



20
LESSONS
ON

Mediumship

ASTOLFO OLEGÁRIO DE OLIVEIRA FILHO

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Dedication

I dedicate this work to my wife and my friends:

Célia Maria Cazeta de Oliveira, my dearest wife and companion of all hours and who has been with me for almost 54 years;

João Sales Coroa, former president of the Spiritist Union of Londrina (today Nosso Lar – Our Home), and professor José Jorge, beloved friends, who showed me how Allan Kardec's works should be studied;

Mitiko Sakai and Antônio Bordini, who, besides being great friends, were the most important mediums with whom I worked in mediumistic practice for several decades, from March 1979 onwards.

By way of a preface

The famous scientist Pierre-Simon Laplace (1749-1827) introduced himself personally to Emperor Napoleon Bonaparte, exposing his brilliant notes on planetary phenomena. Napoleon could see, in addition to the philosophical opinions of the illustrious sage, the moral value of which he was possessed.

Observing the bulky treatise written by Laplace - "Celestial Mechanics" - Emperor Napoleon asked him: "You wrote this huge book about the world system without mentioning the author of the Universe once".

And he heard Laplace's reply: "Sir, I didn't feel the need for that hypothesis."

God was ignored by Laplace

And where is the Spirit?

Galileo Galilei inaugurated the scientific method by studying the movement of bodies. Physicians at Universities then began to quantify biological phenomena. Everything was weighed and measured to study our metabolism - but the Spirit escaped the scalpel and the scales.

Andre Vesalius revolutionized the anatomy of the "human corporis machine", giving life to the movement of muscles in the magnificent illustrations of his anatomy treatise. By suggesting that our members were moved by the action of muscles, not including the action of the Spirit, the Church at the time forced his expulsion from the University of Paris.

Franz Gall, in Vienna, proposed that there are brain areas related to our psychic activities - he created phrenology - but he was forced to take refuge in Paris on the charge of subdividing the Spirit.

Rene Descartes suggested that the physical “things” be separated from the psychic or mental, facilitating the expansion of materialist studies without the risk of religious condemnations applied by the Church of the time.

That is how Human Science has walked until today, focused only on the superficial appearance of the movement of bodies, chemical reactions, the laws of physics, biological phenomena, the nature of light and the intimacy of atoms.

But life goes on and there are extraordinary revolutions in scientific paradigms. The Sciences of the mind have advanced deeply into the intimacy of our unconscious.

The evolution of our knowledge about Nature has brought us embarrassments that are looking for new interpretations. Today we know that, in principle, all the phenomena we perceive occur in our mind - color, movement, rigidity of the matter and the passage of time exemplify this statement.

The challenge has now been launched:

We need to answer: what is the mind?

André Luiz proposes it as a synonym for Spirit.

The Spirit is the intelligent being of the Universe. It is immortal and everyone who went through the transition from death remains alive, accompanies us, interferes in our thoughts and actively participates in our decisions. But where are they, where do they stay, how do they manifest themselves?

At all times in Human History and in our cultures there are records of the manifestations of the Spirits communicating with the incarnated.

It is with this preamble that I want to highlight the excellent work that my friend Astolfo O. de Oliveira Filho

did on mediumship based on the doctrinal works of Allan Kardec.

The Book of Mediums was published in 1861 - a detailed description of all mediumistic phenomenology, studying the characteristics of the medium and the type of manifestation with which the communicating Spirit manifest themselves.

It is very strange to me that a study like this, made by Allan Kardec, under rigorous scientific rigor, is still absent from the curriculum of our Universities.

This work will help a lot of scholars who wish to appropriate themselves of such an important subject - mediumship. I leave the reader with the taste of enjoying it.

Nubor Orlando Facure

Author's biography

Astolfo Olegário de Oliveira Filho, son of Astolfo Olegário de Oliveira and Anita Borela de Oliveira, was born in June 22, 1944, in the city of Astolfo Dutra (previously called Porto de Santo Antonio), in the State of Minas Gerais. On 1963 he moved to Londrina, a city in the State of Paraná.

He is married to Celia Maria Cazeta de Oliveira. The couple has two daughters, and two sons, seven grandchildren and one great-grandson.

Astolfo is a Bachelor of Economics, former Mathematics Teacher, and former employee of Banco do Brasil, of the Sugar and Alcohol Institute, former Delegate of the Federal Revenue Service in Curitiba, and retired as a government official of the Federal Revenue Secretariat.

Born in a Spiritist home, he attended the children's evangelization classes in the Spiritist Centre Cabana Espírita Abel Gomes in his hometown, where he later became the president of the Juventude Espírita Francisco Cândido Xavier.

In Londrina, he presided over the Mocidade Espírita da União Espírita de Londrina, later on called Centro Espírita Nosso Lar, and in two successive administrations, he became President of the Executive Board of Directors and for three consecutive periods, President of the Deliberative Council of the same Center.

In 1998, he presided the União Regional Espírita da 5ª Região and was one of the members of the first Board of Directors of the União das Sociedades Espíritas de Londrina (USEL) of which he was a cofounder too.

He participated as a co-founder of the Aliança Municipal Espírita de Astolfo Dutra (MG), of the Jornadas Espíritas de Balneário Camboriú (SC), of the Semanas Espíritas de Londrina and of the foundations of several institutions in Londrina, such as: Comunhão Espírita Cristã de Londrina; Sociedade Espírita de Promoção Social (SEPS); União das Sociedades Espíritas de Londrina (USEL); Sociedade Brasileira para a Expansão do Espiritismo (SBEE); o Grupo Espírita "Os Mensageiros", to which he dedicates himself since 1979 to the mediumship practice specifically to disobsession; Grupo de Fluidoterapia Dr. Bezerra de Menezes; Grupo de Estudos Espíritas Paulo de Tarso that performs a weekly activity at the Penitenciária Estadual de Londrina; Grupo Espírita Cairbar Schutel; Grupo Espírita Anita Borela de Oliveira; Grupo Espírita Nosso Lar; Grupo de Estudos Espíritas Abel Gomes (GEEAG); Grupo Espírita Carlos Imbassahy; Grupo Espírita Herculano Pires; Circulo de Leitura Anita Borela de Oliveira; Editora Leopoldo Machado; Grupo Esperança that every week visits the Hospital do Câncer de Londrina; and also founded the web magazine "O Consolador".

In the area of doctrinal disclosure, he was the editor from 1967 to 1969, of the monthly "Nosso Lar", a news and doctrinal magazine published by the Centro Espírita Nosso Lar, and at the same time was also responsible for the writing of radio programs Momento Espírita and Arauto Espírita, presented on radio Tabajara and Difusora, both from Londrina.

He participated of the group that produced the program Reflexão Espírita, weekly transmitted by a paid TV broadcaster where the program "Perguntas e Respostas" was presented.

For 13 years, from 1980 to 1992, he was responsible for the column "Spiritism" in the Folha de Londrina, every Sunday.

He was, together with Denizard Figueira dos Santos, the author of the program Study of the Works of Kardec, known by the initials COED.

Presently, he is the Editorial Director of the web magazine "O Consolador"; editor of the newspaper "O Imortal", of Cambe-PR; editor of the blog Espiritismo Século XXI - <http://espiritismo-seculoxxi.blogspot.com.br/>; leader of the Grupo Espírita "Os Mensageiros", that dedicates itself to the practice of disobsession; coordinator of the Circulo de Leitura Anita Borela de Oliveira; coordinator of the Grupo de Estudos Espíritas Abel Gomes (GEEAG) and, finally, he also works as a voluntary at the Grupo Espírita Cairbar Schutel, linked to the Comunhão Espírita Cristã de Londrina.

How this work began

This book is the copy of a course that we taught in 1993, at the request of the Spiritist Center Meimei, in Londrina, pertaining to the practical part of mediumship.

The course was developed at the Meimei Spiritist Center from June 2 to October 27 of that year.

Later, incorporating new information and bibliographical references into its text, we repeated it in the Centro de Estudos Espirituais Vinha de Luz, from the same city, from August 11 to October 13, 1999; in the period between June 8 and August 31, 2000, at the Centro Espírita Nosso Lar, and finally from October 26, 2002 to February 8, 2003, at the Centro Espírita Amor e Caridade, city of Londrina.

In all four cases what moved us was to present didactically issues that could contribute to the improvement of the so-called practical sessions of Spiritism.

In the initial version, which was soon adopted by the Centro Espírita Nosso Lar as an integral part of the courses of orientation and education of mediumship that have been held there for so long, we used as bibliographical sources the books *Desobsessao*, by André Luiz, *Obsessao / Disobsession*, by Suely Caldas Schubert, and the handbooks of the Centro de Orientacao e Educacao Mediuca (COEM), a work edited by the Centro Eritrea Luz Eterna, Curitiba.

Over the years, we have improved the text. However, the sole intention of this work is only to help in a simple way so that the practice of mediumship is better understood and accomplished in our area.

Since it is a study related to the practice of mediumship, the work was divided into 20 lessons, as you can see by the title. Each lesson corresponds to a chapter. There are, therefore, altogether 20 chapters, which obey to a logical order, in line with what happens in a normal mediumship session.

The first chapter tells us about concentration and the needed preparation for a good work. The second deals with the so-called vibratory maintenance and the attitude of the members of the group during the performance of the work. The third focuses on prayer; the fourth examines the issue of radiations, and the others deal with subjects related to the mediumistic practice; they analyze the laying on of hands or spiritual pass, the identification of fluids, the phases of the mediumistic phenomenon, the question of identity of the Spirits, the problem of mystification, obsession, indoctrination, and so on.

First published in November 2003 by Editora Leopoldo Machado, this work sold out in a short time and was no longer published in printed format.

On April 18, 2013, inaugurating the activities of EVOC - Editora Virtual O Consolador in the area of digital books, also known by the term virtual book, electronic book or e-book, we launched the 2nd edition of this book, but this time exclusively on digital format.

This is the 3rd edition of the work, which will not, like the second edition, have a printed format.

Except for some adjustments regarding the spelling and the insertion of the preface written by Professor Nubor Orlando Facure, there are no differences between this and the previous version of this book, which we hope can be useful to those who are active in the important field of mediumistic activity.

Concentration

SUMMARY - Meaning of concentration. Difference between attention and concentration. Importance of meditation and prayer. Self-contemplation. Prayer and its use during the Spiritist meeting. Communion of thoughts. Preparation of an intimate environment. Relaxation. Abstraction.

Concentration - Unlike attention, which is a passive act of receiving the impressions of the environment, concentration is an intensely active mental act, through which we focus our mind on a certain issue of our interest. It presumes, therefore, a convergence of thoughts for a certain purpose. In the phase of attention, the "doors" of the mind open to the outer world; in the concentration stage the opposite occurs, i.e., these "doors" are closed, the connections of the senses are cut off, so there is no perception of the external environment, and the mediumship area is then activated. While concentrating, we exercise our will by making a self-contemplation of our mind, isolating us from the external things that surround us, to initiate the connection with the inner, psychic, and spiritual world.

Roque Jacintho says that in the Spiritist vocabulary "to concentrate is to re-unite healthy, balanced vibrations that will be applied by the Spiritual Mentors for the benefit of our needy, incarnate and disincarnated brothers". ⁽¹⁾

¹ "Mediunic Development", chapter 25, page 132.

To concentrate is not only closing your eyes, letting your thoughts take over the usual channels to which you are conditioned. Roque then proposes that the leader, who guides the spiritual development during the meeting, objectively asks the members of the group "to make a silent prayer, to think about uplifting ideas and to dialogue with Jesus deep in their hearts". (2)

We must then practice abstraction and forget our daily problems that disturb our life. The meeting depends mostly of the atmosphere formed by all the participants involved. By having in mind good thoughts and high feelings, the environment becomes saturated with spiritual elements that favor the exchange, because, as taught by André Luiz, "prayer, high meditation, and edifying thoughts change the atmosphere, purifying it". "High thoughts sanctify the surrounding environment and possess electrical properties that the average man is far from imagining". (3)

Preparation of an intimate environment – When preparing for the meeting we must remember that "the mind remains at the base of all mediumistic phenomena". "From the superstructure of the stars to the subatomic infrastructure, everything is submerged in the living substance of the Mind of God, in the same way as water plants and fish are contained in the immense ocean". (4)

To prepare a Spiritist meeting is therefore most important. It is difficult for a person during the session to have enough peace of mind to devote himself to the high

² "Mediumic Development", chapter 25, page 133.

³ "Missionaries of Light", chapter 5.

⁴ "In the Domains of Mediumship", chapter 1.

purposes of the Spiritist meeting.

To be able to do this, he is to prepare himself properly, beginning in the morning by avoiding strong emotions, misunderstandings, physical and spiritual imbalances, and by reading good books and practicing good feelings.

André Luiz recommends: "To prepare one's soul in prayer and meditation, before the mediumistic activity, however avoiding to concentrate mentally on such a task during the doctrinal explanations". "Prayer is the light in the soul reflecting the Divine Light". ⁽⁵⁾

Allan Kardec says that "every person, who enters a Spiritist meeting, is accompanied by Spirits who are friendly to him... According to their number and nature, these assistants can exercise a good or bad influence over the participants and communications. A good meeting would be one in which all its members would have the same love for good in their hearts, and only brought with them Good Spirits." ⁽⁶⁾

In another part of the same work, the Encoder teaches: "The self- contemplation and communion of thoughts are the essential conditions of any serious meeting; therefore, we understand that the more participants there are the less consistency is achieved". ⁽⁷⁾

Relaxation and abstraction – Relaxation is essential to good concentration, and it must be total: muscular and psychic. To reach this stage, at least on the day of the meeting, it is necessary to avoid anything that may cause any kind of tension.

⁵ "Spiritist Behavior", chapter 4.

⁶ "The Book of Mediums", chapter XXIX, item 330.

⁷ Ibidem, chapter XXIX, item 332.

The members of the group must prepare themselves properly during the day, by eating frugally, so there is no physical overload, and should dress with moderation, avoiding tight clothes and shoes. During the meeting, they should stay relaxed, breathe calmly, and avoid tensioned muscles in order to feel comfortable.

Abstraction means: putting aside problems that do not relate to the purposes of the meeting, such as private, and domestic matters, as well as problems that do not concern the Spiritist meeting.

Relaxation provides physical well-being; abstraction avoids psychic tensions. Both, together, allow the individual to focus his thoughts on high goals, on goodness, love, charity, and on the virtues that glorify the character of the true Spiritist.

The outcome of the meeting will therefore depend on the concentration and elevation with which it is made. Emmanuel states that "thought is an electromagnetic force", and adds: "Prayer promotes the secret energies of the heart, releasing them with the images of our desire, through the living and plasticizing power of thought, images which rise to the Higher Spheres and touch the visible or invisible intelligences that surround us, through which we often receive the answers of the Divine Plane".⁽⁸⁾

Alberio, the spiritual instructor, teaches us the same regarding this issue: "Our mind is (...) a nucleus of intelligent forces, generating subtle plasma which, continuously manifesting from us, offers resources of reality to the figures of our imagination, under the command of our own wishes".⁽⁹⁾

⁸ "Thought and Life", chapter 2 and 26.

⁹ "In the Domains of Mediumship", chapter 1.

It is in view of this that Kardec teaches: "Not always is it enough that a meeting is serious to have communications of a higher order; there are people who never laugh and their hearts are not pure, but it is the heart above all that attracts the Good Spirits". ⁽¹⁰⁾ This teaching would later be confirmed by André Luiz: "In matters of mediumship, let us not forget our thoughts. Our soul lives wherever our hearts are. We will walk according to the current of our own creations, wherever we are". ⁽¹¹⁾

¹⁰ "The Book of Mediums", chapter XXI, item 233.

¹¹ "In the Domains of Mediumship", chapter 13.

Attitude of the members of the group during the meeting

SUMMARY: Attitude of the members of the group. Maintenance of the spiritual vibration. Preparation of the members for the work. Food on the day of the meeting. Physical and mental rest in the moments before the session. Preparatory studies. Cult of the Gospel at home. Assistance to the needy.

Attitude of the members of the group – When concentration is reached, one must keep the environment saturated with fluidic elements favorable to the interchange with the spiritual plane. Each member of the group will be attentive to what is happening at the meeting and shall avoid focusing his thoughts on other purposes that do not pertain to the meeting.

By using their will, the members of the group shall vibrate in favor of the other members and of the spiritual entities that are in the room and need vibrations of affection, love and understanding. The group will mentally involve everyone in pleasant thoughts, wishing them the best that can be given, since their minds are issuing vibrations and words of comfort and enlightenment.

Emmanuel says that "in any situation, we are free to choose our thoughts" and he goes on teaching us: "Every intelligence issues the ideas that are peculiar to it, to be defined by waves of living and plasticizing energy, but if it issues these waves, it also receives them because it influences and is influenced too".⁽¹²⁾ Thus, the spiritual instructor clarifies in the same work that every creature,

when it manifests externally, be it imagining things, speaking or acting, in positive movement, "is an active transmitter in life". And when it internalizes, meditates, observes, or obeys passively, "it is a receiver in operation".

In the same lesson, Emmanuel says that our mind has much in common with a radio. The tuner is our will. Our connections with good or evil start in us. We can accept them or not - it depends on us - the constructive or depressing emissions that are released to us in the form of suggestions. In the same way, we can issue good or bad vibrations. Their quality also depends on us.

André Luiz recalls the need for mental cooperation during the mediumistic session. He says. "While the enlightenment - addressed to the disembodied sufferers - is maintained, it is essential that the workers remain in harmonious union of thoughts, providing support for the leader or assistant who is eventually talking. May they not sense any type of censorship or cruelty, irony or scandal".
(13)

Going on with this issue, André Luiz says that the members of the group "will shelter in their soul sympathy and solidarity, as if they were helping a dearest relative, so that the needy find real support in the aid that is being given to them". The leader of the group will emphasize to the "inattentive or drowsy" members the need for mental cooperation, because "the group in action is comparable to a dynamo and through its gears the mental current

¹² "Scheduled date", chapter 41.

¹³ "Disobsession", chapter 38.

of brotherly help needs to circulate in a balanced manner when providing this service". ⁽¹⁴⁾

Tiredness after concentration shows an effort contrary to that of good vibrations. The vibration made with the right technique does not tire; it brings a deep feeling of well-being to the issuer, through the exchange of fluid that occurs in those occasions.

Preparation of the group for the meeting - We have already seen that the preparation of the innermost atmosphere is very important for a good concentration and should begin early, because the day scheduled for the spiritual interchange with the Spirits will always be special for the members of the group. André Luiz deals with this subject in detail in Chapters 1, 2, 3, 4, 66, 70, 71 and 72 of his book "Disobsession", which we summarize below.

The member of the group is to maintain a dignified mental attitude from the moment he wakes up in the morning, by praying or welcoming ideas of a superior nature, and deliberately avoiding fights and discussions throughout the day.

His food, in the hours before the mediumship session, will be light. Laborious digestion consumes a large portion of energy and prevents the clearer and broader function of thought, which requires lightness to express itself in mediumistic activities. Alcohol intake is completely inappropriate to the member of the group, especially on the day of the psychic session. The ideal is to abstain from smoking, eating meat, drinking coffee, using spices on the day of the meeting.

¹⁴ Ibidem, chapter 38.

After the professional or domestic work of each day, a moment of physical and mental rest, before the session, will be very useful: a rest for the body and mind; keeping uplifting thoughts; high aspirations; avoiding impure thoughts and keeping a distance from lower concerns. This preparation may include reading inspiring texts, followed by prayer and meditation at home, before the member of the mediumship session goes to the Spiritist Center.

The methodical study of The Book of Mediums and reliable works dealing with mediumship will be part - not necessarily on the day of the session - of the preparation of the mediumistic activity worker. To study in general and specifically the Spiritist Doctrine is a task that we must all welcome, because progress also depends on the building of the wings of knowledge.

The member of a mediumship group must, at least once a week, perform the service of the Gospel in his own home. As already pointed out by so many spiritual writers, the evangelical worship in the home "is equivalent to a burning lamp for all the imperatives of spiritual support and enlightenment" and "the disembodied companions, who are in the home or in its surroundings" approach, as well as the "brothers already stripped of their physical clothing, especially those who accomplish the spiritual nursing tasks in the group, who receive support and teaching, consolation and relief, from the Spiritist conversation and prayer at home". ⁽¹⁵⁾

Finally, the preparation for mediumistic activity cannot ignore the importance of assisting those in need. Suffering or misguided entities accompany the members of the group by watching their examples. The assistance

¹⁵ "Disobsession", chapter 70

to the needy - through bread, clothing, financial aid, medicine, laying on of hands (spiritual pass) or teaching, to those who undergo more difficult trials than ours - "is not only a duty but they are also valuable experiences and educational lessons for ourselves and others". ⁽¹⁶⁾

Our brothers, in bitterness or in despair, don't simply change because of what we say, but above all, they change due "to the virtuosity of our actions, when our actions manifest themselves according to our teachings".
⁽¹⁷⁾

¹⁶ Ibidem, chapter 71.

¹⁷ Ibidem, chapter 71.

Concept, mechanism and types of prayers

SUMMARY: Prayer: concept and requirements. Attitude of the one who prays. Mechanism and types of prayers. The prayer of praise. The request prayer. Prayer in the Spiritist meeting. Natural manifestation of the enlightened soul.

Concept and requirements of prayer - Taught by Jesus and the Higher Spirits, "Prayer is an act of worship. Praying to God is thinking of Him, approaching Him, communicating with Him". ⁽¹⁸⁾ To pray is a manifestation of the soul in search of the Divine Presence or its representatives; it is a conversation with the Creator or His emissaries and, therefore, with no formalism whatsoever.

Prayers cannot be paid. A prayer is an act of charity, something that comes from our heart. A prayer must be secretive; it does not have to be long and must be preceded by the act of forgiveness. ⁽¹⁹⁾ It must be spontaneous, objective, and filled with good feelings. These good feelings must always be cultivated, because they do not appear as if by magic only in moments of prayer.

The form of a prayer is not taken into consideration, but its content is most important. The attitude of the one

¹⁸ "The Book of Spirits", question no. 659.

¹⁹ "The Gospel according to Spiritism", chapter XXVII, items 1 to 4.

who prays is intimate, eminently spiritual. Conventional attitudes, posture and rituals have no meaning when one prays. Through the power of our mind, after we are concentrated, we try to focus on what we desire and with the best of our feelings, we then pray. Therefore, a prayer should never be said according to a previously determined model. Prayers must mean what we are really feeling, thinking and wanting at that moment, in a precise way, without this being a repetition of words, which are, most of the time, meaningless to the one who utters them.

Prayer must be the first thing we do when we wake up in the morning to return to our usual activities and, therefore, it must become a daily habit, as taught by Monod, in an expressive message included by Kardec in "The Gospel According to Spiritism".⁽²⁰⁾

The example contained in the prayers of the Pharisee and the Tax Collector, mentioned in Chapter 18, verses 9 to 14, of the Gospel According to Luke, is important. Humbleness and honesty are imperative requirements for prayer. Another essential requirement is forgetting and forgiving those who have harmed us. Jesus recommends that we reconcile with our enemies before we pray.

Mechanism and types of prayers - The mechanism of a prayer is as follows: we are immersed in the universal fluid that occupies space. This fluid, which is the vehicle of thought, receives the impulse of the will. When thought is directed to any being, on Earth or in space, from an incarnate to a disincarnate, or vice versa, a fluidic current is established which connects them both to each other.

The Spirit cannot only read our thoughts, but, in a way,

²⁰ "The Gospel according to Spiritism", chapter XXVII, item 22.

it can listen to them too. This is how a prayer is heard by the Spirits wherever they are.

Three things we can do through prayer: praise, ask, and thank. ⁽²¹⁾

To praise is to acknowledge and praise God for all that He has created. It means accepting with joy all that surrounds us, which, as far as the participation of the Lord is concerned, it is just, balanced and perfect. The example of prayer of praise is Psalm 23, David:

"The Lord is my shepherd,
Nothing will fail me.
I lie down in green pastures,
And He meekly guides me
To calm waters.
He calms down my soul,
He guides me in the paths of justice
For the sake of His name.
Even if I walked
Through the valley of the shadows of death,
I would fear no evil
Because You are with me...
Your rod and Your staff comfort me.
You prepare me the feast of love.
In the presence of my enemies,
You anoint my head with perfume..."

²¹ "The Book of Spirits, question no. 659.

The requesting prayer is to ask for something. However, most of the times, we ask for what we should not ask for. For example, we should not ask for the removal of pain; instead we should ask for strength and understanding to be able to bear it.

Emmanuel gives us in "Notes of the Beyond" an extraordinary example of a request prayer:

"Jesus, I am aware that Your will is always the best for each of us; however, if you allow me to ask You for something, I beg you to help me be a blessing to others". ⁽²²⁾

Another example of a request prayer is this one, used by the Center for the Appreciation of Life with the name of Serenity Prayer and authorship attributed to St. Francis of Assisi:

"Grant us, O Lord,
the serenity needed to accept
the things we cannot change;
courage to change those we can and
wisdom to distinguish one from the other".

Several prayers are known and praised for their beauty and depth. The Sunday Prayer, model of conciseness, says everything we need to say in a prayer, and so do The Prayer of St. Francis of Assisi and the prayer of Caritas. But there are few prayers that offer us the beauty of the one that Abigail made in the agony and death of her fa-

²² "The Divine Constitution", page 19.

ther and her brother Stephen,⁽²³⁾ a beauty that comes not only from the poetry, but from the elevation and the power of the feelings that adorn this prayer:

“Lord God, the Father of those who mourn,
Of the sad, of the oppressed,
Fortress of the defeated,
Comfort of all pain,
Although the bitter misery
Of the cries of our error,
From this world of exile
We cry out for Your love!
In the suffering of our path,
On the stormiest night,
Your generous source
Is the goodness that will never dry.
You are in everything the eternal light
Of joy and bonanza,
Our door of Hope
That will never close.
When everything despises us
In the world of iniquity,
When the storm comes
Over the flowers of illusion!

²³ "Paul and Stephen", by Emmanuel, pages 42 and 162.

Oh, Father, You are the divine light,
The song of certainty,
Overcoming all roughness,
Overcoming all sufferings.
On the day of our death,
In abandonment or in torment,
Bring us forgetfulness
Of the shadows, the pain, the evil! ...
May we, in our last moments,
Feel the light of life
Renewed and redeemed
In blessed and immortal peace”.

Natural manifestation of the enlightened soul -

Allan Kardec teaches us: "It is, no doubt, not only useful, but necessary to pray, by means of a special invocation, through one kind of prayer, the assistance of the Good Spirits. This practice guides us to an interior recollection, a special condition required for any serious meeting". ⁽²⁴⁾

At the beginning and at the end of the Spiritist Meetings, we pray so that the spiritual environment becomes favorable and that we have the presence of the High Spirits, who are summoned by the prayer and it is a guarantee of protection against evil. In the course of the mediumship session, prayer will be used for the benefit of the companions and Spirits, due to the power of fluidic forces that the prayer can bring together.

²⁴ "Spiritist Trip in 1862", chapter XI, page 144.

Prayer, however, will always be more powerful if it is said by an enlightened soul, by a Spirit of unblemished conduct, someone with good feelings. There are people who, by being able to free themselves from animal passions and earthly selfish interests, make their lives a permanent prayer. The prayer in them is practiced naturally and with an extraordinary efficiency, while we still have to strive for our prayer to reach the purpose we have in mind.

When we put a stop to our ignorance and remove the disturbances caused by evil, we will gradually discover that by prayer much can be achieved for our spiritual benefit and the people around us. We will then understand that prayer - because it depends fundamentally on the sincerity and elevation with which it is made - is a spontaneous and pure manifestation of the soul, and not merely a formal repetition of words conventionally aligned, as if it were a magic formula to move away our suffering and our problems.

Radiations and its bases

SUMMARY: The bases of radiation. Concept of radiation. The vital centers of the perispirit. The psychic aura. Conditions of who radiates. What is important to obtain good quality fluidic elements. The technique of irradiation.

Radiation and its bases - Radiation is a powerful agent of treatment, both material and spiritual. It is as effective as any treatment done in the presence of the individual. Distance is no obstacle. Radiation means a spiritual pass at a distance. In both cases, the action of the mind, the power of thought, the loving impulse and the fraternal vibration are the driving forces of this phenomenon.

The base of the phenomenon is the universal cosmic fluid, "The Haust of God, nervous force of the All-Wise"⁽²⁵⁾, in which we are immersed and absorb automatically and unconsciously by several entrance doors into our perispiritual organism in which stand out the vital centers, also called "chacras" or centers of force, mentioned by André Luiz as being seven⁽²⁶⁾, namely:

1st Coronary Center – located in the central region of the brain, which assimilates the stimuli of the Upper Plan and guides the form, movement, stability, organic metabolism and conscious life of the incarnated or and guides the form, movement, stability, organic metabolism

²⁵ "Evolution in Two Worlds", First Part, chapter I, page 19.

²⁶ Ibidem, First Part, chapter II, pages 26 and 27.

and conscious life of the incarnated or disembodied soul, and also supervises the other vital centers that obey the impulse coming from the Spirit;

2nd Brain Center – near the coronary, with decisive influence over the others, which governs the cerebral cortex in sustaining the senses, marking the activity of the endocrine glands and administering the nervous system throughout its organization, coordination, activity and mechanism;

3rd Laryngeal Center - which particularly controls breathing and phonation;

4th Cardiac Center - which drives emotions and circulation of the base forces;

5th Gastric Center - which is responsible for the digestion and absorption of dense or less dense foods which, in any case, represent fluidic concentrates that enter the organism;

6th Splenic Center - which determines all activities in which the blood system operates, within anatomical variations and blood volume; and

7th. Genetic Center - which coordinates the modeling of new forms among men or the establishment of creative stimuli with the purpose of working, associating and fulfillment among souls.

This universal cosmic fluid, being absorbed by one of the centers of force, forms the perispiritic body; it is metabolized in vital fluid and it is channeled according to the greater or lesser intensity of the emotional state of the creature, radiating later around it and forming what we call a psychic aura. It is the sum of these forces, this radiant energy, which we transmit to others, through the mechanism of our will, consciously or unconsciously directed.

Conditions of the one who irradiates - There is a permanent psychic irradiation around us; and, in the process, each soul is surrounded by living forces that come from the mental breath originated by the creatures in the soul's circle. ⁽²⁷⁾ Sensitives perceive with some precision the state of the environment and of the people who are present, because they feel this irradiation.

Another kind of irradiation is done at a distance, projecting our thoughts and feelings on behalf of someone, and thereby moving the psychic forces, by the act of the will. It is necessary, however, to understand that someone can only give something good if he owns it, if he stores it.

A creature prepares itself through its acts, thoughts and feelings; thus, it molds its spiritual environment with a kind of vibration and a quantity of pleasing and healthy fluidic energy that can be mobilized through a properly guided will.

Frugality in food and the absence of addictions, such as alcohol, tobacco and low-level conversations, as well as the search for a consistent behavior of a true Spirit, all this is an important factor in obtaining fluidic elements of good quality in order to be transmitted to those who need them.

Technique of irradiation – We also have to understand that while irradiating, the magnetic forces also submit to the laws of proportion. It is not by much asking that someone will obtain his wish. Each person

²⁷ "In the Domains of Mediumship", chapter 1, pages 15 and 16.

moves a certain amount of these forces that, together with those of the spiritual world, can be carried to their goal.

We should focus our thoughts on the target to be struck by restricting it to a certain area or person, or group of people. Irradiation must therefore focus on someone or a determined situation, it being understood that the requests made in a generic way for the benefit of all those in need do not objectively reach their purposes, but are valid for the intention and the fluidic potential moved, which is in this case applied by spiritual friends.

André Luiz teaches: "Every thought is a wave of creative force, and the thoughts of peace and fraternity issued by the group will constitute an adequate climate of good radiations, giving the present spiritual friends the necessary resources to help in different situations benefiting the companions, who are part of the circle; the disembodied, who are present and need to be assisted; and others in need of spiritual support at a distance". ⁽²⁸⁾

The technique consists in this: initially we concentrate, then we pray and then, by will, we focus on the target of our irradiation, as if transmitting what we want to give: peace, strength, courage, health, balance, patience, and so on. One of the members of the team, appointed by the leader, may then say a prayer out loud, remembering in this prayer "the sick Spirits, who communicated, the disembodied who silently participated in the meeting, the sick in the hospitals and the brothers in need of assistance and relief, hospitalized in nursing homes and similar institutions". ⁽²⁹⁾

²⁸ "Disobsession", chapter 51.

²⁹ Ibidem, chapter 51.

The magnetic laying on of hands (spiritual pass) and its different types

SUMMARY: Fluid concept. The fluidic atmosphere of the human being. The magnetic pass (spiritual pass) and its modalities. Qualities that the fluid therapist must possess. Important factors for the success of the laying on of hands (spiritual pass). Special recommendations to the mediums that work with the spiritual pass.

Fluid Concept - In "Posthumous Works", Kardec teaches that each being has "its own fluid, which surrounds and accompanies it in every movement, in the same way as the atmosphere accompanies each planet".⁽³⁰⁾ The human fluidic atmosphere is molded by its actions, thoughts and feelings, given the enormous influence that thought and will have on fluids.

Fluids are energetic forms of the elemental substance that the perispiritual organism absorbs from the environment, transforms according to the vibratory pattern in which it is and radiates it around itself.

In a communication given at the Parisian Society of Spiritist Studies on January 28, 1859, Mrs. Reynaud teaches that the magnetic fluid emanates from the nervous system, but that it draws it from the atmosphere, its main source.⁽³¹⁾

³⁰ "Posthumous Works", Introduction to the Study of Photography and to Telegraphy of Thought, page 100.

³¹ "Spiritist Magazine", 1859, page 80.

André Luiz also associates fluids and mind when he says that the magnetic fluid constitutes "a controlled emanation of mental force under the lever of the will", with decisive action on the cellular entities that form the Organic State in which we express ourselves. ⁽³²⁾

Fluids are neutral and acquire the qualities of the environment in which they are formed, in the same manner as water runs according to its bed. ⁽³³⁾

Thus, from the moral point of view, fluids are influenced and have printed in them feelings of hatred, envy, jealousy, pride, selfishness, violence, kindness, benevolence, sweetness, and so on. From the physical point of view, fluids act as stimulants, they sooth, are pervasive, severe, irritating, sweet, soporific, narcotic, toxic, repairing, etc.

Fluids will be more harmonic, pleasing, luminous, and safer, the higher the thoughts and feelings of the person who issues them. The good fluid has high and pure vibrations that comforts, stimulates and heals physical and moral disturbances.

The heavy, morbid and unpleasant fluids, irradiated by lower, evil or sick Spirits, cause several disorders and illnesses. There are fluids so heavy, animalized, and impure, that they smell bad. The obsessive Spirits condense them until they become viscous and strongly adherent, and with them they involve the areas or organs of the person they wish to harm and even the aura of their victim, isolating it completely from the outer environment.

³² "Evolution in Two Worlds", Second Part, chapter XV, pages 201 and 202.

³³ About fluids, read "The Genesis", by Allan Kardec, chapter XIV, items 13 to 21.

The magnetic pass and its modalities - The magnetic pass dissolves this kind of lime, and inserts fine and luminous fluids that reestablish the organic functions.

Since, in Emmanuel's opinion, it is a transfusion of psychic energies, which dispenses any physical contact in its application, ⁽³⁴⁾ the spiritual pass can, like all magnetic action, take place in many ways: ⁽³⁵⁾

1st. By the magnetizer's fluid itself: it is the magnetism itself, or *human magnetism*; its action is attached to the strength and, above all, to the quality of the fluid;

2nd. By the fluid of the Spirits, acting directly and without intermediary on an incarnate: it is the *spiritual magnetism*; its quality is in accordance with the qualities of the Spirit;

3rd. By the fluids that the Spirits pour on the magnetizer, who serves as a vehicle for this flowing: it is the *mixed magnetism, semi-spiritual or human-spiritual*; combined with the human fluid, the spiritual fluid imparts qualities that it lacks.

Explaining to André Luiz the role of the Spirits in the service of the spiritual pass, the spiritual benefactor Conrado stated: "We are here - in this room dedicated to the evangelical mission, under the inspiration of Jesus - something similar to the simple electric outlet, giving passage to the force that does not belong to us and that will serve in the production of energy and light". ⁽³⁶⁾

Conrad's comparison was perfect, and André Luiz himself tells us: "The fluid therapists seemed to us like two human batteries irradiating several types of rays,

³⁴ "The Comforter", Questions nos. 98 and 99.

³⁵ "The Genesis", chapter XIV, item 33.

³⁶ "In the Domains of Mediumship", chapter 17, page 164.

flowing from their hands, after having run over their heads, at the contact of Brother Conrado and his help-mates".⁽³⁷⁾

Qualities of the fluid therapists - The one who works as fluid therapist, within the spiritual plane, needs to possess several qualities of a higher order and certain specialized knowledge.

Good will is not enough: he cannot feel fulfilled in such a service if he has not yet been able to maintain a higher standard of continuous mental elevation, an important condition to externalize the gift of irradiation.⁽³⁸⁾

The success of the work demands experience, meeting schedules, reliability and responsibility of the server faithful to the commitments assumed.

Prayer is a prodigious means of power. The missionary of magnetic aid, in the Crust or in the spiritual plane, needs to have great self-mastery, a spontaneous balance of feelings, enlightened love for others, high understanding of life, strong faith and a deep trust in God.⁽³⁹⁾

Alexandre points out, however, that in the Crust, a sincere good will, in many cases, can supply this or that deficiency⁽⁴⁰⁾, if the medium that works as a fluid thera-

³⁷ Ibidem, chapter 17, page 165.

³⁸ "Missionaries of Light", chapter 19, page 321.

³⁹ Ibidem, chapter 19, page 321.

⁴⁰ Ibid., chapter 19, page 321.

pist ⁽⁴¹⁾ is indeed an instrument of aid, but not the exclusive source of this help.

When the desire to serve arrives, the embodied worker will try to achieve the following steps: elevation, balanced emotions, frugal eating, no alcohol and other toxic substances, and a continuous moral improvement. ⁽⁴²⁾

Recommendations to the fluid therapists – According to what was just said, the medium, who works as a fluid therapist, must pay close attention to the special recommendations that follow.

The first one refers to vices that are strong bad habits, such as tobacco, alcoholism, and the use of drugs in general. It is most important that the fluid therapist is free of these vices, so that he does not transmit, together with his fluid, the natural emanations of these respective substances to the patients. Smoking, alcohol and toxic substances - says Divaldo Franco - act in the vital centers and magnetic currents of the organism, thus altering the constitution of the aura of the people. ⁽⁴³⁾

The second recommendation is not to work as a fluid therapist if you are sick, feel weak or are intoxicated by

⁴¹ The expression "medium magnetizer", adopted by Andre Luiz and widely used within the Brazilian Spiritist Movement, is foreign to the work of Kardec, who never used it to designate those who worked as magnetizers. The Encoder preferred the expression "healing medium" to designate the magnetizer worker, which he simply called "laying on of hands", reserving the word "pass" only to identify the practice of magnetizers.

⁴² "Missionaries of Light", chapter 19, page 323.

⁴³ "Shaping the Third Millennium", by Fernando Worm, chapter 8, page 82.

overeating, or by medicines, or when you are spiritually disturbed, because these conditions cause bad fluids that are transmitted to the patient during the spiritual pass.

The third one refers to the fluid therapist's habits, which he has to try and change them for the better. Thus, by changing his thoughts, feelings and actions, his environment becomes better.

Physical and mental attitude during the laying on of hands (spiritual pass)

SUMMARY: Healing Mechanism. Nature of magnetic fluid. Action of the fluids on the perispirit. Physical and mental attitude at the moment of the spiritual pass. Important elements in the spiritual pass. Seven tips regarding the Spiritist pass. Results of the magnetic pass.

Healing Mechanism - We saw in the previous chapter that magnetism can take on three forms: human, spiritual, and human-spiritual. In either case, however, the key element is the quality of the fluid being passed from the donor to the recipient.

The perispiritual body is - to use here the terminology adopted by Spiritism - a fluidic creation. It does not remain enclosed within the physical body, but radiates around it. In this expansion, it places the incarnate soul in a more direct relationship with the Spirits - issuing and receiving vibrations, cleaning or vitiating the surrounding fluids. In the face of its fluidic nature, the perispirit easily assimilates spiritual fluids, like a sponge soaking in a liquid.

When the Spirits answered Kardec about the nature of the magnetic fluid, they said the following: "Vital fluid, animalized electricity are modifications of the universal fluid".⁽⁴⁴⁾ The magnetic fluid can therefore provide principles to restore the body. The Spirit, incarnate or not,

⁴⁴ "The Book of Spirits", question no. 427.

"is the propelling agent that infiltrates a part of the substance of its fluidic wrap into a decayed body". "Healing works by replacing an unhealthy molecule by a healthy one. Therefore, healing is in direct proportion of purity of the inoculated substance. However, it also depends on the power of will – the stronger it is the greater and more abundant will be the issuing. Thus, the power of penetration of this fluid will be stronger. ⁽⁴⁵⁾

The stronger the expansion and irradiation of the fluids is, the more directly they act over the perispirit to a point that the fluids and the spiritual body combine. They react on the perispirit and this one, in turn, reacts on the physical organism to which it is connected through the molecules. If such issuing is of good nature, the body will receive a good feeling. This is what happens in beneficial spiritual passes. If the issuing is bad, the impression will be painful. If they are bad and permanent, they can cause physical disorders and diseases of unknown origin. This is what happens in serious obsessions. Kardec states that "this is the cause of certain illnesses". ⁽⁴⁶⁾

Physical and mental attitude during the laying on of hands (spiritual pass) – Spiritists know very well the value of prayer and good thoughts.

André Luiz teaches: "Prayer, good meditation, uplifting thoughts, influence the environment, purifying it". ⁽⁴⁷⁾

In the same work, André Luiz records this lesson from the instructor Alexandre: "High thoughts sanctify

⁴⁵ "The Genesis", chapter XIV, item 31.

⁴⁶ Ibidem, chapter XIV, item 18.

⁴⁷ "Missionaries of Light", chapter 5, page 46.

the surrounding atmosphere and possess electrical properties which the average man is far from imagining". (48)

Referring to the spiritual pass, Emmanuel explains: "Wherever there is a mental attitude of goodness, the providential service of Jesus can be extended. The external formula does not matter". (49)

The human-spiritual or mixed magnetic pass, which is the form adopted by Spiritism, requires only the laying on of the hands, without the need for a mediumistic trance (50) and without physical contact. (51)

One of the texts of the handbook used at the Centro de Orientação e Educação Mediúnica (COEM) – a book elaborated under the supervision of Dr. Alexandre Sech (52) – teaches us that:

⁴⁸ Ibidem, chapter 5, page 46.

⁴⁹ "Path, Truth and Life", chapter CLIII.

⁵⁰ In the book "Safety Guidelines", question no. 69, Divaldo Franco states that the magnetic pass must Always be given in a state of lucidity and tranquility and that the passes practiced under the action of an incorporation provide less valuable results, because, while the medium is in a trance, he suffers a strain and, when applying pass, he goes through another strain. The Spirits - explains Divaldo - can help, by manipulating and extracting the energy from the magnetizer medium without straining him, therefore, there is no need for the mediumistic trance while giving the pass.

⁵¹ Regarding the unnecessary physical contact between the magnetizer medium and the patient, this is what Andre Luiz described in chapter 17, pages 164 and 165, from the work "In the Domains of Mediumship": "The magnetic resources, applied at a short distance, penetrate the vital halo or aura of the patients, causing sudden changes".

⁵² COEM, 11a Practical Exercise Session, published by the Spiritist Center "Luz Eterna". (Eternal Light).

"The laying on of hands, as Jesus did, is the correct way to give the spiritual pass".

"The movements that were gradually incorporated to the way of giving the spiritual pass, created a folklore regarding this Spiritist practice, distorting the real technique".

"The fluid therapists began to be more concerned with the movements they were to carry out than with directing their thoughts to make the fluids work".

José Herculano Pires is of the same opinion; he stated regarding this issue: ⁽⁵³⁾

"The Spiritist pass is simply the laying on of hands, used and taught by Jesus, as seen in the Gospels.

"It comes from the healing practices of Primitive Christianity. Their human and divine source is the hands of Jesus.

"The Spiritist pass, or laying on of hands, does not include the histrionic and gesticulations that presently some improvised theorists attach to it. Most of these movements are linked to old spiritualist currents originated in magic and witchcraft.

"All the power and effectiveness of the Spiritist pass depends on the Spirit and not on matter, on the spiritual assistance of the fluid therapist, not on himself. The standardized and classified spiritual pass comes from the mesmeric, magnetic and hypnotic theories and practices of a very long past. The truly High Spirits do not approve or teach these things; they teach only the prayer and the laying on of hands".

⁵³ "Obsession, the Pass, the Doctrination", pages 35 to 37.

The option for the simple imposition of hands, as done in the state of Parana and in most of the Spiritist Houses of our country, does not mean that the other forms of application of the Spiritist pass are harmful, but rather that the movement of hands and arms is not justified, because, in the human-spiritual pass, **the one who directs the fluidic energy is the Spirit**, not the fluid therapist, as Kardec so clearly stated in his work. ⁽⁵⁴⁾

It is understood, therefore, that the physical posture is not relevant and that there is no agreed position for the beneficiary to receive the energies. Uncrossed legs, cupped-up hands, and such things are conventions without doctrinal foundation. What is essential in the magnetic pass is the mental attitude of the minister and the receiver, not the position of the body or the technique adopted.

Important elements in the Spiritist pass - Kardec also highlights as important requirements in the Spiritist pass: the patient's strong will, trust and faith. The medium working as a fluid therapist – so says, Kardec – when giving the Spiritist pass operates like a booster pump, while the patient operates like an aspiring pump. Sometimes it is necessary that the two actions operate at the same time, and others only one of them", says the author of "The Genesis". ⁽⁵⁵⁾

The Encoder teaches that "the gift of healing through the imposition of hands evidently derives from an exceptional force of expansion, but several causes contribute to increase it, being the main ones: the purity

⁵⁴ "The Book of Mediums", chapter XIV, item 176, 2nd question.

⁵⁵ "The Genesis", chapter XIV, item 11.

of the feelings, detachment, goodness, the strong desire to provide relief, and the trust in God, in one word: all moral qualities".⁽⁵⁶⁾ Kardec mentions that a great fluidic force, combined with the greatest possible sum of moral qualities, can operate miracles in the matter of healing. And he adds: "Moreover, the fluidic action is powerfully supported by the patient's confidence, and God almost always rewards him for his faith, granting him success".⁽⁵⁷⁾

Thus, when the patient maintains himself in a closed attitude before the Spiritist pass, showing attitudes of disbelief, lightheadedness, or distaste, even if the assistance received is good, the Spiritist pass will be void as to its result. Jesus always emphasized in His healing: "Your faith has healed you". This explains everything.

Seven tips regarding the Spiritist pass – In Chapter 28 of the book "Spiritist Conduct", psychographed by the medium Waldo Vieira, André Luiz gives the fluid therapists the seven following tips:

1st When applying the spiritual pass, you do not have to ask about its results; also never fear the exhaustion of the magnetic forces. Goodness helps without asking;

2nd When applying the spiritual pass, you have no need to gesticulate, wheeze, yawn, or even touch the patient. The Spiritual pass does not require any spectacular manifestations;

3rd It is inconvenient to request a spiritual pass every day, without any real need. It is lack of charity to abuse the goodness of others;

⁵⁶ "Posthumous Works", Manifestations of the Spirits, item 52.

⁵⁷ Ibidem, item 53.

4th Forbid noise, smoking, alcohol and the gathering of people, or the presence of sarcastic or irreverent creatures within the care and treatment environment. From a polluted environment, nothing good can be expected;

5th Mediumistic manifestations must stop when the spiritual pass is being given. ⁽⁵⁸⁾ Discipline is the soul of efficiency;

6th If necessary, do not allow the presence of patients with contagious diseases in group sessions with other assistants. Keep these patients separated until the intended relief. Faith does not exclude precaution;

7th When appropriate, add the healing breath to the magnetic pass, as well as the use of fluidized water or distant healing, through prayer. Eternal goodness is the blessing of God at the disposal of all.

To the advice given by André Luiz we add one more, which is fundamental to a good work specifically regarding the spiritual pass: the fluid therapist must prepare himself adequately for the task, through spiritual elevation, prayer, meditation and continuous study, understanding that the transmission of the spiritual pass is a fraternal act, through which we donate what we have best of feelings and vibrations.

In testimony on the subject, Divaldo P. Franco says that what we are going to transmit, in the spiritual pass, is a radiation that promotes in the patient "a reactivation

⁵⁸ André Luiz refers to the pass given in the pass chambers, after the public lectures, a common practice in the Spiritist Centers. It is obvious that he is not dealing in this case with the pass given to the sick Spirits during a mediumistic meeting.

of his energetic fulcrums to reestablish his balance". "The spiritual pass is, above all, a transfusion of love". ⁽⁵⁹⁾

Results of the Pass - There are people who have a greater capacity to absorb and store the energies emanating from the universal cosmic fluid. Such a requirement puts them in a position to transmit the potential of energies to other creatures that may be in need of this resource. The energy flow is maintained through the extension of the fluid therapist's will, and through the help of the disembodied entities in the composition and guiding of the fluids, and there is no need for mediumistic incorporation.

The vital fluidic forces to be transmitted depend on the health condition of the medium and the spiritual power of his level of moral development. That is why the medium, who works as a fluid therapist, must always be in a perfect organic and spiritual balance.

The results of the spiritual pass, depending on the working conditions of the fluid therapist, can then be of bad influence, null or of good influence:

a) *malefic* - when the health conditions of the fluid therapist are not well, his body is intoxicated by excess of food or addictions (such as smoking, alcohol, drugs), or in a state of spiritual imbalance (disgust, anger, pride and so on) and in such cases the patient is vulnerable and defenseless;

b) *null* - when, in the above mentioned conditions, the patient possesses a positive protection against the negative energies transmitted by the fluid therapist; this

⁵⁹ "Dialogue with Spiritist Leaders and Workers", pages 61 and 63.

occurs when the patient is worthy and also through the action of the disembodied protectors. It also has no effect, when, despite receiving positive vibrations, the patient maintains himself closed to the spiritual pass (disbelief, dislike, sarcasm);

c) *beneficial* - when the fluid therapist's health and spiritual conditions are balanced; and the patient accepts the spiritual assistance and desires and effective improvement.

Perception and identification of fluids

SUMMARY: The Universe that we cannot normally perceive. Fluids and their primary source. Automatic fluid absorption. Exteriorization and fluid perception. Psychic atmosphere of the human being. Identification and analysis of fluids.

Fluids and their primary source - We live in a Universe made up of particles, rays and waves, which we cannot normally perceive. Matter itself consists of small portions called atoms, which are so small that they cannot be seen even with the best apparatus. However, we are aware that the compact matter - as we know it and that forms objects, such as tables, chairs, books, and so on - is formed from the gathering of these invisible little particles.

They are not immobile, on the contrary; it is the intense speed that animates them that makes them apparently in many places, giving continuity to the matter. The blades of a fan, when off, give us an idea of what it is like, since we can pass our fingers between them, through the empty spaces, but if the fan is turned on, we cannot do this.

We are submerged in a world of subtle, refined matter, invisible but real, and which has as its first source a substance which we call universal cosmic fluid, which gives rise to all known and unknown material forms as well as to all the forms of energy in the different degrees in which it manifests itself.

Fluids are nothing more than energetic forms of this fundamental substance which our perispirit automatically absorbs from the environment, transforms them according to the vibrational pattern of the Spirit in which it is found and radiates them around itself, forming a real psychic mat, or mental breath. ⁽⁶⁰⁾

This capital substance is subject to the impulsion of the mind of the Spirit, whether incarnate or disembodied, and thought and emotions give it a certain structure, more or less dense, according to the greater or lesser purity or harmony with which they are issued. The higher the thoughts and emotions are, the more harmonic, pleasant, brighter and healthier will the fluids be. The lower they are the more unpleasant, darker and thicker they will be.

Externalization and fluid perception - We are constantly irradiating what we really are, and impregnating with this particular fluid the environment, and everything that surrounds us, thus influencing the people who accept and assimilate this energy nuance. By controlling the strength of our thoughts, we can radiate a greater quantity of fluids, and of a higher quality, which we metabolize with our mind. This is why it is so important to always maintain a state of mental elevation.

As seen, we are wrapped in a fluidic atmosphere that we automatically absorb and metabolize, giving particular characteristics to these fluids. This is how each one of us lives in our own psychic atmosphere, receiving in the exact proportion of what we have sown.

We must know, however, that we do not live isolated and therefore react to one another. One law governs this

⁶⁰ Regarding the fluids, their nature and qualities, also read chapters 5 and 6 of this work.

mechanism: the alike are attracted and the opposites repelled. We also know that in the mediumistic phenomenon, during the trance, there is a more or less marked exteriorization of the perispirit of the medium, and in these circumstances the perceptions that were prevented from working fully are awakened due to the greater vibration determined by the influence of the physical organism on the soul.

Thus, the medium's perception becomes more accurate, and he feels in his body a sensation of greater vibration, and is then able, by the association of the fluid currents with which he comes into contact, to know their intention, to feel their "specific weight", which will be greater if the fluids are more unpleasant and heavy.

The fluids that surround a person mix with those of the spiritual environment formed by the fluids of all those that are present, as well as by the fluids of the present Spirits too. This is how the fluidic environment of the place is formed and it can be perfectly perceived by the medium, because his senses are sharper.

Identification and analysis of fluids – By practicing, the medium will learn how to differentiate the various types of Spirits according to their specific fluids.

In general, we know that Good Spirits radiate light, pleasant, soft, calm, and harmonic fluids.

The medium has a sense of general well-being and spiritual euphoria, and can then enter the mental area of influence of the Spirit, perceive its ideas, intentions and feelings. The Evil Spirits radiate heavy, unpleasant, strong, violent, and inharmonious fluids.

The medium has a feeling of general illness, anxiety, restlessness, nervousness, heavy head, drooping eyelids, frequent yawning, and shivers. ⁽⁶¹⁾

The medium in development, after the stages of concentration and prayer, will stay passive, his body and mind relaxed, seeking to perceive the local psychic environment and the eventual approach of some entity, analyzing the effects of that influence, associating with it or rejecting it.

⁶¹ "The Genesis", chapter XIV, items 19 and 20.

Forms of absorption and rejection of fluids

SUMMARY: Types of fluids. Meaning of the colors with which the fluids present themselves. Absorption of fluids. Automatic or voluntary rejection of fluids. Difference between perception and fluid absorption.

Types of Fluids - Neutral in themselves, as we have seen, fluids differ from one another in accordance with the spiritual condition of the person who issues them or with the kind of action that the mind exercises over them. In this sense, the most varied categories of fluids exist, each one serving as a clothing of the feelings, thoughts and actions of each one of us.

According to the vibratory level in which the creature is, fluids present themselves - to those who can see their coloring - in the most different shades, each one meaning certain predominant feelings. Dark, strong, and striking colors mean evil and aggressive feelings. Soft, cheerful and bright colors indicate the presence of elevated feelings.

Each of us is a dynamo-psyche continuously emanating and receiving, since we not only receive influences from others, but we also influence others.

Forms of absorption and rejection of fluids - When we are in a benign moment, in a mediumistic sense, i.e., with a partial or total exteriorization of our perispirit, we perceive the

fluids issued by an entity, or present in a certain environment, and we associate with them or not, depending on our vibratory level.

If we vibrate in the same mental pattern, we reinforce the received vibrations and establish what is called a vibratory tuning, thanks to the phenomenon of affinity. For this not only our spiritual state helps, but also our will in the sense of accepting or not the projected vibrations on us.

In the first case, we are faced with a phenomenon of fluid absorption, in which the alike attract and join one another.

So, if we are in an environment where fluids of a gross and inferior nature prevail, and we start having sad thoughts too, we will necessarily enter the same vibrational range.

If, however, the environment is saturated with fluids of a higher nature, we will be able to absorb them if we manage to reach the same vibratory level through good thoughts, good ideas and good feelings.

The rejection of the existing fluids in the environment is therefore automatic or by using one's will, having in mind the law that opposing forces repel.

Difference between perception and absorption - There is a clear difference between perception and fluid absorption.

In the first case, the medium acts as a passive element, capable of only perceiving the vibrations around, within a certain limit. In the case of absorption, he not only perceives, as he attracts the fluidic current to himself, through the control of the mind by force of his will.

In this way, each medium receives according to his works, according to the evangelical precept, and there are no privileges in the law established by the Supreme Creator.

Phases of the mediumistic phenomenon

SUMMARY: Phase of fluid and spiritual affinity. Phase of the entity's approximation. Phase of acceptance of the communicating Spirit. Phase of mediumistic incorporation. The mediumistic manifestation. Conditioning and acquired bad habits.

Phases of the mediumistic phenomenon - In any and all mediumistic phenomena of intellectual effects there are well-defined phases, with certain features peculiar to them:

1st Phase of fluid and spiritual affinity.

2nd Phase of the approach of the entity.

3rd Phase of acceptance of the communicating Spirit by the medium.

4th Phase of mediumistic incorporation.

Phase of fluid and spiritual affinity - Before the phenomenon occurs, the medium is assessed psychically to evaluate his vibratory capacity.

In the event that the entity communicates frequently, spiritual affinity arises, depending on the evolutionary position of the Spirit and the medium.

Depending on the type of mediumistic activity, a few days before the psychic work takes place, the medium is taken, while he is sleeping, by the spiritual mentors to contact the Spirit with whom he is going to work; this is

to avoid unexpected shocks during the meeting, which could cause momentary vibration imbalance, thus preventing it from achieving the desired purposes.

This occurs often with the mediums that work in the disobsession groups. ⁽⁶²⁾

Phase of the approach of the entity – This is the natural sequence of the previous phase; this phase happens in the place where the mediumistic work occurs during the preparation of the medium for his task. It may happen that before the session the medium feels some spiritual influence, but he must control himself to avoid the trance at an inappropriate moment.

Generally the medium will feel the fluids of the entity, and he must analyze them and, according to his previous knowledge, absorb or reject them.

Phase of Acceptance of the communicating Spirit by the medium – The medium begins to vibrate, seeking to become more attuned to the mind of the Spirit. He will remain calm, confident and assured, certain that nothing bad will happen to him, because the balance of the group is a security.

He will feel his thoughts being directed by a strange force, and will gradually feel like talking or writing, or will just wait for new mental associations. The medium may then feel different, as if he were someone else, he mentally sees other places, has different sensations that he will live with greater or lesser intensity.

⁶² "Missionaries of Light", chapter 16, pages 263 to 268.

Phase of mediumistic incorporation - The Spirit, in order to communicate, does not enter the body of the medium. What occurs are assimilations of fluidic and mental currents in a perfect association called vibratory tune. The cerebral centers of the perispirit and the physical body of the medium are stimulated by the fluidic and mental forces of the communicating entity, and when the association takes place, the so-called mediumistic embodiment takes place.

The cases of Octavia⁽⁶³⁾, Eugenia⁽⁶⁴⁾, and Celina⁽⁶⁵⁾, presented in the work of André Luiz, give us a perfect idea of how the phenomenon occurs.

The medium incorporates the ideas, experiences and feelings of the communicating Spirit and transmits them according to the gift he possesses. It is therefore natural that at this stage the mediator feels different and presents abnormal sensations, sweat, tingling, out of breath, shaking, nervousness, etc. The control of the organic reactions should come with the confidence and serenity achieved with a good mediumistic training.

Conditioning and acquired bad habits - When the Spirit approaches the medium, it combines its perispirit fluids with those of the medium, which may have different perceptions of what he was having at the time - he may feel cold, heat, pain, well-being, anxiety, fear, peace, hatred, and so on.

Often, due to lack of mediumistic education, the medium reacts loudly to these sensations. But there is no

⁶³ "Missionaries of Light", chapter 16, pages 271 to 273.

⁶⁴ "In the Domains of Mediumship", chapter 6, pages 54 to 56.

⁶⁵ Ibidem, chapter 8, pages 72 to 74.

need for tremors, blows, squeaks, whistles, and stuttering, choking, and gloomy voices. The medium must be controlled so that communication takes place naturally, without "clichés" or prefixes repeated in communications, as the following sentence and others similar: *"I came from the heights bringing the white flag of peace"...*

There is also no need to make certain gestures and grimace to mark the presence of the Spirits. This was understandable formerly when, due to the lack of guidance, the mediums gave a signal that they were under spiritual influence, hence the wheezing, the moaning, the abrupt contractions, etc., because the newbies saw that the elders did so to call the attention of the leader.

One should also avoid transmitting messages in the second person plural (*"You are my beloved ones, I wanted to tell you..."*), to avoid errors of agreement that end up weakening the communication.

The order of communications must proceed naturally and it is only up to the spiritual leader. Thus the incarnate leader will avoid the system of calling the mediums by order, letting the communications take place spontaneously. The leader will try to be attentive, with his eyes open, to solve any possible events of the meeting.

In order to avoid conditioning and the use of acquired bad habits, we must strongly respect, trust, analyze, keep calm and be sincere in everything we do, welcoming with sympathy the recommendations of the leaders who seek to prevent the mediumistic phenomenon to become a reason for mockery in our Spiritist Centers.

The mediumistic incorporation

SUMMARY: Concept of mediumistic incorporation. Mediumistic involvement. Foundation of the whole mediumistic phenomenon. Importance of mediumship education. Need for vibratory tuning. How do the Higher Spirits communicate with us.

Concept of mediumistic incorporation - In the phenomenon of mediumistic incorporation there is a mediumistic involvement that results from the intermingling of the medium's own vibration, emanating from his mental and spiritual creations, with those of the communicating Spirit.

Our sensory organs, such as the eyes and ears, are conditioned to perceive vibrations within a certain limit:

a) Our ear is unable to perceive the sound produced by less than 40 vibrations per second, and it does not perceive it, if they exceed 36,000 vibrations;

b) Our eyes do not record the light produced by vibrations outside the frequency between 458 million and 272 trillion per second. ⁽⁶⁶⁾

⁶⁶ The figures mentioned, related to the human's sound and visual perceptions, were taken from chapter X of Martins Per-alva's "Studying Mediumship", although we recognize that there is no consensus among experts as to the accuracy of both scales.

In the mediumship session, the medium, while he is in trance, he has a sharper perception of the spiritual world that surrounds us. Because there is a greater exteriorization of the perispirit – the fundament of the whole mediumistic phenomenon – it begins to vibrate in a regime of greater freedom, allowing itself to be influenced by the environment of the disincarnated entities.

The Spirits, in turn, free from the dense body, are situated in a vibratory plane different from that normally perceivable by the embodied ones, only being able to make sense and communicate with us when they find mediums that vibrate within the same range in which they are.

Importance of mediumistic education – Therefore, when there is a perfect correspondence between the vibrations of the Spirit and medium, we will see the so-called mediumistic involvement, in which the incarnate begins to feel the presence of the disembodied Spirit. He then begins to perceive the Spirit's sensations, emotions, and thoughts and transmit them according to his free will, letting himself, or not, to be involved by this new personality.

This is the most important point of the question: do we let ourselves simply be drawn, or do we react by trying to impose our will.

If we choose the first option, we run the risk of being easily obsessed. If we follow the second one, we can spend a lifetime without developing the spiritual gift.

As we see, mediumistic education, through knowledge and orderly practice, requires a behavior that is equidistant from both situations and teaches the medium to remain in a position of balance and vigilance, without this

becoming an insubordination, and therefore being able to control the phenomenon.

The medium will then know when and how a message is convenient or will cause confusion and discomfort, and will have the common sense to analyze what he is going to filter or is filtering.

Need for vibratory tuning - According to Martins Peralva, in his study of the work "In the Domains of Mediumship", authored by André Luiz: "For a Spirit to communicate it is necessary to establish the harmony of the incarnated mind with the disincarnate. It is necessary that both begin to emit equivalent vibrations, that the content of the circumvolutions be identical, and that the thinking and the will of both are in the same range". (67)

From Léon Denis' work, Martins Peralva copies the following lesson:

In the state of trance, or detachment, the fluidic casing of the medium vibrates with greater intensity, and its radiations reach the figure of 1,500 per second. If the Spirit, free in space, vibrates at the rate of 2,000 in the same period of time, it will be possible, by a partial materialization, to lower that number to 1,500. The two organisms then vibrate in affinity, and the message dictated by the Spirit will be perceived and transmitted by the medium in a sleepy trance". (68)

It is clear that the Higher Spirits - by lowering their vibrations - come closer to ours. Thus, they get involved

⁶⁷ "Studying Mediumship", by Martins Peralva, chapter X, page 57.

⁶⁸ Ibidem, chapter X, page 62.

with the coarser fluids of our environment and become more accessible. In turn, the medium in trance raises his vibration through early preparation and by disciplining his mediumistic resources. Therefore, the interaction between the two psyches - the disembodied and the medium - can be reached, creating the essential condition to communication, which is tuning.

The opposite may also happen. Mediums with a good vibratory capacity may have to lower their vibrations to serve as instruments to lower entities, so that these can be clarified and oriented.

Once the task is completed, the medium will return to his normal vibratory pattern, with no unpleasant sensations from the communicating Spirit, but rather feeling well because he accomplished his Christian duty.

Development of the mediumistic meeting

SUMMARY: Manifestation of the Spiritual Mentor. Simultaneous communications. Limits on incoming communications. Manifestations of the sick disembodied. Doubts arising from the members of the group during the meeting and consequences. The reason to enlighten the disembodied.

Manifestation of the Spiritual Mentor - After the initial prayer, it is convenient to await the manifestation of the Spiritual Mentor of the group before other communications occur. The reason is obvious: there are situations and problems that are only visible to the Spiritual Leader, and there may be a need for him to address the group with guidance and clarification related to the subject. André Luiz says that this understanding, at the beginning of the session, "is necessary for the harmonization of the agents and factors of service, even if the Mentor uses the mediator only for a simple prayer". ⁽⁶⁹⁾

After the initial manifestation of the Spiritual Mentor, the leader of the group may ask questions that are timely and pertinent to the good conduct of the meeting, such as: someone who wants access to the meeting, the most appropriate place for eventual visitors, the help provided for this or that brother, the request for cooperation in

⁶⁹ "Disobsession", chapter 30.

unforeseen cases and similar matters.

On certain occasions, the leader of the group may ask for the intervention of the Spiritual Mentor so that the Mentor, through the medium in charge, may help to clarify the entities that are inflexible or imbalanced. This is done to avoid a greater disharmony.

At the end of the meeting, upon completion of all tasks, the leader will ask the indicated medium if the Spiritual Mentor or some other disincarnated instructor wishes to convey any message. If the Spiritual Counselor does not wish to manifest himself, the medium will notify the leader so that he will say the final prayer and end the meeting.

Simultaneous communications - Psychophonic mediums, even if pressed by afflicted entities suffering with very strong and deep pain, will discipline themselves adequately to only become passive to receive the message of the Spirits when it is the appropriate time to do so in the meeting.

It is not advisable to clarify at the same time **more than** two entities that are in need of assistance ⁽⁷⁰⁾, in

⁷⁰ Simultaneous communications, far from being a problem, have two important advantages. The first is to double the number of communications in the meeting. In addition, if channeling mediums are conveniently placed in the meeting room, their task will be facilitated. Let's say that mediums A and B are placed at one end of the table, next to the first clarifier, with mediums C and D at the opposite end, next to the second clarifier. When medium A gives passivity, B remains silent and mentally cooperates in the clarification. When communication is over, medium B gives passivity and medium A withdraws, with the same process occurring at the other end, with the relay between mediums C and D.

order to ensure order. Even when the sensitive is unconscious – psychic faculties under a state of advanced somnambulism – the medium can and should exercise self-control through observation and study. ⁽⁷¹⁾

In the case of spiritual patients and Spirits, who are in need of help, each medium must only become passive to receive the messages twice per meeting, thus avoiding a great expenditure of energy. It will also prevent reception of successive or linked communications; this is not convenient in several aspects. ⁽⁷²⁾ When he has fulfilled his role as a psychophonic medium in the meeting, the psychic cannot leave the group, because it would be as if one of the organs of the body left it and thus unbalance the whole.

Manifestations of the sick disembodied – In a dis-obsession meeting, the total time - for the sick Spirits to manifest – cannot exceed 90 minutes. Thus, the meeting will last for a maximum of two hours, not counting the initial reading ⁽⁷³⁾

André Luiz teaches that the disembodied Spirit, in a situation of imbalance and suffering, uses a medium with the same disabilities and anxiety, demanding a conjugation of goodness and security, humbleness and vigilance in the partner that talks to him. Having this in mind, it is necessary that we see in the visitor someone, who is ill, and each sentence we use must be a medication and consolation. It is obvious that we cannot agree to all the demands of the suffering Spirit, but it is not fair to claim from the Spirit a normal understanding that we may

⁷¹ "Disobsession", chapter 39.

⁷² "Disobsession", chapter 40.

⁷³ Ibidem, chapter 57.

still find ourselves far from possessing. Each suffering Spirit is like a relative dear to us. If we treat him like this, we will find the right door to enter and talk to his heart. (74)

In the course of the meeting, the enlighteners should not constrain the psychophonic mediums to receive the disincarnated present at the meeting, with orders and suggestions accordingly; instead they must incentive spontaneity, an essential factor to the success of the spiritual exchange.

Suffering Spirits will be able to express themselves through the psychophonic mediums as much as possible to release and free them, provided that the integrity of the mediums and the dignity of the premises are respected.

Mediums and members of the group will do their utmost to ensure they do not harm their spiritual activities, avoiding feeding doubts and suspicious attitudes that are contradictory with the work of charity they are willing to provide. André Luiz says that such attitudes "often lead to the loss of excellent services of disobsession, because they favor the meddling of evil intelligences". (75)

André Luiz tells us that "the enlightenment to the disembodied sufferers is similar to psychotherapy and the meeting is a group treatment; and whenever possible and suitable, evangelical methods must be applied". (76) André Luiz says that the important part of the understanding it to cause the interest of the Spirit, who is bound to fixed ideas, so that his mental field becomes free.

⁷⁴ Ibidem., chapter 32

⁷⁵ "Disobsession", chapter 34.

⁷⁶ Ibidem, chapter 34.

Thus, all speech or digression is unacceptable and unnecessary. "Disobsession is only accomplished by reasoning, but it does not reach its purpose without the deep sources of feeling." ⁽⁷⁷⁾

There are psychophonic mediums and the Spiritual Instructors designate certain types of Spirits to these mediums, who correspond to their tendencies, characters, moral and cultural formation, thus allowing them to improve their mediumistic gifts. Do not mistake this with animism or unconscious mystifications.

If the Spirit becomes importune by calling the members of the group by their names, the leader will take the necessary steps to stop additional side conversations with no interest for any clarification.

⁷⁷ Ibid., chapter 36.

Mediums' conduct in the meeting

SUMMARY: Mental cooperation. Mediums and indoctrinators' conduct towards the communicating Spirits. Unexpected problems. Embarrassments that cannot be given attention to. Education on Mediumship. Inconvenient attitudes that need to be avoided. Magnetic pass to the members of the group.

Mental cooperation – When the enlightenment is being offered to the disincarnate sufferer, everyone must maintain their thoughts in harmony to support the affirmative statements, keeping aside all possible judgement, reproach, sarcasm or mortification. The position of the one who clarifies and of the members of the group should be similar to that of the one who helps a dear family member, so that the communicant Spirit may find real support in the assistance given to it.

Without the assistance of all members of the group, the service will face unavoidable disruption. Thus, it is up to the leader to ask all members to come forward with their mental cooperation, boosting the mood of those who are in the meeting inattentive or numb.

Mediums' conduct - The medium and the indoctrinator cannot forget that the disturbed Spirit is in the same situation as of a patient before the nurse. The medium is the nurse called to control the patient whenever possible, not allowing him to manifest violently or to use obscene words.

The medium must understand that he is not in the meeting as a puppet, maneuvered entirely to the Spirits, but in the position of interpreter and nurse, able to assist, to a certain extent, in the restraint and re-education of the rebellious Spirits who insist on evil.

Even when the medium is a somnambulist - the so-called unconscious medium - and is half-disconnected from his physical tools, he still has resources to govern his body senses; the communicating Spirit utilizes these senses, and the medium is thereby enabled with the aid of the spiritual instructors to duly control the manifestations. André Luiz says: "Do not say that this is impossible. Disobsession is a work of rebalancing, restoration, never of unsettledness and theatricality". ⁽⁷⁸⁾

The same instructor recalls that in this sense there is a medium of normal incorporation and a medium of incorporation still obsessed. In this case, he needs spiritual assistance, through enlightenment, and is paired with distressed entities lacking help.

Andre acknowledges, however, that there are situations in which the psychophonic medium cannot control all the crazy impulses of the disembodied entity, as the nurse cannot always prevent all the odd wishes of the bedridden person; however, even on these special occasions, the medium integrated in his responsibilities "has the resources to cooperate in the ongoing spiritual assistance, reducing inconveniences to the minimum". ⁽⁷⁹⁾

Unexpected problems - The group must count with unexpected problems. There are those of an external

⁷⁸ "Disobsession", chapter 43.

⁷⁹ Ibidem, chapter 43.

nature that cannot be given attention to, namely: inopportune calls from people unable to understand the seriousness of the life-saving work that disobsession develops; latecomers, members of the group – not yet disciplined - knocking on the door; party noises from the neighborhood and noises from animals, vehicles, and so on.

However, there may be embarrassments within the meeting, among which stand out: power failure, the sudden illness of someone. In such cases, the leader will take immediate action so that problems are properly addressed.

As is the case everywhere, in disobsession an indisposition is likely to occur in a medium or one of the other workers regarding an unforeseen organic crisis. Once the incident has been checked, the person in need of assistance will remain outside the circle in activity, gathering the spiritual support of the environment; in some cases, the malaise recommends the person to go home or to be taken to a hospital at once.

Education on Mediumship - The medium must avoid - when under the influence or presence of an imbalanced disembodied Spirit - all sloppiness, verbal expressions and screams, overthrowing furniture and objects and the use of filthy language.

It is always useful to remember that the place where the disobsession takes place is comparable to the intimacy of a hospital and that the psychophonic medium is not free from receiving inappropriate manifestations that may occur. The Spiritual Benefactors are ready, at the meeting, and sustain the harmony of the spiritual center, and will protect all mediums so that they exercise their spiritual obligations with dignity.

An absolutely inadvisable attitude is to allow sick co-communicators to rehearse any type of aggression. It is an urgent task to prevent sick Spirits from subverting order with blows and noises, which psychophonic mediums can easily frustrate.

Psychophonic mediums should avoid at all costs, at any time of the meeting, bending their heads on their arms. Such an attitude favors sleep, disrupts mental cooperation and leads the discarnate sufferers to easily hypnotize the medium.

André Luiz expressly recommends that, at the moment when the irradiation takes place, magnetic passes must be given to all workers of the disobsession group, whether mediums or not. The reason is obvious: the disobsession service calls for the energies of all those present and the Spiritual Instructors are ready to replenish the expenditures of energy. Apart from this case, the fluid therapist mediums will attend to the companions in need of assistance only in cases of exception, so as not to favor whims and indiscipline.⁽⁸⁰⁾

⁸⁰ "Disobsession", chapter 52.

Identification of the Communicating Spirits

SUMMARY: The question of identity. How to identify a communicating Spirit. The need to examine carefully all communications received. Identification through sensations. The use of clairvoyance in the identification of communicating Spirits. The identification of the Spirit by the content of the communication.

The question of identity - With regard to the identification of the Spirits - who communicates in the meetings of disobsession and assistance to suffering Spirits - what should matter is the entity itself, its enlightenment, its consolation. There is, of course, no need to know its biography.

Living in distress and confusion, having no notion of time and space to which they were conditioned on Earth, many of them do not really know who they are. When, however, they spontaneously give information about their personality, it would be interesting, for study purposes, to try to confirm them, if there is such a possibility.

The beginner medium should not worry if he does not have the slightest idea about the identity of the communicating Spirit. Only time and training will give him the ability to perfectly identify the entities that manifest through him. We should not waste time inquiring the Spirits just to satisfy a curiosity. It is lack of charity to force them to reveal themselves when they prefer to remain anonymous.

When it comes to an entity that seeks to give guidance, the name it uses is secondary and should not influence the acceptance of the message or not. Content will always be the primary element. If it is a well-known and famous individual, we must still be careful, because if it spontaneously dictates its name, it must provide data that will serve as identification. When the communication is given through a reliable medium, and there is the possibility of filtering well the Spirit's characteristics, there may be an impact on the general opinion and the members of the Spirit's family, who can confirm if the message is from their disincarnated relative or not. This happened with Humberto de Campos, who gave full proof of his identity leading his wife to file a lawsuit against the Brazilian Spiritist Federation and the medium Chico Xavier. This lawsuit became known as "The Humberto de Campos case" and as a result, Humberto de Campos began to use the pseudonym Brother X when signing the works written by him through Chico Xavier. ⁽⁸¹⁾

How to identify the communicating Spirit - Kardec dedicated the Chapter XXIV, 2nd part, items 255 to 268 of The Book of Mediums, to the identity of the Spirits.

Here's a summary of what the Encoder wrote about it:

- a) After obsession, the question of the identity of Spirits is one of the most difficult in practical Spiritism;
- b) Many High Spirits, who can communicate, do not have a name for us;

⁸¹ "Chico Xavier's testimonies", by Suely Caldas Schubert, pages 42 and 356.

c) Identity becomes easier when it comes to contemporary Spirits;

d) Evidence of identity arises naturally;

(e) The similarity of handwriting and signature is a relative proof;

(f) The best proof of identity is in the language and circumstances, but not in the form of language, but in its content, for ignorance will never imitate true knowledge, and vice will never imitate true virtue: always in some place the sign of the imposture will appear;

g) The identity of the Spirits can be considered a non-important issue, but the difference between good and bad Spirits is essential;

h) We judge the Spirits by their language: whatever in their language reveals a lack of kindness or benevolence cannot come from a good Spirit;

i) Intelligence is not a safe sign of spiritual elevation, because intelligence and morality do not always go together;

j) A sign of the presence of a High Spirit is the spiritual elevation of its ideas and language.

Kardec recommends that we should submit all communications to a scrupulous analysis, carefully examining thought and expression, and rejecting, without hesitation, all that is against logic and common sense, anything that belittles the character of the Spirit that tries to pass as a high entity. The Encoder states: "We repeat that this means is the only one, however, it is infallible, because there is no bad communication that can withstand a rigorous criticism".⁽⁸²⁾

⁸² "The Book of Mediums", chapter XXIV, item 266.

In the same work, the Encoder lists 26 fundamental principles to recognize the quality of the communicating Spirits, principles that the mediums and leaders of mediumistic groups should always have in mind in their studies".⁽⁸³⁾

As we said earlier, it is not always important to identify the Spirits who communicate in the sessions. When we are in a meeting of disincarnation or enlightenment to disincarnate, there is almost no need to know the identity of the suffering Spirit, who, in most cases, finds himself in a state of great spiritual disturbance. Therefore, it is reproachable in such cases to ask their name or other details for their identification.

The spiritual entities that usually communicate with us become known and loved, to the point of being considered members of the team. When they manifest, they are recognized by the way they talk, by the style and content of their messages. If they communicate through other mediums, they may suffer the influence of the mental state of the medium that intermediates. The interference of the medium in communication is very strong.

Mediumistic filtering can, depending on the medium, be more or less authentic, depending on the diversity of skills and resources that the mediums present.

Checking the identity through our sensations - In a general way we can distinguish, thanks to mediumistic sensibility, the degree of evolution of the incarnated entities, which give us pleasurable or unpleasant sensations, as previously studied.

⁸³ Ibidem, chapter XXIV, item 267.

Kardec teaches: "Many mediums recognize good and evil Spirits for the pleasant or painful impression they experience upon their approach". And he copies the following instruction of the Spirits: "When the Spirit is happy, his state is peaceful, light, calm, when he is unhappy, he is agitated, feverish, and this agitation naturally passes into the nervous system of the medium". ⁽⁸⁴⁾

If the visit of the Spirit to the group repeats itself, it gives us conditions, with time and practice, to identify it by the sensations it causes when it approaches.

Identification by clairvoyance - Another resource to identify the Spirits is through clairvoyance, but it is of very restricted and delicate use, because each clairvoyant sees according to his own capacity of perispiritual exteriorization and vibrational attunement.

It can happen that two good and reliable clairvoyants, in the same place and environment, perceive different situations. Thus, one cannot confirm what the other is seeing.

Clairvoyance is undoubtedly a valuable resource in the identification of the disincarnated, but it depends a great deal on the medium, on his safety and on his balance. We cannot, therefore, rely solely on this resource to conclude as to the identity of the disincarnate.

The clairvoyant can and should participate in the mediumship sessions, but his function cannot be that of the reporter of the Hereafter, as if he had an obligation to be constantly inquiring about what is going on in the spiritual world.

⁸⁴ "The Book of Mediums", chapter XXIV, item 268, question 28.

The information of the clairvoyant medium is therefore relative and must be verified, analyzed and compared with other additional and important facts in the identification of the Spirits, such as the content of the message, the sensations caused in the mediums, the opportunity of the moment of the Spirit indicated and so on.

Identification by the content of the message - Spirits always reveal their condition by what they say and as they say it, besides the influence of the medium through which they manifest.

High entities are simple and objective. ⁽⁸⁵⁾ The beauty of style always embellishes strong and enlightening ideas. They do not bother in taking important names. Backward Spirits, especially those who like to mystify, use and abuse the process of deceiving, through communications full of difficult words, piled up in bright sentences, but with an empty and sometimes contradictory meaning.

We must understand that one or another entity known on Earth can identify itself, but this is not enough. It is necessary that the Spirit gives elements to prove that it really is the designated character. If this is difficult, the Spirit will be the first to be anonymous or use any pseudonym.

⁸⁵ Even when they manifest themselves as "Old Black Men" or "Indians", with their characteristic language and mannerisms, the really elevated Spirits transmit magnificent lessons, since they are simple. See the Emerencian case in "Madness and Obsession", chapter 8 and following, a work by Manoel Philomeno de Miranda, a psychographics by Divaldo P. Franco.

Mystification and its causes

SUMMARY: Concept of mystification in Spiritist manifestations. Why mystification is permitted in Spiritist sessions. Difference between mystification and animism. Action of the Mentors in the cases of mystification. Means of avoiding mystification.

Concept of mystification – Mystification is cheating, faking, swindling, abusing of one's credulity. Spiritist practice is not free from mystification, because we learn from the study of the Spiritist Scale that there are frivolous Spirits, "ignorant, malicious, unthinking, and mocking", who stick their nose everywhere and answer without caring about the truth. "They like to cause small dislikes and slight joys, to intrigue, to mislead through evil cunning".⁽⁸⁶⁾

Such Spirits may be disembodied or incarnated, which means that the mystification may come from the medium, which is, however, very rare in the serious Spiritist environment.

Kardec teaches that mystification is easy to avoid. It is enough to expect from Spiritism only what it can and must give, which is the moral improvement of Humanity. "If you keep firm on this, you will never be deceived", says the Spirit of Truth. And he goes on: "Spirits come to

⁸⁶ "The Book of Spirits", question no. 103.

instruct you and guide you in the path of good and not in the path of honors and fortune or to serve your petty passions. If you never ask them anything futile or out of their duties, you would give the misleading Spirits no opportunity whatsoever; thus, you must conclude that who is mystified only has what he deserves". (87)

In the same book and item, the Spirit of Truth says that "God allows the mystifications to prove the perseverance of the true followers and punish those who make Spiritism an object of amusement". (88)

Emmanuel says that the mystification experienced by a medium always brings a useful purpose, which is to remove his self-esteem, from laziness in the study of his own needs, and pride or excesses of self-confidence, reason why it does not happen in the absence of his Highest Mentors, who only lead him to the necessary vigilance and achievements of humility and prudence in his subjective world. (89)

The one who gives up Spiritism because of a simple disappointment, such as mystification, proves that he does not understand Spiritism and does not take it seriously. (90) By this attitude, they show that they were never convicted Spiritists; in fact, they are like the children taken by the wind when the first difficulty occurs.

Kardec, commenting on the subject, teaches that one of the most common means that the Spirits use to deceive

⁸⁷ "The Book of Mediums", chapter XXVII, item 303, 1st question.

⁸⁸ Ibidem, chapter XXVII, item 303, 2nd pergunta.

⁸⁹ "The Comforter", question no. 401.

⁹⁰ "The Book of Mediums", chapter XXVII, item 303, 2nd question.

us is to stimulate our greed and interest in wealth or material facilities. We also have to be alert to the predictions of a certain date and avoid any provision prescribed or suggested by the Spirits when the objective is not obviously rational. Let us not be dazzled by the names that the Spirits take to give a true appearance to their words and let us always not believe in "risky scientific theories and systems" and "anything that cannot be considered the moral objective of manifestations".⁽⁹¹⁾

We should not mistake mystification with animism. Animism is a phenomenon produced by the very soul of the medium, who is not always aware of what is happening.⁽⁹²⁾

Mystification includes lying, deceiving, and cheating, and may occur, as we have seen, with the knowledge of Spiritual Mentors, as in the Parisian Society of Spiritist Studies itself when a deceiving Spirit used the name of St. Louis, a spiritual leader of the Society, being this leader present.⁽⁹³⁾ It is that nothing happens by chance. Divaldo P. Franco says that the best medium is the one who, sympathizing only with Good Spirits, is rarely deceived. "False communications, which he receives from time to time, are warnings that he may not be considered infallible and not be overpowered".⁽⁹⁴⁾

Means of avoiding mystification - In addition to what has already been said, Allan Kardec gives us certain

⁹¹ "The Book of Mediums", chapter XXVII, "Observation" by Kardec published after the 2nd question of item 303.

⁹² Read about the issue animism in the book "Medium: who is, who isn't" by Demetrio Pavel Bastos, chapter XX and XXI.

⁹³ "Spiritist Magazine", year 1860, page 172.

⁹⁴ "Molding the Third Millennium", chapter 7, page 62.

guidelines on this matter in item 268 of The Book of Mediums from which we copied the following notes:

a) Among the Spirits, there are few who have a name known on Earth; so this is why, most of the time, they do not say their name;

b) Since men, almost always, want to know the name of the communicant, to satisfy them the High Spirit can mention the name of someone who is known on Earth. There is no mystification or fraud in this case. It would be if the Spirit did this to deceive us, but when the purpose is good, God allows the Spirits of the same degree of enlightenment to do so, because among them there is solidarity and analogy of thoughts. It also happens that often the Spirit evoked cannot appear and it sends another Spirit, who will represent it in the meeting;

c) When Spirits of low moral standards adopt respectable names to induce us to error, it is not with the permission of the unduly named Spirits that they proceed. The deceivers will be punished for this fault. Be assured, however, that if we were not imperfect, we would only have Good Spirits around us. If we are deceived, we must complain only about ourselves;

d) There are people in whom the Higher Spirits are interested and, when they deem it convenient, they preserve them from these lies. Against these people the deceivers can do nothing. Good Spirits are interested in those who use their insight wisely and work hard to improve themselves. They give them their preference and support them;

e) The Superior Spirits have no other signs to become known, except the enlightenment of their ideas and their language. Material signals can easily be imitated. But the Lower Spirits betray themselves in so many ways that one

would have to be blind to be deceived. Spirits only deceive those who let themselves be deceived;

f) There are people who are seduced by an emphatic language, who appreciate more the words than the ideas, and who often consider sublime the ideas that are in fact false and vulgar. How can these people, who are not fit to judge the works of men, judge those of the Spirits?

g) When people are modest enough to recognize their incapacity, they do not rely only on themselves; when, out of pride, they think themselves more capable than they are, they bring with them the pain of the foolish pride they feed. Those, who mystify, know perfectly well whom they are addressing. There are simple and poorly educated people harder to deceive than others who have fitness and knowledge. By flattering man and his passions, they make of man what they want.

Obsession and its different aspects

SUMMARY: Mediumistic practice. Concept of obsession. Suspension of the mediumistic faculty. How to recognize obsession. Varieties of obsession. The simple obsession. Fascination. Subjugation. Importance of magnetism in the treatment of subjugation.

The pitfalls of mediumistic practice - Obsession is one of the greatest obstacles in the practice of mediumship. Who says this is the Encoder of Spiritism himself, and he defines it as follows: "Obsession is the continuous action that an evil Spirit exercises over an individual". ⁽⁹⁵⁾

Obsession presents very different features, ranging from simple moral influence, without noticeable external signs, to the complete disturbance of the organism and mental faculties. "It destroys all mediumistic faculties," teaches Kardec. ⁽⁹⁶⁾

We are all subject to obsession and, of course, the medium does not escape the general rule. It is, however, our duty to reject the negative influence of those who have turned to evil. ⁽⁹⁷⁾

⁹⁵ "The Genesis", chapter XIV, item 45.

⁹⁶ Ibidem, chapter XIV, item 45.

⁹⁷ The so-called "backrests" do not, technically speaking, fit in the conception of obsession. Cairbar Schutel refers to this in his book "Life in Another World", page 89.

The presence of the obsessor is not always noticed, but its action is revealed by the results of its influence on the mind of the creature it obsesses. By a telepathic phenomenon, the obsessor can, even from a distance, activate the mechanisms it wishes, in the same way as a radio operator does.

Of course, for this to happen, the obsessor and the medium must be linked by the past or be in the same vibratory range, which identifies them. Due to this the medium's spiritual renewal is most important and it is the main factor to solve the problem. If this does not occur, the medium may have to stop working with his spiritual gift so that at least in part he may be protected from the evil action of the obsessors and not deceive and mislead those who go to the Spiritual Center in search of comfort and guidance.

The suspension of the mediumship faculty should thus be considered a good sign and an act of charity on the part of the Spiritual Mentors. Depending on the moral recovery of the medium and his willingness to perform his task properly, the suspension may be temporary or final.

Regarding this issue, Emmanuel says: "Mediumistic attributes are like the talents of the Gospel. If the divine gift is not used for its due purposes, the evil servant becomes unworthy of the Lord's trust in the harvest of truth and love. If they are used for good purposes, they multiply for Jesus under His divine blessings; however, if they suffer with the insult of selfishness, pride, arrogance, or are used for bad purposes, it may leave the intermediary of the invisible among the dark shadows of stagnation, in the most painful atonement, due to the increase of the debts he did not think about."⁽⁹⁸⁾

⁹⁸ "The Comforter", question no. 389.

How to recognize the obsession - When Emmanuel examines this subject, he confirms that "obsession is always a test, never an eventual occurrence" and that its cure depends fundamentally on the collaboration of the embodied, "since it requires the values of his feeling and goodwill, without which psychic healing becomes impossible". (99)

In the specific case of obsession with mediums, Allan Kardec teaches: "The obsession is recognized by the following characteristics: 1st - The persistence of a Spirit in communicating, willingly or unwillingly, through writing, hearing, or rapping, and so on, not allowing other Spirits to do so; 2nd - Illusion which, despite the intelligence of the medium, prevents him from recognizing that the communications he receives are false and ridicule; 3rd - Belief in the infallibility and absolute identity of the Spirits who communicate and who, under respectable and famous names, say false or absurd things; 4th - The medium's trust in the praises of the Spirits who communicate with him; - 5th - A willingness to become distant from those who can give good advice; 6th - Take wrongly the criticism of the communication received, 7th - Constant and untimely need to write; 8th - Any physical embarrassment that dominates the medium's will forcing him to act or speak even though he does not want to; 9th - Rumors and insistent disorders around the medium, being him all cause or object. (100)

⁹⁹ "The Comforter", Questions nos. 393 and 394.

¹⁰⁰ "The Book of Mediums", chapter XXIII, item 243.

Forms of obsession – There are three types of obsession: ⁽¹⁰¹⁾

1st. *Simple obsession*: the disembodied entity of an evil nature seeks, by means of persistence and tenacity, to meddle in the life of the obsessed, giving him the strangest suggestions that, in most cases, go against his usual way of proceeding and think. The individual easily realizes that he is under a strange influence, if he makes a careful self-analysis. And, in keeping with the vigilance and Christian conduct, he will not offer the obsessor a favorable field for its attacks. A life in an environment of elevation, good reading, prayer, fellowship with serious and honest people, in environments where good is practiced, is what keeps one against simple obsession;

2nd. *Fascination*: This is the most difficult form of obsession to be successfully dealt with, because the one who is fascinated usually refuses to receive counseling and treatment because he is not aware of the problem and even thinks that others are the obsessed. In fascination, the obsessor acts at first discreetly and then gradually takes over, until he completely dominates the obsessed, and then a kind of psychic symbiosis is formed. Using the names of the elite Spirits, the obsessor induces the medium to think he is guided by a spiritual entity of great moral scope. He believes in all that the Spirit tells him. He feels hurt, is edgy and he turns away at any criticism made on the content of the communications that he receives. His touchiness and pride make him an easy prey of the obsessors, which makes the treatment difficult:

3rd. *Subjugation*: When the obsessed person is under the full domain of a disembodied entity, it is said that it is

¹⁰¹ Ibidem, chapter XXIII, itens 238 to 240.

subjugated. The diagnosis of this form of obsession is easy, but healing will require the moral improvement of the medium and the repentance of the Spirit through the enlightenment and indoctrination directed at him by those with moral excellence. In such cases, Kardec teaches, the magnetic action is also important to undo the "fluidic mantle" that surrounds the obsessed. In subjugation, what happens is the supremacy of the will, which completely dominates the will of the medium. In this state he will accomplish things which he would never do, because he obeys a will which is foreign to him, not his own will.

The Spiritist treatment of Obsession

SUMMARY: Spiritism and Disobsession. Importance of the participation of the obsessed in his own healing. The moral renewal as the main therapy in cases of obsession. Spiritual roots of the obsessive process. Resources used to treat obsession.

Spiritism and Disobsession – Emmanuel says: "The treatment of obsession (...) is not uncommon in our circles of renewing faith. It is simply the continuity of the effort of salvation of all those who are misguided beginning in the luminous hands of Jesus". ⁽¹⁰²⁾

Amelia Rodrigues comments about a curious evangelical episode - in a well-known work by Divaldo P. Franco - in which Jesus explains to His disciples the reason why they were not able to "cast out the unclean Spirit". The Master explained to them: "This type of Spirit only leaves with prayer and fasting". "Therefore, before them, possessed ⁽¹⁰³⁾ and possessors - only the prayer of the tireless love and the fasting of passions can mitigate

¹⁰² "Our Bread", chapter 175.

¹⁰³ The phenomenon of possession, initially rejected by Kardec, is thoroughly examined by the Encoder in "The Genesis", chapter XIV, items 47 to 49. If in obsession there is always the action of an evil Spirit, in possession - Kardec teaches - it can be a good Spirit who wants to speak. When the agent of possession is bad, the phenomenon resembles subjugation. See also the "Spiritist Magazine", on the subject, year 1863, pages 373 and following.

the thirst in which they devour one another, handing them over to the workers of the Work of Our Father, who can be found everywhere cooperating with Love, incessantly".⁽¹⁰⁴⁾

And the Nazarene concluded: "If you love instead of hating, if you wish to help and not only expel them you will do everything, since everything I do you can do it too, and even more, if you want to...".⁽¹⁰⁵⁾

Spiritism, giving continuity to Jesus' work as the promised Comforter, which He is, revives the lessons of the Gospel and provides us with all the necessary resources for the treatment of obsessions, clarifying about the causes of this process and showing how important the participation of the patient is for the success of the work, as Manoel Philomeno de Miranda teaches: "With regard to the problem of spiritual obsessions, the patient is also the agent of the cure itself".⁽¹⁰⁶⁾

In support of this idea, Yvonne A. Pereira also says that if the obsessed "does not seek to renew himself daily, in a continuous work of self-control or self-education, progressing in his moral and spiritual edification, he will never cease to feel obsessed, even if his primitive obsessor will regenerate himself". "His moral renewal, therefore, will be the main therapy in cases in which he can act", concludes the remarkable Brazilian medium.⁽¹⁰⁷⁾

¹⁰⁴ "The Kingdom's First Fruits", chapter 11, pages 119 e 120.

¹⁰⁵ Ibidem, chapter 11, page 121.

¹⁰⁶ "Broken Chains", Introduction, page 22.

¹⁰⁷ "Memories of Mediumship", chapter 10, page 211.

Treatment of Obsession - As we have seen, the treatment of obsession, in general, does not exempt the participation of the obsessed or of people connected to him.

As the process always has spiritual roots, one of the first precautions will be in the sense that there is an understanding of what is taking place, so that the right measures are taken. ⁽¹⁰⁸⁾

The mediumistic treatment of the case must be accomplished by a group of mediums, never by one, alone, and the place for this should be the Spiritist Center, or another place prepared for this type of treatment, such as psychiatric hospitals of Spiritist orientation.

The practice of sound, instructive, moralizing readings; attendance at doctrinal clarification meetings; treatment by means of the Spiritist passes; prayer and meditation on matters of spiritual interest - these are the resources that are necessary to be fulfilled by the patient and the people connected to him.

The home environment of the obsessed should receive special attention. Family members should do everything within their power to make it favorable to recovery. The worship of the Gospel in the home is an important practice because it gives the domestic environment the enrichment of fluidic elements and the attunement of souls

¹⁰⁸ In "The Gospel according to Spiritism", chapter XXVIII, on the "Note" recorded at the end of item 84, Kardec teaches that the prolonged obsession can cause pathological disorders, sometimes requiring simultaneous or consecutive treatment, whether magnetic or medical, to restore the body. Even afterwards, when the cause has been ruled out, it is still necessary to combat its effects.

around the teachings of Jesus.

It must be understood that, depending on the determining causes of the obsessive process, improvements can occur in more or less time. Patience is, therefore, an important factor in the treatment. Sometimes, not noticing external signs of improvement, due to haste, many abandon it, fall into disbelief, or look for other resources they think are faster. Consistency is therefore necessary to follow patiently with the treatment, in the certainty that Divine Goodness attends all in accordance with the merit of each one.

In addition to the Spiritist pass and clarification of the obsessed, one of the remedies to combat obsession is the so-called disobsession session. A well-oriented mediumistic group under the direction of a leader, who possesses moral authority to address the obsessing Spirits, with thorough knowledge of the subject and easily to indoctrination, acts by directing, teaching, and clarifying the obsessor about the evils he is practicing, and to the consequences that this may bring to his own future happiness.
(109)

Knowing that today's victim was yesterday's executioner and that the law of forgiveness releases the one who forgives, but does not free the executioner from the payment of his debt, we understand that God's Law is wise and just, and that is what will happen, with kindness, to the disembodied.

While the meetings to enlighten the obsessor are held, the obsessed - who will evidently not be present in these

¹⁰⁹ See, regarding the importance of the doctination in the obsessive process, the cases recorded by Kardec in the "Spiritist Magazine", year 1864, pages 168 to 177 and pages 225 to 231, and year 1866, pages 38 to 42.

meetings - will be clarified as to the need he has to change his conduct, especially in what concerns his moral life, so that he does not fall again into a new obsessive process. (110)

Only persistence in the good enables us to neutralize the influence of evil Spirits, as Manoel Philomeno de Miriam reminds us, reaffirming warnings made in other books of his work: "Only the radical change of behavior of the one who is obsessed solves, definitively, the obsession problem". (111)

Resources used in the treatment - In a schematic way, these are the resources that we must use in the Spiritist treatment of obsession:

1. *Patient awareness*. Once the obsessive problem has been diagnosed, it is imperative to show the patient the importance of his participation in the treatment;

2. *Prayer*. Teaching the obsessed person the relevance of prayer, which, as Kardec teaches, "is the most powerful means available to demoralize the obsessor"; (112)

3. *Self-reform*. To make it clear to the patient that it is essential for him to put an end to what attracts the evil

¹¹⁰ Regarding the impropriety of the participation of obsessed mediums in mediumistic meetings held by their groups, read Kardec's warnings in "The Book of Mediums".

¹¹¹ "Obsession Panels", page 9.

¹¹²"The Genesis", chapter XIV, item 46.

Spirits and to do every possible thing to attract the Good Spirits; ⁽¹¹³⁾

4. *Renewal of ideas.* The patient must give a new direction to his thoughts, new ideas, make good readings, listening to uplifting talks and talking to people who think and act in the good;

5. *Action on the good.* To clarify that the work of charity, in the name of Jesus, is a primary factor in the inner improvement of any person;

6. *Family orientation.* To show the patient's family that the problem of obsession is not a matter that concerns him only, since the family group has deep bonds that intertwine them, and therefore patience and perseverance of all are necessary;

7. *Cult of the Gospel in the home.* Explain the excellence of the practice of evangelical worship in the home for the fostering of understanding and fraternity in the home, between the incarnated and the disincarnated;

8. *Fluid therapy.* Emphasize the need for magnetic passes and magnetized water for the patient's recovery and organic balance;

9. *Clarification or indoctrination of the obsessor.* A task that is the responsibility of the Spiritist Center through specific meetings - the so-called disobsession sessions - of which the patient does not need and should not participate. ⁽¹¹⁴⁾

¹¹³ According to "The Book of Mediums", chapter XX, item 227, the qualities that attract good spirits are kindness, benevolence, simplicity of heart, love of neighbor and detachment from material things.

¹¹⁴ "Security Guidelines", question no. 97. See also, on the subject, "Memories of Mediumship", chapter 10, page 211.

Indoctrination and its methods

SUMMARY: Need for indoctrination. Objectives of indoctrination. Methods to be used. Rules to follow in indoctrination. Who is responsible for the indoctrination. What is needed to indoctrinate a Spirit. Undesirable habits that should be avoided in indoctrination.

Need for indoctrination - Some Spiritists, says Herculano Pires ⁽¹¹⁵⁾, intend to suppress indoctrination, claiming that indoctrination is performed more effectively by the Good Spirits on the spiritual plane. This is a proof of generalized ignorance of the Doctrine in the Spiritist area itself, for in it everything is defined in terms of relation and evolution. Suffering Spirits remain attached to matter and earthly life and this is why the Protecting Spirits have difficulty in communicating with them. Their involvement with the fluids and ectoplasmic emanations proper to the mediumship session is therefore necessary. This shows that the mediumistic meeting and the human indoctrination of the disincarnated are a necessity. ⁽¹¹⁶⁾

¹¹⁵ "Obsession, the Pass, the Doctrination", pages 65 e 66.

¹¹⁶ The case Valentine Laurent recorded by Kardec in the "Spiritist Magazine", year 1865, pages 4 to 19, shows that in the process of subjugation, magnetism by itself cannot reverse the evil, if the cause is not withdrawn, therefore showing the importance of the doctriation, a matter that the Encoder, also mentions in "The Gospel according to Spiritism", chapter XXVIII, item 81 and in the "Note" at the end of item 84.

Death does not have the power to transform anyone. Each Spirit, in disincarnating, carries with it its virtues and defects, continuing in the spiritual life to be what it was when connected to the body, with its vices and material conditioning, from which it is gradually released. Moreover, misled by the lessons received from traditional religions, the Spirit does not find in the Hereafter what he hoped for: neither Heaven nor Hell, much less rest until the Last Judgment. On the contrary, he finds there the harsh spiritual reality, based on the existence of the law of cause and effect, where each one shows himself as he is, without disguise, false appearances or social veneer.

Its spiritual condition determines its psychic aura and its specific weight and both are a consequence of the greater or lesser elevation of their thoughts, feelings, and deeds. The more enlightened it is the rarer will be its perispirit, so that every inhabitant of the spiritual world places himself in his due and proper place, without privileges of any kind.

Those who are disturbed by lack of adequate clarification, or by stubbornness in evil, need to be oriented, so that by mentally modifying themselves they may improve their spiritual condition. As they are often still filled with material conditioning, such Spirits repel the more direct action of the disembodied advisors. This is why they require contact with the embodied, which are naturally more sensitive to the dense fluid of matter.

This is what happens in the psychic sessions. The disembodied counselors speak to them, but they cannot reach them. In contact, however, with a medium, because they have similar vibrations, there is the possibility of understanding. Then indoctrination takes place, with the purpose of changing its way of thinking and acting, seeking its improvement.

By teaching these Spirits the path of goodness and forgiveness, awakening them to the need for spiritual renewal, we help them to discover the Gospel of Jesus for their full liberation.⁽¹¹⁷⁾ That is why the indoctrination of the disembodied Spirits is of great importance to hasten the progress of fellows who stagnate in the spiritual world, bringing beneficial results to the corporeal world.
(118)

Objectives of indoctrination - Edgard Armon ⁽¹¹⁹⁾ says that the sessions to indoctrinate the Spirits aim at clarifying discarnate entities about their own spiritual situation, guiding them towards their awakening on the invisible plane, and their subsequent balance and spiritual progress.

In order to facilitate their awakening or their enlightenment, Spirits attached to the terrestrial habitat due to the law of affinity are brought to the sessions of indoctrination and there bound momentarily to incorporation mediums. Thus, in contact with the good fluids formed there, plus the teachings received from the

¹¹⁷ Allan Kardec teaches in "The Gospel according to Spiritism", chapter XXVIII, item 81, that it is possible, through suggestions skillfully directed, awaken repentance and the desire for good in the hardened and evil Spirits.

¹¹⁸ The lesson from the case Xumene, mentioned by Kardec in "Heaven and Hell", 2nd Part, chapter VII, shows us that we must be patient regarding the regeneration task of the hardened Spirits, because, as we know, Spiritism does not make us perfect, not even its most believers. "Belief comes first: then comes Faith and Transformation in turn", warns the spiritual Guide, mentioned by Kardec in the referred lesson.

¹¹⁹ "Practical Works on Spiritism", chapter IV, pages 59 and following.

incarnate indoctrinator medium, they almost always awake and resume the path of spiritual perfection.

To indoctrinate Spirits is not an easy task, however, because it requires highly developed doctrinal knowledge and a psychological sense so that the indoctrinator can quickly grasp the true moral character of the case he faces and, consequently, direct the indoctrination in the right direction.

It is still necessary for the indoctrinator to possess patience and goodness, humbleness and tolerance, because only with the help of these virtues will he be able to face the most difficult cases in which malicious, mocking, or hardened Spirits manifest.

According to André Luiz ⁽¹²⁰⁾, the person involved in this task cannot forget that the Superior Spirituality relies on him and expects from him certain attributes such as the following:

- a) Direction and insight;
- b) Goodness and energy;
- c) Authority based on the example;
- d) Habit of study and prayer;
- e) Dignity and respect for all;
- f) Affection without privileges;
- g) Gentleness and firmness;
- h) Sincerity and understanding;
- i) Constructive conversation.

¹²⁰ "Disobsession", chapter 13.

As per Herculano Pires ⁽¹²¹⁾, indoctrination exists in all planes, but the coarsest and heaviest work is accomplished in our world. Proud and useless, and even harmful, will be the indoctrinator who deems himself capable of indoctrinating by himself. His efficiency depends always on his humbleness, which will allow him it to understand the need to be aided by the Good Spirits. The indoctrinator, who does not understand this, needs to be himself indoctrinated and enlightened, so as to exclude vanity and pretense from his Spirit. Only those who have love and humbleness can truly indoctrinate Spirits.

Having said this, Herculano Pires states, in the work previously mentioned, that it is important not to mistake humbleness with weakness, with mellowness. Often indoctrination demands an energetic, non-offensive, non-aggressive attitude, but firm and imperious. It is the moment in which the indoctrinator treats the obsessor with moral authority, the only authority we can have over the Lower Spirits, who feel our authority and submit to it, due to our moral strength. This authority, however, can only be acquired through a worthy experience in the world, being always right in our intentions and in our acts, in every sense; our uncontrolled and not fought back moral failings diminish our authority over the obsessors.

Methods to be used - In the task of indoctrinating the Spirits that communicate in the psychic sessions there is no fixed rule, since each case is unique. Since the purpose of indoctrination does not only refer to the suffering Spirits, but also to the ignorant Spirits, who still remain in the spheres of brutality, and to the evil Spirits, who are

¹²¹ "Obsession, the Pass, the Doctrination", pages 66 and 67.

devoted to evil consciously, therefore, the way of indoctrinating each of these Spirits must also vary according to each case.

There are, however, certain rules that must be applied in this task:

- a) Give all attention to the communications received;
- b) Listen to them with patience and with the best intention to help;
- c) Involve the Spirit that communicates in fraternal vibrations, giving it the opportunity to speak;
- d) Establish a timely, friendly and enlightening dialogue;
- e) Avoid unnecessary accusations and challenges;
- f) Comfort and support through enlightenment;
- g) Do not argue heatedly trying to impose your point of view;
- h) Do not receive all Spirits as if they were deceivers and agents of evil;
- i) Be precise and firm whenever needed, but do not be cruel and aggressive;
- j) Avoid the tone of speech and also long lectures;
- l) Be clear, objective, honest, friendly, fraternal, and try to give the communicant Spirit what you would like to receive if in his place.

André Luiz ⁽¹²²⁾ attributes the service of indoctrination to the team of enlightening ministers, to whom he suggests observing the following conduct for the good accomplishment of their task:

¹²² "Disobsession", chapter 24.

a) Keep attention in the intuitive field in order to record with reliability the suggestions and thoughts of the spiritual benefactors, who run the meetings;

b) Only touch the body of the medium in trance when necessary;

c) Cultivate psychological tact, avoiding violent attitudes or words, but also avoiding a constant sweetness that numbs the mind without renewing it, with the sureness that it is necessary to combine reasoning and feelings, compassion and logic, so that what is said to help be as productive as possible;

d) Study the cases of obsession that have arisen in the psychic group, which should be treated in the orbit of psychiatry, so that medical care is taken to the extent advisable;

e) Do not allow children at the disobsession meetings.

André Luiz ⁽¹²³⁾ also recommends to the leaders and enlighteners and to all who participate in the mediumistic meetings, that they always keep in mind the following 13 principles:

1st. Disobsession is not accomplished without the light of reasoning, but it does not reach its purposes without the deep sources of feeling.

2nd. Clarification to the discarnate sufferers resembles psychotherapy and the meeting is like a group treatment in which, whenever possible, evangelical methods should be applied.

3rd. The essential part of the understanding is to reach the center of interest of the Spirit bound to fixed ideas,

¹²³ Ibidem, chapter 32 to 37.

so that the mental field is decongested, and, therefore, any unnecessary discourse or rambling is therefore entirely inappropriate.

4th. The disincarnated Spirits, whatever their conduct at the meeting, are in fact Spirits who lack proper understanding and treatment that requires fraternal patience, understanding, help, and devotion.

5th. All suffering Spirits must be received as if they were extremely dear family members of ours; in doing so, we will strike the intimate door through which we will speak to the heart.

6th. The indoctrinator, from what he listens from the Spirit that manifests, he will know its gender in its previous life, so that the enlightening conversation takes place in an ideal psychological line.

7th. The problems of animism or unconscious mystification that may arise in the group should be analyzed without censorship or scandal, and it is up to the leader to do everything possible to clarify with patience and charity the mediums and disembodied involved in these processes.

8th. It is necessary to cancel any attempt of discussion or challenge with the communicating Spirits, giving even reason, sometimes, to the unhappy and obsessors.

9th. The obsessive process is not always undone immediately, because in many cases the separation of the obsidian and the obsessor must be gradual.

10th. When necessary, the indoctrinator can practice hypnosis on the suffering Spirits, either by using this therapy to deliver them to the guide and treatment of the spiritual instructors present, by the projection of mental frames useful for enlightenment, or by suggesting administering medication or restraining resources in favor of the

manifested, who are less accessible to the group's nursing staff.

11th. Psychophonic mediums should not be constrained to receive the disincarnated ones present, considering the precept of spontaneity, essential factor to the success of the exchange.

12th. The time of the clarification should not be overstretched, not exceeding ten minutes, unless it is an exceptional situation.

13th. If the disturbed manifested Spirit maintains its attitude of rebellion, complaining, and is indifferent or stubborn, the indoctrinator should request the cooperation of the Spiritual Benefactors present so that the needy rebel is entrusted to specialized spiritual assistance. In this case, beneficial hypnosis can be used so that the healing magnetism calms down the disturbed companion and that his removal is made.

Referring to the cases in which communicating Spirits are too reluctant, to the point of disturbing the work, Herculano Pires ⁽¹²⁴⁾ suggests that the best thing to do here is to call the medium back to himself, making him disconnect from the disturbing Spirit. The episode will also serve to reinforce the self-confidence of the medium, showing him that he can interrupt disturbing communications by his will. The Spirit will usually return in other sessions, but then touched by the effect of indoctrination and disillusioned with its claim to dominate the environment.

Herminio C. Miranda ⁽¹²⁵⁾ states that, in the beginning, the Spirits in a state of disruption are not in psychological

¹²⁴ "Obsession, the Pass, the Doctrination", pages 85 and 86.

¹²⁵ "Dialogue with the Shadows", chapter II, pages 68 and 69.

conditions adequate to doctrinal preaching. They need the first aid, of those who listen with patience and tolerance.

"The indoctrination will come at the right time, and before the indoctrinator can devote himself to this specific aspect, he must be prepared to discuss the personal problem of the Spirit in order to obtain from it the information he needs", so explained Herminio.

Divaldo P. Franco ⁽¹²⁶⁾ agrees: "We cannot have the presumption to do what the Divinity has patience in accomplishing. This issue of enlightening the Spirit in the first encounter is an act of non-vigilance and sometimes of levity, because it is very easy to tell someone who is in trouble: *You are already dead!* It is very difficult to listen to this phrase and to receive it serenely". And he adds: "Our task is not to tell *truths*, but *to comfort*, because to simply say that the communicant has already disincarnated the Guides could do so. It is necessary to contact the Entity, to participate in its pain, to comfort it, and, in the opportunity that becomes logical and proper, to clarify him that the phenomenon of death has already occurred..." ⁽¹²⁷⁾

The task thus resembles the so-called fraternal assistance that the Spiritist Centers give to the embodied which look for help, when it is more important to hear than to speak, an idea defended by the well-known psychic and writer Suely Caldas Schubert. ⁽¹²⁸⁾

¹²⁶ "Safety Guidelines", question no. 62.

¹²⁷ Ibid, question no. 62.

¹²⁸ This thought of Suely Caldas Schubert was expressed in a Seminar about Mediumship, which she ministered on October 7, 2000 at the Centro Espirita Nosso Lar (Spiritist Center Our Home) in Londrina (PR).

Regarding the subject, J. Raul Teixeira ⁽¹²⁹⁾ suggests: "The indoctrinator will always dispense the speeches during the indoctrination, understanding here speech not as the ideological line used, but the non-stop talking, in which we do not allow the other one to talk or explain himself. Often, in the eagerness to see the Entities enlightened and renewed, the indoctrinator is lost in excessive and wearisome talking, of all unproductive and exasperating". "Dialogue with the disincarnated should be sober and consistent, thoughtful and clarifying, allowing for good assimilation by the Spirit and excellent logical training for the indoctrinator".

For Roque Jacintho, ⁽¹³⁰⁾ patience is one of the greatest virtues of all those dedicated to the task of indoctrination of the disembodied entities. "Patience, he says, is the daughter of love-wise". That is why, involving our fellow men with the vibrations of our love, we can hear them speak at length about their problems, without demolishing or blaming them, because we know that one day they will arise.

Irony will never tempt us to retaliation or aggression, because we will accept our humiliation as steps of our evolutionary ladder.

Knowing how to listen will be as important as talking.

To be silent will be as important as answering back.

Knowing how to pacify will be as important as reacting.

Knowing to understand will be as important as being understood. ⁽¹³¹⁾

¹²⁹ "Safety Guidelines", question no. 63.

¹³⁰ "Doctrination", chapter 7, pages 43 to 45.

¹³¹ Ibidem, chapter 7, pages 43 to 45.

In conclusion, we can say that - whatever method is adopted - it is necessary, in order to indoctrinate, to know the Spiritist Doctrine and to have a conduct that is as Christian as possible, aware of all that Jesus works through the people who dedicate themselves to the good, as Emmanuel observes in the following lesson:

"Let honest indoctrinators rejoice, not by submitting disembodied creatures, in despair, convinced that in such circumstances the good is ministered not by themselves in their human form, but by charitable and caring emissaries of Jesus, who use them in the manner of channels for divine mercy; may this joy be born of the opportunity to serve the good, of consciousness attuned to the Divine Master, among the sweet certainties of faith, solidly stored in the heart". ⁽¹³²⁾

Undesirable habits to avoid - Several authors have drawn attention to the habits, vices and practices that need to be eradicated from the mediumistic sessions.

Edgard Armond ⁽¹³³⁾ considers the following attitudes to be quite inconvenient:

- a) Asking the Spirit its name;
- b) Blindly believing what the Spirit says;
- c) Exaggerated mysticism;
- d) Non-stop and useless talking, which are characteristic of mystifying and irresponsible Spirits;
- e) The stirring by the mediums moving their hands and feet, puffing, moaning, screaming, and squirming during the session;

¹³² "Path, Truth and Life", chapter CXLV.

¹³³ "Practical Works on Spiritism", chapter V, page 138 and following.

f) Reading prayers;

g) Have to establish order for the mediums to become passive to the messages given by the Spirits;

h) Conferring hegemony on a particular medium;

i) Opening and closing of the session by the guides;

j) Use of special clothes and garments.

Emilio Manso Vieira ⁽¹³⁴⁾ calls our attention to another equally undesirable habit, which is the removal of obsessive Spirits through violence. The leaders who do this mistake serene energy - consequence of their moral authority - with violent processes of vibratory forces. André Luiz shows us in "Liberation", Chapter XIV, what is the correct way to act in these cases, rehabilitating the obsessed and conquering the obsessor through loving clarification and worthy behavior.

Roque Jacintho ⁽¹³⁵⁾ refers to certain information or questions that some indoctrinators mistakenly make to the Spirits, such as:

"You're dead and you cannot feel any pain".

"Go to the schools there to learn".

"Are you suffering a lot?"

"Why don't you leave that house?"

"You are sick. Look for a hospital".

"Why don't you forgive?"

There are indoctrinators, warns Roque Jacintho ⁽¹³⁶⁾, who understand that to suddenly wake up the communi-

¹³⁴ "Directors of Sessions and Spiritist Practices", chapter XIX.

¹³⁵ "Doctrination", chapter 2 and 32.

¹³⁶ Ibidem, chapter 27.

cating Spirit to reality is a benefit and, therefore, they often inform them abruptly that they are already dead. The result of this attitude is often the madness that sets up in the unfortunates, who were not yet aware of their own death. Let us avoid, therefore, directly injuring the Spirits with the issue of their death, since they do not know that they have already disembodied. We offer them guidance, leading the understandings within the scope of their personal needs, and little by little they themselves will understand the phenomenon they have passed through.

Herculano Pires (¹³⁷), in support of this idea, notes that if the indoctrinator says crudely to those Spirits that they have died, they will be more frightened and confused. We must therefore treat the communicating Spirit as if it were sick rather than disembodied. Changing his mental and emotional situation, in a few moments he will realize that he has passed through the trance of death and is supported by family and friends who seek to help him.

¹³⁷ "Obsession, the Pass and the Doctrination", page 77.

The right approach while indoctrinating

SUMMARY: Importance of the knowledge of the Spiritist Scale and the advice of Socrates. Types of communicating Spirits. Approach to be adopted in each case. The benefits of indoctrination. Importance of the environment formed by the group for the adequate clarification of the Spirits.

Types of Communicating Spirits - The indoctrinator must read and re-read, with attention and continuity, the Spiritists' Scale of "The Book of Spirits", question no. 100, in order to know well the types of Spirits that he is going to face in the sessions. This recommendation made by Herculano Pires ⁽¹³⁸⁾ is based on the teaching transmitted by the Spirit of Socrates, in Chapter XVI of "The Book of Mediums".

According to Socrates, the Spirits' Scale and the synoptic picture of the different species of mediums - referred to in Chapter XVI of "The Book of Mediums" - must constantly be under the eyes of all those involved in the manifestations, because both resume all the principles of the Spiritist Doctrine and will help, more than we think, to bring Spiritism to its true path. ⁽¹³⁹⁾

Suely Caldas Schubert ⁽¹⁴⁰⁾, based on her long experience in the practice of mediumship, organized a list

¹³⁸ "Obsession, the Pass and the Doctrination", page 72.

¹³⁹ "The Book of Mediums", chapter XVI, item 197.

¹⁴⁰ "Obsession/Disobsession", Third Part, chapter 12.

of 17 different types of Spirits, as presented at mediumistic meetings, to which she added a series of suggestions concerning the appropriate treatment of each case.

Here is the list and recommendations proposed by our sister from the State of Minas Gerais, emphasizing that in the first five situations the communicators must also receive the help of the spiritual pass:

1. *Spirits who cannot speak.* Four can be the causes of dumbness: mental problems that interfere with the center of speech, hatred, reflection of illnesses before disembodiment and desire not to show what they think. The spiritual pass and the prayer are very helpful to those who, having had a problem of silence when incarnated, think they are still mute. It is not recommended, under any of the circumstances mentioned, to force them to speak.

2. *Suicides.* Because they suffer so much, it is up to the indoctrinator to help them, relieving their sufferings by means of the spiritual pass. They need more consolation than indoctrination.

3. *Alcoholics and drug addicts.* There is no need to tell them about the harmful effects of addictions. We should tell them about Jesus and the Gospel, and in case of delusions, the spiritual pass is the means of relieving them.

4. *Demented Spirits.* Since they are not aware of anything, they must be assisted by means of spiritual passes.

5. *Sufferers.* They should be relieved by prayer and by the spiritual pass. Most of them fall asleep and are carried away by the spiritual workers.

6. *Spirits who are not aware of their own situation.* It is very common for a Spirit not to be aware that it has already disincarnated, but there are some who are unable to be informed about their own death. The explanation must be made tactfully; the truth being measured as the

case may be. We must first make them trust in God, the idea that life takes place in various stages, that no one dies - the most evident proof is that he is speaking there - and that the real life is the spiritual life.

7. *Spirits who wish to take the time of the meeting.* They use various devices to lengthen the conversation and have an answer for everything. One should not quarrel with them, but rather lead them to think of themselves. In general, they usually come back other times.

8. *Ironic.* The irony they use makes dialogue difficult. They try to hurt the indoctrinator and the members of the group with biting comments and criticisms. You should not let yourself be hurt by them, because that's exactly what they want. Humbly accepting their reprimands, without seeking to defend himself, the indoctrinator will disarm them. To make them aware of the true state in which they find themselves, of the solitude and sadness in which they live, away from their dearest affections, is the line to follow in the dialogue.

9. *Challengers.* The indoctrinator must guide the dialogue, paying attention to something the communicant Spirit says and that can be used to reach its sensitive point.

10. *Unbelievers.* They say they are cold, skeptics, atheists. The indoctrinator, however, has a favorable argument in showing them that, despite what they think, they are still alive and communicating through a medium. One may even tell them that this indifference results from the sufferings they go through, and that this will lead them only to greater distress and unbearable solitude. One should not try to prove that God exists, but first try to awaken them to the reality of life. Then the indoctrinator will tactfully say that only the Father can offer them the remedy and cure for their evils.

11 *Frightened*. It is necessary assure them with confidence, showing that they are safe from any attack if they also place themselves under the protection of Jesus.

12. *Vengefulness*. Revenge and hatred disturb the vengeful Spirits, so it is necessary to lead them to think about themselves, to see the state they are in and what evil, hatred and vengeance causes in those who hate and desire revenge. The indoctrinator, always bearing in mind the guidance given by Allan Kardec in Chapter 28, item 81, of "The Gospel According to Spiritism," should emphasize that the force they try to demonstrate weakens by the power of love that flows from Jesus.

13. *Spirits that help the obsessors*. You should tell them that no one is the boss of anyone and that our only boss is Jesus. The indoctrinator will also show the evil that they are practicing and the serious consequences for themselves.

14. *Obsessing enemies of Spiritism*. One should avoid commenting on religion, because usually our enemies are linked to other religions. The dialogue should focus on teachings of Jesus, comparing what the Master taught and the attitudes of those who claim to be their legitimate followers.

15. *Jokers and mockers*. It takes a lot of patience with such entities, keeping our thoughts on a high vibrational level. The dialogue will try to make them aware of the uselessness of their attitude, showing them that laughter usually conceals fear, loneliness and restlessness.

16. *Spirits linked to the terreiro and magic*. Often they are linked to some name or case being treated by the group. The indoctrinator will observe the characteristic presented, making the corresponding approach. (**Translator's note:** Terreiro is the ground where the cult of the Afro-Brazilian religions take place.)

17. *Mystifying*. There are mystifying Spirits who communicate by pretending to be a sufferer, and needy, so they can change the tasks and occupy the time. The experienced medium and well-tuned group will identify them, but they will need vigilance and understanding. The vibrations of the Spirit allow the medium to grasp its real intent. At the time of the evaluation, after the meeting, the medium should state what he felt and what the true purpose of the communicant was.

To the suggestions of Suely Caldas Schubert we add some recommendations made by Edgard Armond ⁽¹⁴¹⁾ in his work:

I. *Spirits carrying diseases*. It must be said to them that such infirmities are mere perispiritual reflections of disturbances of the physical body, and that, to eliminate them, it suffices for the sufferer to sweep them from his mind by the will, to use the prayer to regain his strength, and to dispose himself at any constructive work for the good of others.

II. *Unconscious Spirits*, in a period of re-adaptation to the new environment. The recourses in such cases are the prayers and fluidic vibrations carried out in the act by the working assistants, and many times the contact of the sufferer with the current is enough for the Spirit to awaken.

¹⁴¹ "Practical Works on Spiritism", chapter IV, pages 65 and 66.

III. *Suicides*. The indoctrination should aim, when possible, to clarify the misconception about suicide, emphasizing that the body is the sanctuary of the incarnate Spirit and an element of immense value for the accomplishment of the necessary proofs for spiritual redemption in this plane, especially the redemption of past debts.

IV. *Carriers of psychic disturbances such as sadness, despair, manias, phobias, and so on*. They should be educated about the value of constructive activities and the need for their awakening to the struggles of the future.

Results of indoctrination - The benefits of disobsession are priceless. André Luiz ⁽¹⁴²⁾ says: "We would make a strong mistake if we thought that disobsession only helps the disembodied who still live in a confused mind. Such activities benefit them, us too, as well as those who share our daily experience, whether at home or outside the home, and even in the space places in which our influence develops".

The said spiritual author then shows us that disobsession cleanses the mental paths and immunizes us against the dangers of alienation, establishing advantages hidden in us, for us and around us. He says in the same work: "Through it disappear the ghost-diseases, obscure troubles, failures, besides obtaining with this spiritual support a wider understanding of life and invaluable moral resources to act, before our neighbor, with detachment and understanding" ⁽¹⁴³⁾.

¹⁴² "Disobsession", chapter 64.

¹⁴³ "Disobsession", chapter 64.

The results of the indoctrination depend on the environment formed by the thoughts of the leader and the participants, the moral condition that the leader presents to guide the Spirits and the spiritual condition of the entity that can or cannot accept the advice and clarification that it receives. The result will also depend on the methods used, which should be applied according to the circumstance and the need of the moment.

Herculano Pires teaches: ⁽¹⁴⁴⁾ "The Spiritist Indoctrination, loving and balanced, changes ourselves and others, opens our minds to the perception of the real reality that escapes us, when we cling to the illusion of our individual petty pretensions".

Since the purpose of the indoctrination of Spirits is the clarification of the communicating entity as to its transitory state of disruption, the causes of its sufferings, and the way in which it can find the solution to its problems, the indoctrinator and all the members of the mediumistic group are called to vibrate lovingly in favor of the communicating Spirit, demonstrating solidarity with its suffering and issuing thoughts of help and moral support.

After being enlightened and having accepted the new path, he will undoubtedly present changes in his way of acting.

If the Spirit is hardened, it will be touched and sensitive to Christian teachings, seeking a new way of looking at life; if it is angry, it will be submissive to the supreme Law, which is not unfair; if it hates, it will see the consequences in itself of its unhappy sowing, and seek

¹⁴⁴ "Obsession, the Pass, the Doctrination, page 71.

to subdue its evil feelings; if desperate, it will now see new possibilities for achieving peace through work and active faith.

Indoctrination thus opens up for the disincarnated a new pattern of life, where new activities unfold, with possibilities of work, happiness and progress.

Mediumship and its application

SUMMARY: Mediumship put into practice. What happens to people who are unprepared to put into practice their mediumship? Mediumship can be an instrument of good as well as evil. This gift can arise anywhere. Importance of the doctrinal preparation. What does mediumship need to produce good results?

Mediumship put into practice - Mediumship does not mean any merit for those who possess it, since it manifests independent of the moral formation of the individual. People with no moral can have this gift and they will always find similar spiritual entities that support their will and thought, associating with them in the network of imbalance.

Kardec warns: "No one can become a good medium if he cannot get rid of the vices that diminish mankind".⁽¹⁴⁵⁾ Further on, the Encoder is emphatic: "Every man can become a medium; but the question is not to be a medium; it is to be a good medium, which depends on moral qualities".⁽¹⁴⁶⁾

To possess the mediumistic faculty, therefore, is no reason for pride and vanity; we cannot, therefore, deify an individual just because he is a medium. What he does with this gift can be a reason for respect or disapproval,

¹⁴⁵ "Spiritist Magazine", year 1863, page 213.

¹⁴⁶ Ibidem, page 213.

and he may be in conformity with the Higher purposes of the Divine Law or not; he may be in accordance with the precepts of Spiritism or not. ⁽¹⁴⁷⁾

Many people - because of their lack of preparation for a balanced psychic practice, lack of interest in study and, above all, moral weaknesses - are affected by obsession and find themselves in immense difficulties when they want to change and follow the path of their moral rehabilitation. Others, marveling at the mediumistic phenomenon, forget that it is a means, a way to reach the main purpose, which is the enlightenment of the human creature, with its consequent moral transformation. They let themselves be influenced by prophetism, experimentalism, and *guiism*, in a total dependence, so that they no longer decide what they have to do without first consulting the Spirits.

There are still those who like to be praised and flattered; thus, they weaken and accept being pampered, small material favors, discreet souvenirs, and eventually become cheap mercenaries, therefore, becoming useless. Often people related to the medium benefit from the consequent financial movement around him, which should be avoided with all firmness.

The Higher Spirits seek to enlighten, guide and awaken the medium to the dangers of using his faculty without Christian criteria, but if he refuses to accept the advice, and remains negligent with the moral aspect of the gift granted to him, they simply leave him, leaving the way clear to the Spirits, who attune to this way of thinking and proceeding.

¹⁴⁷ About the matter, also see the "Spiritist Magazine", 1864, page 254, and year 1866, page 319.

People - gifted with more intense levels of mediumship - are more easily influenced because of their attunement with the Spirits. Greater care should therefore be taken with the spiritual companies they elect for their daily life. Being a flexible faculty, mediumship serves both as an instrument of good and evil, of elevation as well as of fall, of construction as well as of overthrow, depending solely on the way in which the one who owns it behaves.

Importance of doctrinal preparation – Since mediumship is proper to the human being, it can manifest in any person, regardless of religious convictions. People of the Church were canonized because they had unusual faculties, which were nothing more than mediumship. There are also countless cases of people, whether or not linked to religions; they are involved in difficult obsessive processes and treated as mentally ill, hospitalized in health homes or waiting for a remedy to heal them.

Is mediumship, then, good or evil? Regardless of the level of moral elevation of the individual, it will be according to the purpose its bearer gives it, a path of redemption or a nameless suffering. The doctrinal preparation for the medium means enlightenment of the path, making it easier for him not to accept illusions and the traps prepared by the enemies of goodness and enlightenment. The medium prepared according to the Spiritist Doctrine becomes not only a better medium, but above all a better Christian, and this is very important.

Léon Denis teaches: "Humanity would be a powerful element of renewal if everyone understood that there is, above us, an inexhaustible source of energy, spiritual life, which can be achieved by gradual training, by constant guidance of thought and will to assimilate its waves and radiations, and with its aid to develop the faculties that lie dormant in us". (148)

And the mentioned writer goes on: "The benefit of these forces protects us against evil, places us above material conflicts, and makes us more firm regarding our duties". None of the earthly goods is comparable to the possession of these gifts. When they are sublimated to their highest level, they are found in the great missionaries, in great inspirations. How can we acquire these powers, these higher faculties? By unlocking our souls by the will and the prayer, to the influences of the High. ⁽¹⁴⁹⁾

He further warns: "In Spiritism, the question of the education and training of mediums is most important; good mediums are rare - it is often said - and the science of the invisible, deprived of means of action, is only slowly advancing". "Mediumship is a delicate flower which, in order to blossom, needs accurate precautions and assiduous care. It demands method, patience, high aspirations, noble sentiments, and above all, the tender solicitude of the good Spirit which surrounds it in its love, in its life-giving fluxes. Almost always, however, they want to make it produce premature fruits, and soon it dries and dies with the contact of the backward Spirits". ⁽¹⁵⁰⁾

And Léon Denis concludes: "It is necessary that, at least, the psychic, convinced of the usefulness and greatness of his function devotes himself to increase his knowledge and tries to enlighten himself as much as possible, by setting aside time for inner reflection and try,

¹⁴⁸ "In the Invisible", First Part, chapter V, page 66.

¹⁴⁹ Ibidem, chapter V, page 66.

¹⁵⁰ Ibid., chapter V, page 67.

then, by his inner vision, to rise to the divine things, to the eternal and perfect beauty. The more knowledge he has, the cleverer he is, the more morality he has, the more apt will he be to serve as an intermediary to the great souls of Space" ⁽¹⁵¹⁾

¹⁵¹ Ibid., chapter V, page 68.

Care before and after the meetings

SUMMARY: Care before the mediumistic meetings. Difficulties that should not prevent the presence of mediums. Justifiable natural impediments. Importance of punctuality and attendance. Care after the mediumistic meetings. Constructive study of communications. Mediumship with Jesus.

Care before mediumistic meetings – Difficulties and unforeseen appear every day but they cannot be considered impediment for the member of the group not to attend the mediumship meeting. André Luiz lists them: rain, unexpected visit of someone who arrives at our home without warning, slight setbacks moments before the mediumship exchange, traffic difficulties, family celebrations, birthday celebrations and similar events that can be postponed without prejudice to the people.⁽¹⁵²⁾ It is then up to the team member to overcome them.

André Luiz admits, however, as justified absences to the mediumship meeting, the so-called natural impediments: the unexpected trip that cannot be postponed, a serious illness at home, epidemic diseases, such as influenza, and pregnancy, as well as those relating to menstrual periods.⁽¹⁵³⁾ When the impediment arises, it is

¹⁵² "Disobsession", chapter 5, 6 and 7.

¹⁵³ Ibidem, chapter 8.

important that the person communicates with the leader of the meeting, to ensure the harmony of the whole. ⁽¹⁵⁴⁾

When the members of the group arrive at the place where the mediumship meeting is going to take place, the attitude should be respectful, no loud talking, no turmoil, shouts or laughter. We must remember that we are approaching the sick gathered there, as it happens in a hospital environment. The conversation before the meeting, if it takes place, should be around the common enlightenment, the peaceful harmonization of the place, avoiding subjects contrary to the dignity of the task about to begin: jokes, criticisms, complaints, irony and shocking comments. André Luiz warns: "Every verbal reference is an induction factor". ⁽¹⁵⁵⁾

Punctuality, as well as assiduity, is always a duty, but regarding disobsession, André Luiz tells us: "It assumes a solemn character". We should try to remove, during the week, the obstacles that may occur on the day and time scheduled for the mediumship meeting. He also mentions that failure, for the most part, "is the unfortunate product of latecomers and absentees". ⁽¹⁵⁶⁾ Thus, the time to begin the tasks must be strictly followed, provided that the closing time will be according to the circumstances of the meeting. The entry door should be closed fifteen minutes before the prayer begins, and this period of time is to be used in the preparatory reading.

¹⁵⁴ Martins Peralva – in his book "Studying Mediumship, chapter IX, page 53, is of the opinion that the lady mediums should not participate in the Disobsession Meetings as of the 3rd month of pregnancy, an opinion also defended by Francisco Candido Xavier.

¹⁵⁵ "Disobsession", chapter 12.

¹⁵⁶ Ibidem, chapter 14.

A meeting of disobsession is very similar to a hospital ward, with the resources brought from Spirituality to treat the troubled and suffering entities that turn up.

In this sense, one does not understand that the session is open to the curious, a warning that Cairbar Schutel ⁽¹⁵⁷⁾, Carlos Imbassahy ⁽¹⁵⁸⁾, and Spartaco Banal ⁽¹⁵⁹⁾, did in works published before André Luiz's appeared in the Brazilian editorial scene. Allan Kardec, by the way, had already dealt with the matter when he answered those who proposed to him to open the sessions of the Parisian Society of Spiritist Studies to the public. ⁽¹⁶⁰⁾ The position of Divaldo P. Franco on the subject would not be different. "It is never too much to recommend that the mediumship sessions be of a private nature", says the renowned medium and Bahian tribune. ⁽¹⁶¹⁾

Repeating the warnings of Kardec, Cairbar, Imbassahy, Divaldo, Spartaco Banal, and so many others, André Luiz warns: "Let us put ourselves in the place of the unbalanced disembodied ones and we will understand at once the inopportuneness of the presence of any person strange to an assistance work of this nature". ⁽¹⁶²⁾

The members of the mediumistic groups, as well as all those who claim to be Spiritists, must fulfill their obligations of family and profession, abstaining from any attitude that might induce them to fall into a professional

¹⁵⁷ "Mediums and Mediumship", pages 53 and 72.

¹⁵⁸ "On the margin of Spiritism", pages 239 and 240.

¹⁵⁹ "Practical Works on Spiritism", chapter VIII, page 37.

¹⁶⁰ "Spiritist Magazine", year 1861, page 140.

¹⁶¹ "Safety Guidelines", question no. 42.

¹⁶² "Disobsession", chapter 18.

of religion. Allan Kardec understood that the medium should give the Spiritist cause his leisure time, but not transform his faculty into a profession to give him the resources necessary for his subsistence.

Care after the mediumistic meetings - The conversation after the meeting should be one of kindness and optimism, and should not fall into any negative expression, such as criticism, disapproval, mockery, sarcasm directed at mediums or disincarnates. Rough comments, highlighting shortcomings and faults, are detrimental to the work of progress and the consolidation of good.

The constructive study of the communications received at the meeting is suggested by André Luiz and several authors. André Luiz observes: "It is interesting that the leader, advisers, psychophonic mediums and members of the team, after the meeting ends, analyze, whenever possible, the communications made, indicating the vulnerabilities of this or that transmission." ⁽¹⁶³⁾

In this examination, the remarks should be fraternal and dispassionate and aim to alert the mediums to snags that need to be avoided and the indoctrinators regarding their attitudes or inconvenient words that should not be repeated. This assessment will make the group grow in responsibility, all aware that there can be no place for hardships and susceptibilities in a serious and sincere team. ⁽¹⁶⁴⁾

¹⁶³ "Disobsession", chapter 60.

¹⁶⁴ In her book "Obsession/Disobsession", chapter 11, page 170, Suely Caldas Schubert states: "The productivity of the group grows with this practice."

When leaving, the members of the group must follow the same discretion as when they arrived, avoiding shouts, laughter, malicious comments and spicy jokes.

Let us remember that many times we are being followed and observed by the sick disincarnated, who, a moment before, listened with interest to our exhortations and advices.

Back home, everyone must keep silent about the phenomena that occurred and the information obtained during the mediumship meeting.

Mediumship with Jesus - What should prevail, for those who really want to become a valuable tool of Good Spirits, is proper spiritual preparation, done according to the norms of the Gospel of Jesus. Without the strength of the virtues, obtained gradually, tear by tear, we will be helpless instruments and subject to serve as mediators of darkness and evil. If we are flowers fertilized by the love of the teachings of Jesus, we will resist the winds of adversity and the storms.

Emmanuel says that "it is in the mental world that the genesis of all the works of communion from Spirit to Spirit takes place". "From this comes the need for idealistic renewal, study, active goodness and faith, if we are to maintain contact with the Spirits of the Great Light".⁽¹⁶⁵⁾

The well-known spiritual instructor continues: "We need to understand - we repeat - that our thoughts are forces, images, things, and visible and tangible creations in the spiritual realm. We draw companions and resources

¹⁶⁵ "Itinerary", chapter 28, page 119.

in accordance with the nature of our ideas, power, energy, aspirations, invocations, and appeals. Thought – a living energy - moves subtle forces around us, building scenarios, forms, and creating magnetic centers or waves with which we emit our actions or receive the actions of others. Success or failure depends on the persistence or faith with which we mentally consecrate ourselves to the goals we set ourselves to achieve" ⁽¹⁶⁶⁾

And Emmanuel concludes: "Such a law of reciprocity reigns in every event of life, and we shall communicate with the entities and nuclei of thoughts with which we are in tune". "No one is alone; every creature receives according to what it gives. Each soul lives in the spiritual environment which he has chosen, looking for the kind of experience in which he places his own happiness. We will thus be convinced that our companions on Earth or in the Hereafter are the ones we choose with our own inner requests, even if, according to the old evangelical teaching, *we will have our treasure where we lay our hearts*". ⁽¹⁶⁷⁾

In the face of such wise words, no one expects to attain the status of medium of good and of light without definitively entering into the mood of the Gospel of the Master and Lord Jesus.

¹⁶⁶ Ibidem, chapter 28, page 120.

¹⁶⁷ "Itinerary", chapter 28, pages 120 and 121.

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