one particular spirit, but yet have great difficulty in maintaining a perfect synchronicity (fluidic or spiritual), with another spirit. That is why in some cases it is easy to recognise a particular spirit, but at other times, although the presence of a familiar spirit can be noticed, there is also appreciable influence from the part of the medium (animic distortions). For example, it may seem surprising that someone who used to have great knowledge of language makes the most elementary grammatical mistakes, when communicating as a spirit. This should not be surprising, as in order for a spirit to perfectly express themselves, they need a medium with whom they have absolute identity, not only fluidic, but also in term of habits, ideas, vocabulary, etc. However, perfect identity does not exist, and so, the spirit has to make do with what is available, just as an exceptional musician adapts to an inferior instrument, when a Stradivarius is not available, nevertheless the quality of the music produced inevitably suffers.

When dealing with communications signed with the names of superior spirits, already known and respected within Spiritism, such as Emmanuel, André Luiz, Dr Bezerra de Menezes, etc, it may be tempting to accept these communications straight away. Nevertheless, they should be analysed just as any other or even more so, as accepting erroneous teachings, simply because of the name that signs them, could potentially cause great damage. We should also ask whether they were given in the right place at the right time (e.g., at the time of the meeting or someone’s home), as this may also be confirmation or not of their authenticity. The cultural background of the medium may also offer an indication of the message’s authenticity, and should be taken into consideration.

The identity of the spirit is not as important in meetings for rescue work or moral guidance for discarnates, because the suffering spirits almost always find themselves in a state of great spiritual
perturbation, and insisting on obtaining details of their identity would be uncharitable. The goals of this type of activity are to help the suffering spirit, making them feel accepted judged.

It is often possible to identify the degree of evolution of a spirit by the pleasing or unpleasant sensations they bring with them. Repeated visits by the same spirit over a period of time, allow us to become familiar with their characteristic vibrations. Clairvoyance can sometimes be used to identify the spirits that come to our meetings. However, we should not over rely on this mode of identification, because each medium sees only according to their own capacity of exteriorisation and vibratory syntony. It commonly happens that two good and honest clairvoyants, being in the same place at the same time, see different situations. All information given by a clairvoyant should be verified, analysed and compared with other information, equally important, such as: the quality of the ambient that the spirits bring with them, the sensations they cause in those present, how or not appropriate is their wish to communicate and, most importantly, the content of the message.

Elevated spirits are always objective and simple in their approach. The beautiful style only adds to the vigour and authority of their enlightening teachings. They more often than not, avoid using important names. Less enlightened spirits, on the other hand, and especially mystifying spirits do not have any scruples in using deception. Their apparently complex style and use of archaic phraseology, cannot hide the emptiness of meaning and often contradictory messages.

Finally, if any spirit signs a well known name, this must not be accepted at face value, but rather, it is essential that they give proof of their identity. In fact, enlightened spirits usually chose to remain anonymous or use an unknown name, rather then exhibit themselves.

**Identification of spirits and mystification**

Mystification is one of the greatest dangers of mediumship, and is vital that those involved with mediumship remember that not all spirits come to teach or to help us. Just as amongst incarnates, amongst discarnates there are those who are trustworthy and wise, but also those who are presumptuous, ignorant, tricksters and mockers. Such spirits will not hesitate in imitating the literary styles of more evolved spirits and adopting famous names. It is not always easy to spot them initially, as their “teachings” are not always obviously shocking or ridiculous. However, careful analysis will show illogical arguments covered up by sophisticated language, adopted to create the impression of culture and enlightenment. They often resort to flattery, exalting the merits of the medium, the director or other participants of the group, with the objective of captivating their sympathy (1).

So, the question is how can we defend ourselves from mystifying spirits?

To start with, we should follow Jesus advice and give freely that which we have freely received. Therefore, a true Spiritist medium will NEVER charge or even accept presents or personal
donations for their services, and even donations to the Spiritist Centre must be carefully monitored. Mediums who fall into the temptation of commercialising their mediumship will inevitably run a serious risk of becoming prey to obsession and mystification or having their mediumship suspended. Unfortunately, mystification is usually deserved, and we become its victim when we make the choice to ignore that the main objective for all mediums is to help in the moral betterment of Humanity.

Elevated spirits are not at the beck and call of mediums, especially not those who choose to use their faculty for material gain or to satisfy curiosity. It is well-known that superior spirits never lend themselves to play the part of assistant to mercenaries. However, there are many frivolous spirits who are less scrupulous, and who would not pass the opportunity to amuse themselves at our expense. Kardec warns that (1):

Nothing lends itself better to mystification than the commercialising of mediumship, the practice of charlatanism and the exploitation of spirits with the objective of obtaining information about purely materialistic matters. Mediums who behave in this manner will inevitably lend themselves to mystification by inferior entities, frequently ending up obsessed, or having their mediumship taken away.

However, whenever possible, God turns a negative experience into an important lesson for us, allowing a mystification to become a useful lesson against vanity and excessive self-confidence. As ‘Mystification does not occur without the knowledge of the Superior Benefactors, who by these means are able to guide their charges towards the necessary vigilance and an awareness of the need for humility and prudence’ (2).

**Spirits who use names of Saints or famous personalities**

Superior spirits often sign their messages, only to satisfy our need for identification. Most names used by superior spirits would mean nothing to us as many of them have never incarnated on Earth. Therefore, to satisfy our need for identification they use names that are known and mean something to us. God allows spirits of the same category to utilise the same name, because amongst them there is total solidarity and analogy of thought and not so that they can deceive us, which they never would. If it was not for our prejudices, they would rather not name themselves, preferring to be identified by their messages and teachings. It is also important to take into consideration that (3):

The more elevated the spirit the greater is their capacity of irradiation, so a protecting spirit of a higher order is able to “look after” several hundreds of incarnates at once. The Superior Spirits know beyond doubt to whom they may entrust the work of representing them amongst us. Also, the more elevated the spirits, the more alike their ideas and language becomes, so much so that, for them the issue of personality becomes irrelevant, and so it should be for us.
We must also remember that if we have spirits around us, willing to deceive and harm us, it is because we, ourselves, are also imperfect and so, attract them rather than the more evolved spirits. To change this situation we must first work towards bettering ourselves. Superior spirits tell us that we should not judge spirits by their name but by their language and actions.

Summary

➢ It is important to be able to recognise the type of spirits around us, as a means of protecting ourselves and helping them accordingly.
➢ Spirits can be recognised by the nature of their communications and feelings and sensations that the different types of spirits cause on us (good, unpleasant, peaceful or not), as these are usually very good indicators of the category of the spirit.
➢ Clairvoyance is not usually the best way to identify a spirit, due to this faculty being significantly limited by the medium’s individual abilities and therefore, the most susceptible to individual interpretation.
➢ The name a spirit gives is less important than the content of the message and the sensations felt in the spirit’s presence.
➢ It is important to improve oneself morally, intellectually and spiritually, know oneself and practice self-reflection, in order to become better judges of the communications received from spirits (either by ourselves or other mediums), and so be able to distinguish the truth from mystification, fraud or contradictions, which is always the sign of inferior spirits.

30 minutes practice – As described in lesson 37

Reading list


Lesson 39

Questions that may be asked of spirits

Although the main focus of this course is to help people learn how to use mediumship safely when helping others, especially spirits who are lost, having returned to the Spiritual dimension without any preparation, and often with heavy debts, some groups may also be interested in study meetings, where the aim is to increase our knowledge of important philosophical questions about the Universe, our place in it and God. When considering this type of activity the questions that may be asked and how we ask them is of fundamental importance, and the following points must be taken into account (1).

The way in which we ask the questions needs to be clear and precise. Kardec considered the order in which the questions are put to the spirits also of importance, so that related subjects could be addressed as a series of questions that follow seamlessly from one another, in a logical sequence, to allow understanding of the subject to develop naturally with each answer. He also advised that the questions should be prepared in advance, rather than people just asking whatever came to their minds at the meeting. This method will help the spirits to answer our questions more easily and clearly than if they were asked at random. Most importantly, this advanced preparation helps to link us mentally with the spirit/s that will attend the meeting, giving them also a chance to prepare.

The content of the questions also demands attention, as from the type of question one can exact either correct or false replies. There are questions that the spirits cannot or should not answer, for reasons we do not understand, it is then better not to insist. In general, the spirits will not answer trick questions put to them for the purpose of persuading a determined unbeliever. They know that faith cannot be imposed and that those who do not believe now will do so when they are ready.

Some believe that we should never ask questions, but wait for the spirits to tell us what they think we should know. However, the appropriate use of questions can be very useful when trying to help spirits in need. In rescue work we leave it for the benefactors to decide who they bring to us, and our role is to have prepared properly to be of assistance and only ask questions that help us understand the problem, so to better assist those who are brought to us. However, if the purpose of the meeting is to instruct ourselves, then what we need to do is to prepare in a similar way as we would if conducting an interview with an expert in science or history for example, that is, know what would be helpful for us to learn and have appropriate questions ready to ask the expert.

Another important use of questions is the unmasking of mystifying spirits. By questioning them closely, we are able to unmask deceptive spirits who present themselves spontaneously under
assumed names and with pretensions of superior knowledge, but whose deception can be made apparent when their comments are carefully studied. Deceitful spirits will try their best to discourage further enquiries. Superior spirits on the other hand have nothing to fear and are the first to encourage a healthy and well balanced questions.

Questions for the purpose of increasing our understanding of a subject are valid. All questions should be asked in terms of clear cut logic. The manner in which spirits reply to our questions depend upon how much they know about the subject, but also how interested they are in helping our personal development and their personal relationship with us, but most especially, how useful that knowledge will be to us. Superior spirits reply with pleasure to questions that aim to help us to increase our understanding and our ability to practice goodness and to help humanity to progress. They do not appreciate useless questions or those asked merely out of curiosity or to “test” them, whereas, imperfect spirits do not like questions that show up their ignorance and falsity, but have no problem replying to any questions without any regard for the truth. Here are some examples of questions we may ask, and what to bear in mind when dealing with them:

Questions about the future: Questions regarding the future are a very delicate matter, as there is a strong chance that if we knew too much about our future, we may neglect the present, so Providence has set a limit to what can be revelled to us. If we insist on asking questions about our future, the danger is that an ignorant spirit will take the place of more enlightened ones and either tell us something that would be better for us not to know or give us any answer they think we want to hear, both of which would be detrimental to us. Those who insist on asking these kinds of questions expose themselves to trickery and fraud from inferior spirits, who amuse themselves with our credulity and disappointment, when their predictions fail to come true. On the other hand, the good spirits’ objective is to help our moral development and when appropriate, our social and technological advancement. Those who only seek knowledge and wisdom will not be disappointed.

Questions about past lives: When information regarding our past existences is relevant for our enlightenment and edification, at the right time God permits that it be revealed to us. In this case, they happen spontaneously and often unexpectedly. God never permits such revelations just to satisfy curiosity. On the other hand, mocking spirits take great pleasure in flattering our self-esteem by “revealing” our supposed grandiose past. Here is what Kardec tells us regarding this subject (1):

In general, revelations of this kind, which does not have an eminently serious and useful end may be set down as false. Mocking spirits like to flatter your self-love by pretending that you have been rich or powerful in previous existences, and there are mediums and believers who accept as gospel truth everything that is told to them...and who cannot see that their present advancement in no way justifies the exalted positions...No revelations of this kind are entitled to credence, unless they have come spontaneously, and through several mediums, all strangers to each other and ignorant of what may have been previously revealed on the subject.
The important thing is to remember that, even if we do not know who we were in past existences, we can, from a moral perspective, know what kind of life we had by the defects we still need to address. That is, we can deduce our past studying our present. As for information regarding the future, our future can only be determined by how we live our present, what most spirits may say regarding information on our future existences is nothing more than a joke.

**Questions of moral relevance:** Good spirits never refuse to give us good counsels, especially in matters concerning spiritual problems. Nevertheless, they repel those who are hypocritical and who only pretend to seek enlightenment, but who actually take pleasure in darkness. In special circumstances, familiar spirits can offer information concerning near future events, in order to assist us in our material needs, such as help us get paid employment, so that we may be able to continue our work of voluntary fraternal assistance, or prepare us for some traumatic event soon to take place. However, good spirits never lend themselves to aiding covetousness, whereas ignorant spirits will not refrain from exciting our ambitions. The main thing to remember is that, if it is important for our spiritual advancement to face certain trials, our spirit protectors and benefactors will do everything in their power to sustain and guide us during the most trying periods of our existences.

**Questions about life in the Spiritual dimension:** Spirits will gladly give us information about their circumstances in the Spiritual dimension, when these are asked with kindness and a sincere desire to help. Revelations about the nature of the sufferings and happiness of spirits constitute an enormously important source of teachings for all incarnates. The information offered by suffering spirits serve both to give us a clear picture of the consequences of our bad actions, thus serving as a deterrent, and offers the spirit an opportunity to do something good, which is a source of relief to them as, sharing their experiences make them feel somehow less burdened. Good spirits are usually happy to describe to us the delights of more enlightened worlds, as a means of encouraging us to conquer our imperfections and earn the right to inhabit those worlds.

**Questions regarding health matters:** Spirits are allowed to give us advice with regards to our health, as part of their mission to help us lead healthier lives. Nevertheless, amongst discarnate spirits there are also those who are wise and those who are ignorant; therefore, we should not ask advice from the first spirit that turn up. It is also important to remember that having been a medical expert on Earth does not make the spirit an expert in the Spiritual dimension. Only truly superior spirits have real knowledge.

**Questions about hidden treasures:** Kardec advises that ‘Spirits of high degree take no interest in such matters, but mocking spirits frequently pretend to indicate treasures which do not exist, or which are in some other place than that in which they cause you to see them. Such deceptions however, are sometimes useful, by showing you that the true source of fortune is work.’

(1)
Questions about other worlds: The amount of confidence we may place in the descriptions of other worlds will depend on the degree of elevation of the spirit that offers the information. An inferior spirit is just as ignorant in this respect as most of us on Earth; however, they may still talk about other worlds with great detail, but will only be giving us their own personal interpretation, often based in their imperfect perceptions. Good spirits describe the worlds they inhabit as a way of informing us and for our moral benefit. In addition, we may get to know something about the moral state of the inhabitants of other worlds, but are unlikely to be able to grasp information regarding the physical or geological aspects of those worlds and their inhabitants.

Summary

➢ The way in which we ask the questions to spirits need to be clear, precise and to the point.
➢ Questions should be asked to increase our knowledge or understanding of a subject, to help us unmask mystifying spirits or to help those in need of assistance.
➢ The reliability of the answer will depend on the spirit’s knowledge of the subject and how interested they are in helping our development.
➢ Superior spirits are the first to encourage a healthy and well balanced curiosity. Imperfect spirits, on the contrary, do not like questions that show up their ignorance and falsity, but will have no problem replying to any questions without any regard for the truth.
➢ When certain information regarding past existences is useful, God allows it to be revealed to us spontaneously, but not for mere curiosity.
➢ Persistence in questions regarding our future makes us vulnerable to inferior spirits.
➢ Revelations about future existences are meaningless, as our future is determined by how we live the present, but regarding moral matters, good spirits never refuse to give us good counsels.
➢ Having been an expert on Earth does not make the spirit an expert in the Spirit dimension.

30 minutes practice – As described in lesson 37

Reading list

Lesson 40
The Spiritual dimension

Nature and properties of fluids

The Universe is comprised of two principles: the Material dimension, inhabited by incarnate beings and all things material; and the non material or Spiritual dimension, inhabited by discarnate beings or Spirits and all things immaterial (to our physical senses). These two universes are not completely separate from each other, but interconnect and interact with each other in a continuum.

In the material Universe, matter presents itself in four main forms: solid, liquid, gaseous and radiant. In this universe there is also matter which is invisible to human senses, needing special equipment to help us perceive it. The building block of both the Material and the Spiritual dimensions is the Universal Cosmic Fluid (UCF).

The UCF is the most elementary matter composing everything in the visible and to a certain extent, the invisible Universes, with the fluids forming the Spiritual dimension being of a more subtle nature and more easily influenced by thought and will. The modifications undertaken by the UCF to form the invisible Universe are also specific to that environment.

Solid matter is the maximum point of condensation of the UCF. In the other extreme is a state of pure energy or elementary state in which everything is uniform. However, as physical and spiritual life are in constant relationship with one another, the phenomena related to each category often take place simultaneously.

In the Spiritual dimensions the UCF can undergo an even greater array of modifications than is possible in the Material dimension, resulting in the distinct fluids, endowed with the special properties that give rise to the phenomena characteristic of the Spiritual dimensions. For the spirits these fluids have the same appearance as tangible matter does to us. Spirits are able to manipulate them and produce any effect they chose. However, only spirits of a higher order understand the laws and mechanisms governing the manipulation of those fluids. Spirits of the lower orders are as ignorant of it as we are.

The elements that compose the Spiritual dimensions escape our physical senses and instruments, which are built to detect dense matter, but not etherealised matter. Some are indeed so different from anything found on Earth that trying to describe them would be like asking someone who has been born blind to describe colours.

The fluids that form the “atmosphere” created by the presence of spiritual beings are one of the many modifications of the UCF. These resources are manipulated by the spirits’ thoughts and
will, imparting whatever properties are needed for the production of the desired effect. In this way the spirits can cause the molecules that compose those spiritual fluids to aggregate, mix or disperse, form objects which have shape, colour, smell, etc. The spirits can change their properties as a chemist can alter the properties of gases or other substances by altering the combination of the different elements that compose these substances, according to the laws of chemistry.

The spiritual fluids do not have qualities of their own, but acquire them during the process of elaboration. These qualities will then be either permanent or temporary, according to need. From the moral point of view they acquire the impression of sentiments such as love, goodness, charity, hate, envy etc. From the physical point of view they can be used as conductors of other energies may produce excitement or relaxation, become forces of transmission, propulsion, etc. This action may be a direct result of the spirit’s will or a natural, but unconscious response to a thought. Yet another reason why we must always be careful with what we think, as our thoughts have a greater impact in our lives than we can imagine.

As we are spirit ourselves, though temporarily limited by a physical body, we experience not only physical life, but spiritual life also, which can be as active and rich as our physical experiences. We live this spiritual life during the times in which our physical bodies are in a state of relaxation (sleep, meditation, mediumic activity). On those occasions the perispirit is able to move more freely and experience more intensely the Spiritual dimension.

The perispirit of incarnates is of the same nature to that of the spiritual fluids and so, can easily interact with them. These fluids act upon the perispirit, which it is in close molecular contact with our physical bodies reacting, in turn, with the body. If its exhalation is good, the body receives a healthy impression, if bad then the impression is disagreeable.

As the spiritual atmosphere depends on the type of spirits that inhabit each specific area, it will be good or bad, pleasant or unpleasant, healthy or unhealthy, depending on the thoughts and feelings irradiated by the spirits present in those areas. That is why some places feel soothing and calming whereas others feel unpleasant and disturbing. Up to now this relationship had not been explained, but Spiritism explains how thought is able to produce physical symptoms and even illnesses and, therefore, have a direct effect on the quality of our moral and even physical life.

We instinctively feel each environment and look for those more compatible with our own inner environment, often preferring those where we can recharge our spiritual energies, which become depleted during the course of our daily activities, just as we use food to replenish our physical energies. It is important to remember that thought is also matter, and the constant flow of negative thoughts causes depletion of energy and that this has a tangible impact on our mental and physical health. However, positive thoughts, especially through prayer, helps to reduce this depletion, replenish our energies and protect us from external negative irradiations.
The state of concentration and prayer creates favourable conditions for the expansion of the perispirit and, consequently, for the exercise of mediumship. This allows us to become more sensitive to the influences and perceptions of more subtle energies, and more able to distinguish the quality of the different energies/spirits around us, especially at the meeting. This state is also called **exteriorisation**, and varies in degree and intensity according to the nature of the mediunimic predisposition of each individual.

Through mental and spiritual discipline, we can learn to distinguish which influences originate from the Spirit dimension, which comes from the physical environment, and which sensations or perceptions come from the medium themselves (e.g., sensations caused by organic problems, emotional upsets, etc.), and learn to use concentration and prayer to return to the original objectives of the task, and reconnect with the spirit Benefactors, or to choose when to accept or to reject a particular influence/communication.

**Spirit’s clothing**

When spirits show themselves to us, they use the resources available to them to make themselves recognisable to us. This includes the type of clothes they present themselves with, and the necessary characteristic details. During spirit manifestation it is usual for the spirits to appear wearing long tunics or clothes similar to what they used when incarnate. In the Mediums Book, Kardec asks where they find such materials to exactly match what they used to wear, even down to the minutest detail? ’Do clothes also have a double ethereal body, that accompanies the individual when they discarnate or are those clothes merely an optical illusion, without a definite structure?’ (1)

As we have seen before, the UCF can be combined and modified by mental energies or the spirit's will, and this is how they “produce” their clothing and other details, during an apparition. According to their spiritual development, spirits are more or less capable of manipulating their perispiritual energies to create a vibratory field that favours the agglutination of UCF molecules around them. Spirits of a lower spiritual development, for example, present themselves according to their mental conditionings. Therefore, if they consider themselves to be abandoned, ill, neglected, they will appear in rags and often showing the outward signs of the illnesses they suffered when incarnate. If they belonged to a distinctive social grouping, such as a religious order, they will show themselves with the characteristic clothing or symbols of that religion, etc.

**Spontaneous formation of tangible objects**

Many times spirits present themselves with objects such as glasses, pipes, walking sticks, etc. The spirits explain that (1):
The Spirit has the power of acting upon matter. Individual spirits draw from the UCF the elements necessary to form, according to their wishes, objects having the appearance of the various bodies existing here on Earth. They can also by their will, effect the particular transformation of elementary matter, which gives to it certain determinate properties. This faculty is inherent in the nature of spirits, who often exercise it instinctively, when necessary, without being able to explain how they do it. Objects formed by a spirit have only a temporary existence, subordinate to its will, or to the necessity of the case.

Therefore, the objects presented by spirits are not the ethereal double of earthly objects. An ethereal double can only exist if, and only if, a dynamic psychic force is generated, that is, if a living mind generates the energetic field necessary for the agglutination of particles responsible for generating the ethereal double, which would be impossible for inanimate objects to do. The objects observed in the Spirit dimension are the result of the manipulation of fluids, either by a single spirit or a group of spirits, and are dependent on that individual’s or group’s vibratory capacity to create a mental cast around which material particles can agglutinate thus, materialising the desired object. For the spirit, these objects have all the appearances of a solid object within the environment in which they have been formed, whereas for us, they may appear intangible and translucent, or even invisible, just as the spirits producing them. However, at times, these objects may take all the appearances of reality and so, for a while, become visible and tangible to us as well.

**Alterations to the properties of matter**

We know that matter is formed of atoms, which combine forming molecules and that depending on the type and number of atoms and how they combine, different substances with distinctive and unique properties can be formed. That is how two atoms of hydrogen and one of oxygen form a molecule of water, a substance most abundantly found on Earth as an odourless, colourless liquid, and an essential element to our survival. However, if a single oxygen atom is added to the molecule, it becomes oxygenated water, which is a completely different substance with corrosive properties. This is due to the special characteristics of the UCF, which gives birth to everything in Nature, and which is capable of undergoing the transformations necessary to produce different properties on the same element, depending of how it combines with itself or other elements, thus a salutary substance may become poisonous by a simple modification of its molecular arrangement; a fact well known in chemistry.

**Summary**

➢ The Universe comprises two principles that interconnect and interact with one another: a visible, material dimension and an invisible, spiritual dimension.
Spiritual phenomena are not supernatural; it is simply that human science has yet to be able to explain the laws governing the spiritual phenomena, as these are not governed by the same laws that govern physical Nature.

The modifications undertaken by the UCF to form the invisible Universe are specific to that environment.

The fluids that form the Spirit dimension are more subtle and more easily influenced by thought and will.

Gross matter is the maximum point of condensation of the UCF. The other extreme is a state of pure energy or an elementary state in which everything is uniform.

Spirits can change the properties of fluids as a chemist alters the properties of gases.

The perispirit of incarnates is of a similar nature to that of the spiritual fluids.

The spiritual atmosphere depends on the type of spirits that inhabit each specific area, and will be good or bad, pleasant or unpleasant, healthy or unhealthy, depending on the thoughts and feelings irradiated by the spirits.

When spirits show themselves to us they use the resources available to them to make themselves recognisable to us, including clothes and other objects, produced by manipulations of the UCF.

Spirits of a lower spiritual development present themselves according to their mental conditionings, often showing the outward signs of the illnesses they suffered when incarnate.

30 minutes practice – as described in lesson 37

Reading List


Allan Kardec, Genesis, chapter XIV.
Lesson 41

Conclusion

Mediumship enables an incarnate person to enter into contact with discarnate beings, to capture their thoughts and sentiments, and to then re-transmit them to others. It also allows the perception of things beyond physical limits, things belonging to the Spiritual dimensions. It represents no merit in itself to the medium, because its existence is independent of the moral qualities of the medium.

Therefore, mediums have no reason to be prideful or vain. Neither should we idolise anyone simply because they have mediumimic abilities. It is what a person does with their mediumship that may be a motive for respect or reproach, depending on whether it does or does not conform to the superior designs of the Laws of Love and Justice.

Mediums who show moral weakness, by being unwilling to properly prepare themselves for well balanced mediumship activities, by showing lack of interest in regular studies and their moral development, or who uses mediumship for personal gain, frequently fall victim to obsessions and as a result, find themselves in a position of untold, but totally avoidable difficulties.

Many mediums become bedazzled by the phenomena, forgetting that it is only the means to an end, a way of reaching an objective. The objective being Humankind’s enlightenment and consequently, its moral transformation. Instead, they allow themselves to be carried away by fortune telling and the allures of experimentations. Some become so dependant on it that they become unable to decide what is best in any situation without first “consulting the spirits”. There are some who fall pray to flattery and little by little, start to give in to accepting small material favours, courtesies and small gifts, finally falling into the cheap commercialisation of their faculties, leading them on to becoming ineffectual, unreliable mediums. Here is important to stress that even when the medium is not the direct beneficiary of the commercialisation of their mediumship, there is still great danger to them, if they allow themselves to be used in this way. Therefore, mediums must always be very careful to make sure that their mediumimic abilities are not misused either by themselves or others.

The good spirits use all means available to them to offer us support and guidance, and to warn mediums of the dangers of utilising mediumship without Christian criterion. However, when their advice is rejected and mediums continue to be remiss regarding the moral application of their faculty, they simply move aside, leaving the way clear for spirits who are more compatible with the thoughts and actions of that particular medium.
Those who possess mediumship are at greater risk of feeling these inferior influences, due to the ease with which they tune in with the Spiritual dimension, and thus the greater is the care they need to exercise regarding the kind of spiritual companions they attract.

In summary, as a flexible and neutral faculty, mediumship may serve as an instrument for either good or evil, to elevate or debase, to build or destroy, depending solely on how the medium behaves and the way in which they use their mediunimic abilities.

**Application of mediumship – Theoretical and spiritual preparation**

Although there are many examples of people who used their mediumship well and may have become known as Saints, Prophets, Missionaries, etc., there are also many people who are suffering the consequences of disturbing spiritual influences and, are considered to be mentally ill. Is mediumship then something good or something bad?

As any other human faculty, mediumship is subject to the free-will of the person who possesses it, and can consequently, become a pathway to redemption or a pathway to great suffering. Following are some extracts from the book *The Invisible World*, by Léon Denis, regarding this topic which explains this further (1):

Humanity would have in its hands a powerful tool for renewal if everyone understood that there, is above us, a never ending source of energy coming from the Spiritual world. When we make use of these forces we are shielded from evil and find we are able to place ourselves above many material conflicts that surround our daily lives.

Within Spiritism the training and education of mediums is of capital importance. It has been said many times that good mediums are rare. In consequence, spirits are frequently deprived of a means of action, when wishing to bring teachings from the Spiritual world. This situation can only result in slow progress for Humanity.

Without elevation of thought, morality and disinterestedness in any personal gain, mediumship constitutes a danger. Whereas when it has as its finality a strong desire towards goodness, an aspiration towards the Divine Ideal, then the medium is permeated with purifying fluids and a protecting atmosphere that helps to preserve the medium from error and the many pitfalls of the invisible world.

And when through faith, proven zeal, the pureness of a soul in which no calculated interest can insinuate itself, the medium obtains the assistance of one of the Spirits of Light, the trustees of the secrets of the On High, who abide in the higher Spheres above us, projecting their irradiations upon us; if one of these spirits becomes a protector, a guide, a friend, then that medium will feel an unknown force penetrating their being, as a flame illuminating their brow.

The careful preparation of the medium ensures that mediumship becomes the ticket to an illuminated journey, ensuring the medium a safer and easier route towards spiritual development. It also leads the medium away from false illusions and helps them to avoid the many traps prepared
by the enemies of goodness and light. Kardec reminds us that, 'The medium who has been forged by the Teachings offered by Spiritism does not only become a better medium but most of all a better Christian' (2).

**Christian spiritualisation**

Spiritism understands Christianity to be the set of principles taught by Jesus, that is, love to one's fellow beings, respect to all, including in what they differ from us, the benefits of forgiveness, in short, *do unto others as we would like others do unto us*, and that an adequate understanding and effort to put those principles into practice is one of the most important prerequisites for all those developing their mediunimic abilities, who truly wish to become valuable collaborators to the Spirits of Light. Without robust moral preparation it is not possible to acquire the virtues that will protect the medium from the detrimental actions of ignorant spirits. If we allow that to happen we may, like infertile flowers, shine briefly for a little while only, before being rudely unearthed by the irresistible forces of nature. But, if mediums are upheld by love and the teachings of the Sublime Shepherd, then they will be able to resist the winds of adversity, and become useful instruments, ready to serve those in need (2).

The Mind is the starting point for all the work that can potentially be developed through the communion between incarnate and discarnate spirits. Hence the need to renew our ideals, by constant study and active practice of goodness, if we wish to achieve and preserve our contact with the Spirits of Light.

We frequently delay our own progress for long centuries, due to idleness and by choosing to continue to give in to base, harmful behaviours and degrading impulses. But when we begin to fight these inferior tendencies, to accept the lessons and the difficult experiences as blessed purifying challenges, learning from them while also making an effort towards cultivating love within our hearts, then we can become potential candidates for receiving the influences of the great Beings, who will be able to help us to become valuable instruments for the heavenly work of assisting and uplifting our less fortunate fellow beings, as well as helping our own progress towards the Higher spheres.

We repeat; it must be fully understood that thought is a living force which becomes tangible in the form of images and objects in the Spiritual dimensions, which are also all around us, and that our thoughts can also affect others. We attract companions and energies in accordance to the nature of our ideals, aspirations and mental/emotional invocations and appeals. As Emmanuel explains (3):

> Remember that untended soil only produces weeds, whereas cultivated land produces rich grain…The same goes for mediumship. Ill, perturbed minds assimilate the disorganised energies of imbalance, whereas good will and good intentions amass the energies pertaining to good values….If we expose a clean and clear crystal
plaque to daylight it reflects the infinite scintillations of the Sun...No one is alone. Each creature receives in accordance with what they give. Each soul lives in the spiritual atmosphere they have chosen to live in.

Summary

➢ Mediumship should only be used as a means of raising the moral standards, especially of the medium, and not for personal gain. Medium must dedicate themselves to helping others, especially those in search of moral reform.

➢ Mediumship is not a privilege. The medium needs to protect their inner self, so not to become the victim of pride or conceit, which can only lead to increased risk of obsession.

➢ Good mediums are those who are helped by elevated spirits and who do everything in their power to attract and retain their sympathy

➢ The basis of mediumship resides in the mind and, therefore, we must be vigilant with our thoughts and feelings.

➢ Mediums should only work within groups where there exists complete seriousness of purpose, responsibility, discipline and organisation.

➢ For the safe practice of mediumship it is important to maintain an attitude of humility and vigilance, and willingly accept guidance from our spirit Benefactors or more experienced collaborators, to be willing to correct any defects in our behaviour, which may denote the influence of an obsessing spirit, which would endanger the medium and the entire group.

30 minutes practice – As described in lesson 37

Reading list

     or Léon Denis, Dans l'invisible: Spiritisme et médiumnité, Quatorzieme Mille (1911).


(3) Francisco Candido Xavier, by the spirit Emmanuel, O Consolador. Edited by the Brazilian Spiritist Federation, 19th edition (1978).

1. Fill in the gaps with the correct words

1. During sleep, more evolved spirits seek opportunities to learn or .................................. activities, but ..................... evolved spirits seek more ........................................ experiences.

2. Dreams are often a.............................. of the confusion the spirit experiences when leaving or ................................ to the physical body, mingled with a vague memory of what we have done.

3. The perispirit may achieve a certain degree of................................., rendering it temporarily .................................... This phenomenon has generated the stories of .................................

4. Although it is possible to ................................. any spirit, this does not mean that they will wish or................................. to respond to our call.

5. We must learn to ................................. spirits as we do people, by their ................................. and the ................................ of their communications.

6. As for spirits who are brought to sessions to receive orientation, ........................................ and the benefits of prayer, there is ..................... need for going into any ........................................ details.

7. Identification of the communicating spirit is not as important in meetings for moral guidance, as suffering spirits are often in a state of .................................

2. Mark true (T) or false (F)

(   ) Because any spirit can be summoned means that a spirit must always come when summoned.
(   ) The good spirits will answer our questions according to their knowledge of the subject and how useful they think answering them will be for us.
(   ) We must always seek to find out about our past lives, to learn about who we were and what moral problems we had in those existences.
(   ) The Spiritist training of mediums makes them better mediums as well as a better people.
The animic phenomena are not the same as mediunmic phenomena, and are not a confirmation of the spirit phenomena.

It is not advisable to believe that every spirit is able to speak about any subject or at any time.

For those at an early stage in their spiritual evolution, whose mental capacity is still at an initial phase of expansion, dreams are always just a reflection of their mental and emotional state.

In the more evolved animals dreams are a reflex of their physiological activities.

1. Spiritist meetings should:
   - be conducted with seriousness and not be held for entertainment or curiosity.
   - be conducted within an ambient of silence, concentration and discipline.
   - encourage its members to chat before the meeting begins, because they need to get to know each other, and this will have no negative effect for anyone.
   - be conducted whenever wanted, regardless of the pre-established time for its occurrence.

2. We can easily recognise the Spirits that regularly attend our meetings:
   - by they way they speak, written style and mannerism.
   - because they answer all the questions we ask them.
   - because they always do what we ask them to.

3. Choose the correct answer/s

1. It is not advisable to force communications to proceed in the order in which mediums are sat around the table because:
   - each spiritual Mentor knows their medium.
   - the communication must happen spontaneously.
   - simultaneous communications disturb the work.
   - all the above are wrong.

2. Allan Kardec was able to frequently summon spirits because:
   - his mediums were always able to satisfy this demand.
   - he had been tasked to build up the basis of the Spiritist Doctrine, through the research he was conducting, with the communications he received from the spirits at that time.
   - he was able to force any spirit he wished to communicate.
   - he had the backing of highly evolved spirits and of excellent, reliable mediums.
3. The identity of spirits is one of the most difficult aspects of mediumistic practice because:
( ) superior spirits have already divested themselves from any human conventions.
( ) many spirits use names that do not belong to them.
( ) a medium is hardly ever able to tell what type of spirit is communicating through them.
( ) spirits don’t like to show off.

4. Select the most correct answer
1. The questions we ask spirits must be:
( ) random, without any pre-planning.
( ) clear and precise, in order to facilitate understanding.
( ) complex, because the spirits must be able to know everything.
( ) simple and basic, just for entertainment.

2. When asked a serious question superior spirits:
( ) do not accept that their teachings be questioned.
( ) tell us about everything.
( ) dislike very persistent questions.
( ) make sure they explain the subject properly.

3. Questions about the future are:
( ) very useful to warn us of problems.
( ) useful when they help many people.
( ) usually answered by serious spirits.
( ) usually not answered by serious spirits.

4. Information regarding the condition spirits find themselves in the Spirit dimension:
( ) must be always asked.
( ) must always be provided by the spirit.
( ) in many cases must be asserted by studying the communication.
( ) must be avoided because we must not find out about it.

5. To seek for communications that predicts the future is:
( ) important, as they guide us as to the best way for us to act.
( ) puts us in danger of becoming puppets in the hands of frivolous spirits.
( ) valid, as in some cases it provides an opportunity for certain mediums to fulfil their mission.
6. Dreams are the result of the:
   ( ) emancipation of the unconscious mind during sleep.
   ( ) emancipation of the physical senses when the body is resting.
   ( ) partial emancipation of the soul when corporeal activities are suspended during sleep.
   ( ) fantasies we dream about to compensate for our personal frustrations.

7. One may say that the dreams are real in the sense that they:
   ( ) represent the awareness of the soul during the sleep state.
   ( ) are the premonitions sensed by the incarnate spirit.
   ( ) have a symbolic meaning.
   ( ) always come true.

8. The independence of the incarnate soul from the physical senses and its actions at a distance are confirmed by the phenomena of:
   ( ) psychography and clairvoyance.
   ( ) dreams and animism.
   ( ) transmission of thoughts and telepathy.
   ( ) hypnosis and psychokinesis.

9. The following explains how the emancipated soul can manifest away from the body:
   ( ) The phenomenon of transport or telekinesis.
   ( ) The phenomenon of transfiguration or telepathy.
   ( ) The phenomenon of bi-location or bi-corporeity.
   ( ) The phenomenon of psychography or direct writing.

10. Mediums of emancipation are those:
    ( ) whose mediunimic faculties allow them to produce phenomenon of physical effects.
    ( ) who serve as an instrument for the transport of objects.
    ( ) whose spirit is able to become relatively freed from the body and perform various activities.
    ( ) whose soul may become emancipated during sleep.

11. The source of the animic phenomena is found in the:
    ( ) hyperactive state of the thought and the uncontrollable manifestations of the unconscious mind.
    ( ) perispirit’s abilities to become freed from the physical body.
    ( ) automatic actions of the subconscious mind.
12. The limits for the action of the psychic (animic) faculties are determined by the:

- will power of the medium or sensitive
- laws of cause and effect (karma)
- laws of affinity or psychic relationship
- mental power of the person experimenting with the phenomena

5. Match the second column with the first column

**A**

(1) Vigilance  ( ) is the law that governs spiritual communications.
(2) Genuineness  ( ) is the necessary condition to tune in with the good spirits.
(3) Perfection  ( ) is the quality necessary to determine the truthfulness of the message.
(4) Affinity  ( ) is a symptom that generates suspicions regarding the veracity of the communication.
(5) A critical eye  ( ) is the quality that allows us to determine the convenience of allowing for a communication to take place.
(6) The communication  ( ) is a defect that attracts frivolous or trivial communications.

**B**

(1) The Spiritist phenomena are produced via the combined action of the medium’s faculty and their freewill.
(2) The development of the mediusmic faculty depends on an meaningless words.
(3) Moral elevation and self discipline will prevent ignorant spirits from taking advantage of any type of formalisms.
(4) There are different types of mediums organic predisposition and the existence of the mediusmic principle by the medium
(5) Prayer that aims at connecting us with the Divine presence need to be divested of ( ) of the soul in search of the Divine
(6) Prayer needs to be spontaneous and not a simple repetition of mediummic aptitudes
(7) Elevated sentiments must be cultivated constantly,
Glossary

Apport: The process whereby an object is transported from one place to another or even through other material objects through matter via mediumship.

Astral Travel: The ability the spirit has to move away from the physical body, most commonly during sleep or when in a state of trance.

Aura: The field of spiritual and physical irradiation that envelops and surrounds the physical body.

Discarnate: The spirit that has become freed from the physical body, following the death of the physical body.

Discarnate: A spirit that has returned to the Spirit dimension, following the death of its physical body.

Discarnation: The return of a spirit to the Spirit dimension, following the death of the physical body.

Ectoplasm: Substance released from the body of the medium, during activities mediumship of physical effects.

Incarnate: The human spirit in association with a physical body. A spirit living in a material dimension.

Incarnation: The process that connects the spirit with a germ cell, resulting in the development of the physical body that a spirit will use during its experiences in a Physical dimension.

Reincarnation: The return of a spirit to the Physical dimension.

Medium: A person born with an organic predisposition which enables them to function as an intermediate between the spirits and us. Someone able to transmit messages from spirits.

Mediumship: The organic predisposition which enables one to function as an intermediate between the spirits and us. The organic predisposition which enables one to transmit messages from spirits.

Mediumship of physical effects: The type of mediumship that allows a spirit to exert influence over a material object, making it move, be transported to a different location, materialise inside a closed room, etc.

Mind: The seat of consciousness, perception, thinking, judgement, and memory. Another term used to define the seat of our spirituality.

Obsession: The detrimental effect resulting from the persistent attachment of a spirit to a particular medium. Can result in emotional, psychological and physical disturbances.

Perispirit: The semi-material spiritual envelop that gives spirits shape and allow it to connect with a material body.

Spirit: The immaterial part of a human being. The discarnate soul of a human being.

Spiritism: The philosophical principles resulting from the extensive research conducted by Professor Hipolite Léon Denizard Rivail, under the alias Allan Kardec, on the nature, destiny or spirits and mediumship.

Spiritist Teachings: The collection of principles and works that forms the basis of Spiritistm.

Turning tables: Term used to describe the movement of physical objects under the influence of a spirit, using ectoplasm obtained from a medium of physical effects.

UCF: The Universal Cosmic Principle is the basic building block of matter, the most basic particle that forms all that is material.
Reading list


Carlos A. Baccelli, by the spirit Odilon Fernandes. *We are all mediums*. Spiritist Group of Brighton (2005).


