



MEDIUMSHIP EDUCATION PHASE III

*"Unshakeable faith is only that which can
meet reason face to face in every human
epoch."*

THE MEDIUMS BOOK
ALLAN KARDEC

Translated and prepared by J. Korngold and J. Duncan

ALLAN KARDEC. — D'après une photographie de M. Lavagna.

MEDIUMSHIP EDUCATION - PHASE II

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(prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 1

INTRODUCTION TO PHASE II

Having completed the Intensive basic Course of Spiritism, we now come to Phase II, in which we will be offering instructions on the Mechanisms of Mediumship according to Spiritism, and will also slowly begin preparation for practical mediumship.

The study of the mechanisms of mediumship is a much more serious part of the course. It is also of greater responsibility, not just for those of us who are giving the course, but also for you who are participating. So, we would like to mention some relevant points:

1) To create a serious and discerning ambient for the balanced and disciplined exercise of mediumship.

2) To offer orientation to all those interested as to the superior purpose of mediumship and that, according to the Spiritist Doctrine, mediumship should always be developed 'together with Jesus'.

3) The need for a medium to be a very disciplined, punctual, assiduous and studious person. Who also does his or her best towards constant effort at inner reform.

4) The disciplined medium must achieve equilibrium and be able to work as a member of a Team within a friendly and loving atmosphere, and not in isolation.

5) Spiritism offers guidance as to the practice of SAFE MEDIUMSHIP.

6) Through this gradual process, in a correct and adequate ambient, it offers each person the possibility of developing their maximum potentials in this field of work, as a servant of Jesus.

7) Each session on Wednesdays will now comprise THREE PARTS:

- a) Study of Mechanisms.
- b) Gospel Study (Until the Gospel is completed).
- c) Prayer and Practice.

8) During PHASE II the PRACTICE will be begun with duration of 5 minutes, which will gradually increase during the course.

The work of "developing" mediumship faculties always lies with the Spiritual Work Team. However, the practice time during this phase will be designated to Spiritual Vision

and Psychography, during which time the Spiritual Work Team will continue their preparation with each one of us.

9) Let us understand that so called DEVELOPMENT can only be achieved (if at all) after long and regular practice. Not everyone is a medium. Nevertheless, in a mediumship group there is work of several different kinds, such as Healing, a good capacity for fervent Prayer to sustain the work of the mediums, Counseling, Directing, etc. each of these activities has equal importance within the TEAM. Regarding Directing and Counseling, it is also desirable that these tasks have 'substitutes' in the case of absence. So, there is work for all, medium or not.

We would also like to mention that Phase II is the initial preparation for the eventual forming of a fixed and regular Mediumship Development Session, which will meet every week, 52 weeks a year!

Phase III of this course for Mediumship Education, while continuing the study of the mechanisms of mediumship, will include the introduction of trance mediumship and also begin the process of teaching the best manner to perform the work of spiritual counseling, when in communication with needy spirits. It is expected that Phase III will be of shorter duration, at the end of which the permanent Mediumship Development Session will be formed.

However, as already mentioned, it is the Spiritual Work Team who are the real Directors of a work of this description and the actual speed of development will be in their hands.. it could happen that they will hurry the process of preparation along, in which case we would follow their guidance.

As seen from your program for Phase II, we will begin with understanding and practicing the Art of Concentration, upon which the work of Mediumship is based.

MEDIUMSHIP EDUCATION - PHASE II - Session 2

INTRODUCTION TO MEDIUMSHIP PRACTICE - Part 2

THE ART OF IRRADIATING

ATTITUDES OF PRAYER

Prayer is the secure basis for all mediumship phenomena and communication. Seeing that it is the manifestation of the soul in search of the Divine Presence or its representatives, prayer should be free of any kind of formalism and flow naturally from what is being felt, thought and desired at that moment. Conventional and external attitudes or rituals are dispensable trappings.

In order to observe correct mental attitudes which will be of help in prolonging and enhancing concentration, while praying it is vital to attract good vibrations towards us by the best use of our sentiments. We need to express our thoughts, either orally or silently, in a simple and natural manner. These must be clearly and spontaneously expressed as in a “conversation”, without the use of fixed or memorized prayers, which, when recited as a mere matter of form, are devoid of any real sentiment and subsequently unable to generate love, energy or elevated vibrations.

It is also necessary to be vigorous, precise and objective in our thoughts and expression, while at the same time continuing to maintain elevated sentiments. These sentiments need to be cultivated constantly because they do not appear from one moment to another at the instant of prayer, as if by magic.

The form a prayer takes is of no importance the only concern should be the contents, coming from deep within, while our attitude remains highly spiritual. In order that this may be achieved, with practice, we must fix our attention on Divine attributes such as

CHARITY, LOVE, JUSTICE, MERCY, KNOWLEDGE, PEACE, HARMONY, etc.

To add to our capacity of prayer we should note the different kinds of prayer to be utilized according to the need, and so educate our thought process more adequately. These being: “Asking prayers” – “Thanksgiving prayers” – “Prayers of praise”.

Prayer is offered at the beginning of all Spiritist Meetings for the purpose of assuring favorable spiritual accompaniment and protection. At the end of meetings it takes the form of thanksgiving in gratitude for the help and protection received. During practical mediumship sessions, prayer is utilized for the benefit of all participants and also for the benefit of needy discarnate spirits in the locality.

THE NATURAL MANIFESTATION OF AN ELEVATED SOUL

Prayer will always hold greater potentiality if it comes from an elevated soul, a perfected Spirit or a person of good sentiments. So we can understand the need to make greater effort towards self-spiritualization.

All human beings, whether incarnate or discarnate who, by their own efforts, have managed to liberate themselves from all animalized passions and selfish interests lead lives *which* are similar to permanent prayer.

In order to perfect our power of prayer it is essential then to educate ourselves mentally, and by means of sentiment, as to the need of doing our best to reach a state of edification; this in turn permits maximum possibility of constantly generating superior thoughts which resemble constant prayer.

Superior Spirits cultivate the art of prayer with extraordinary naturalness and efficiency, while we still have to make a great effort so that our prayers can attain the desired objective. Only when we are able to free ourselves from ignorance, and the perturbation that is bred within us due to evil, we will be able to little by little achieve many benefits for ourselves and for others.

THE ART OF IRRADIATING

After concentration we are linked with the spiritual spheres by means of the power of thought. The quality of this linkage then depends on our capacity of elevation and cultivation of spiritualized thought.

The process of offering help through **IRRADIATIONS** is possible because both incarnates and discarnates live within the cosmic element formed by the **UNIVERSAL COSMIC FLUID (UCF)**. The human spirit, being bathed in this basic primitive substance, automatically and unconsciously absorbs the **UCF** through **CENTRES OF FORCE** distributed at various strategic points around the physical form. The **UCF** is then metabolized into **VITAL FLUID** and channeled through the organism, in greater or lesser intensity, according to the emotional state of each person. The capacity of absorption of Vital Fluids is an individual process regulated by the circumstances of spiritual progress at anyone time. The Vital Fluids are then circulated throughout the system, thus forming what may be called a fluidic atmosphere.

During the process of **IRRADIATION** we transmit to others through the mechanism of **WILL** a charge of vital fluid, according to what is available to us as an individual. The **QUALITY** of **IRRADIATION** may vary according to the emotional, moral and health condition of the one who is irradiating. So we see that:

- **HEALTHY FLUIDS** come from good and well-balanced people.
- **SICKLY FLUIDS** come from someone who is ill or has inferior habits.

Thus the responsibility of those who choose to **IRRADIATE** becomes clear and also the fact that we can only give something good to another person if we ourselves possess it. Therefore, good thoughts, good sentiments and good acts **MUST** form part of the make-up of anyone proposing to work in the field of **HEALING**.

Basic conditions necessary to be able to achieve good quality irradiations:

- To be frugal in ones eating habits.
- To abstain from all vices, such as smoking, alcohol, drugs, etc.
- To avoid swearing and using of coarse or base language.
- To dominate all sentiments of base passions and primitive instincts.
- To cultivate good Christian behavior as a daily habit.

TECHNIQUES FOR IRRADIATING

Firstly, it must be remembered that fluids or magnetic forces (both psychic and spiritual) are bound by the **LAW OF PROPORTION**. That is to say it is not merely by the fact of praying excessively that the aim will be achieved. Each person has only a certain relative amount of these forces, to which can then be added a proportional amount from the spiritual world; the total sum then being directed towards its objective.

Although it is not possible to multiply the total force motivated by any one person, what can happen is that this force can be intensified according to the vibratory conditions of a group of people joined in unison.

Secondly, in order to be able to irradiate effectively it is necessary to educate one's will in maintaining the required thought process directed steadily and without deviating on the case in focus in order to obtain a sustaining force. This, as well as being efficient, avoids a waste of energies that would be otherwise unnecessarily dispersed.

Whereas the case of a wide generalization of **THOUGHT** is only valued for the intention and will therefore be channeled by the Good Spirits according to where they consider lies the greatest need.

This form of Healing should always be directed towards a specific person, or group of persons, previously selected either from the Healing Book or from special solicitations. It is recommended that each individual case should receive an irradiation of not more than

ONE MINUTE and that a limited number of *Cases* be irradiated at anyone time (usually 5-6 cases).

It should be noted that the vibratory conditions surrounding the “patient” also play their part in helping or hindering the process of healing. All “treatments” offered by a Group should be clearly within their limits of possibility. No treatment can be expected to be “indefinitely continuous”, and when the patient shows no improvement over a stipulated period of time the work can be suspended.

At each “session of irradiations” the conditions of those proposing to irradiate should be carefully observed, as individuals and as a group. It is important to be sure that healthy fluids can be generated, as well as verifying adequate concentration and emission potentials. All irradiations will be joined on the spiritual level by entities that are attracted to the group. Their quality of irradiation will depend entirely upon and be proportional to the vibratory potentiality offered by the group at anyone time.

All sessions of irradiations must begin with concentration and prayer, to be followed by the focalizing of concentration on individual “patients” and their condition, while at the same time transmitting vibrations of:

Love

Peace

Tranquility

Courage

Conformity

Equilibrium

Health

Resignation

Understanding

etc.,

according to each specific case.

BIBLIOGRAPHY:

THE SPIRITS' BOOK, questions 658-666

THE MEDIUMS' BOOK, chapter 21

THE GOSPEL ACCORDING TO SPIRITISM, chaps. 27 & 28

MEDIUMSHIP DEVELOPMENT - No.1

CONCENTRATION

GENERAL NOTIONS:

PREPARATION OF INTIMATE AMBIENT ON AWAKENING

CONCENTRATION: The convergence of thought towards one determined end.

Convergence presupposes the elimination of all thoughts that are not conducive to the desired end.

The separation from or forgetting of everyday problems, which perturb us intimately, must be exercised.

The meeting depends very much on the ambient formed by all participants of the group. By means of the exercise of using good thoughts and the elevation of sentiments, the ambient will become saturated by spiritual elements (or fluids) that favor spiritual interchange.

Without due preparation it will be very difficult for a person to achieve the necessary tranquility during a session so as to be able to dedicate himself exclusively to the elevated ends of the meeting.

Preparation should begin on awakening by avoiding inferior emotions such as arguments, physical and spiritual imbalances, by acquiring the habit of elevated reading and by the constant exercise of good sentiments throughout the day.

FURTHER READING:

THE GOSPEL ACCORDING TO SPIRITISM, Allan Kardec, Chapter 27.

THE SPIRITS' BOOK, Allan Kardec - questions 469 -471.

THE MEDIUMS' BOOK, Allan Kardec, Chapter 29, Nos. 327- 341.

MESSAGE No.1

MEDIUMS & MESSENGERS

Returning again to the subject of mediums and the tasks and assignments for which they are responsible, we resort to simple images of life when considering spiritual manifestations, in order to stress the importance of the improvement and perfecting of mediumship in as much as:

Not even the most remarkable author is able to compose a page of prose by throwing the letters of the alphabet upon the paper at random;

Not even the most experienced navigator can accomplish an ocean crossing in anything as flimsy as a paper boat;

Not even the wisest of professors can provide a diploma for a student in any named sector of study, from one week to the next;

Not even the most competent of engineers can raise a solid construction upon quick sands.

So it is with the messengers from Beyond and their incarnate friends on earth, the mediums.

We therefore offer encouragement in the discovery and formation of mediums so that the various methods of exchange between the physical and spiritual planes may be enriched. But, we must not forget that if mediums do not study, and thereby better their conditions of receptiveness; if they do not acquire the necessary strength to be able to valiantly support the blows from their critics; if they do not store up patience within themselves, so as to educate their mediumship day by day, month by month, year by year; and if they do not vacate the insecure ground of doubt, which brings no profit, it will be very difficult to carry out the task of elevation to which they have been called, in as much as without the resources of work and preparation, abnegation and improvement, the task of education is almost impossible to achieve anywhere.

BATUIRA.

(This extract is taken from the book *MAIS LUZ* (More Enlightenment), item no.55, received by the Brazilian medium Francisco Candido Xavier. Translated from the original Portuguese.)

MEDIUMSHIP EDUCATION - PHASE II - Session 3

SPIRIT-MANIFESTATIONS

ACTION OF SPIRITS ON MATTER

Materialistic opinion put aside, as condemned at once by reason and by facts, we have now to inquire whether the soul can manifest itself to the living after death.

Let us begin by considering whether there can be any reason why intelligent beings, that we are unable to see, should not be able to manifest themselves in some way or other. Common sense tells us that there is no reason why this could not be possible. Whilst the belief that they can thus manifest themselves has existed everywhere in all epochs, and it is evident that no intuition could be so general or manifest such vitality, in all ages, without having some foundation.

A spirit is not an abstract, but is a definite being, limited and circumscribed. The spirit incarnated in the human body constitutes a man's soul; when the spirit quits the body at death, it preserves its human form (perispirit).

At the moment of death man finds his soul in a state of confusion, he sees his body and feels a difficulty in comprehending how it can be that he is separated from it. He continues to believe that he is still in the flesh. When he has got over this first moment of perplexity, he learns to look upon his physical body as an old garment, which he has slipped off, and is not sorry to be quit of.

Meanwhile, notwithstanding the loss of the physical body, the soul (or spirit) retains its personality and human form together with consciousness of self as an individuality.

Numerous observations and unanswerable facts have led us to conclude that there exist three things in man:

- 1 - The soul or spirit, which is the intelligent principle in which resides the moral sense;
- 2 - The body, a gross material envelope with which the soul is temporarily clothed, for the accomplishment of certain Providential ends;
- 3 - The perispirit, a fluidic envelope, which is semi-material and constitutes the link between the soul and the body.

The inner envelope of the soul, or perispirit, is the intermediary between the spirit and the body; it is the means by which the spirit acts upon its fleshly organs and transmits its will. We can say that the spirit wants, the perispirit transmits and the body executes.

The perispirit is not one of those mere hypotheses, its existence has not only been revealed by spirits, but is proved by observation. During its union with its fleshly body, and after its separation from it, the perispirit is never apart from the spirit.

Whatever the degree of advancement the spirit is always covered by the perispirit, whose nature will become more and more etherealized in proportion as the soul becomes purer and raises itself higher and higher in the hierarchy of spirits.

The perispirit is therefore an integral part of the spirit, as the body is an integral part of man. However, the perispirit does not think, it is the agent or instrument of the soul's action.

The form of the perispirit is the human form (as mentioned before), and when it appears to us it generally resembles the form by which we knew the spirit when in the flesh.

The subtle matter of the perispirit has neither the tenacity nor the rigidity of compact bodily matter. It is flexible and expansive, and once free from the body the perispirit spreads, contracts, or otherwise transforms itself, accomplishing every change determined at that moment by the spirit's will.

Spirits, as we have seen, are beings like ourselves and constitute a population surrounding us, though invisible to us in our *normal* state.

The perispirit, although fluidic, is a species of matter, as is proved by the fact of tangible apparitions. With the assistance of specially toted mediums, spirit hands have been seen to appear with all the properties of living hands. Their instantaneous disappearance proves that this form of matter is eminently subtle and has the property of passing alternatively from a solid to a fluidic state, and vice versa.

The special nature of the spirit is entirely unknown to us. It only reveals itself by its actions, and these can only impress our material senses through a material intermediary. The spirit has as its direct instrument the perispirit; and as an intermediary instrument the universal cosmic fluid.

If we evoke certain scientific principles, we should not be surprised that a spirit, with the aid of the perispirit, may raise a table, especially when we know that it may also become visible and tangible, thus, behaving like a solid body.

BIBLIOGRAPHY: THE MEDIUMS' BOOK - 2nd PART - CHAPTER I

(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 4

PHYSICAL MANIFESTATIONS

Physical manifestations are those phenomena that impress our senses, such as the production of sounds, and the movement or displacement of solid bodies.

One of the earliest manifestations that was observed, was the circular movement of a table: "table-turning".

This phenomenon for a time excited the curiosity of people who regarded it as a way of amusing themselves.

There were two main reasons for the abandonment of this amusement: first, because frivolous people rarely continue an activity for very long, it being merely a passing fashion. Second because all serious observers found the implications of this phenomenon far more important and worth research and study.

We can consider "table-turning" the starting point of the Spiritual Movements of the present day.

The results obtained by the manifestation of "table turning" present the mediumistic phenomenon under an aspect of simplicity, thus enabling us to study its cause. It opened the door to the far more complicated manifestations that have occurred since.

In order to produce this phenomenon the presence of at least one person endowed with a special aptitude is necessary; in other words, a medium.

The number of co-operators is of no importance but, the presence of those who are not mediums may sometimes do more harm than good because of the antagonistic feelings they might have during the meeting, such as disbelief, curiosity, etc.

Moreover, the qualities of mediums are various; therefore, one knowledgeable and disciplined medium is always better than half a dozen unprepared and untrained ones.

At first, the cause of the phenomena was totally ignored, therefore, people in those days took a lot of precautions they thought were necessary to produce it. They used to link their little fingers to form a chain that they believed was necessary to establish some sort of electric current. We know now it only requires prayer, concentration and patience.

A slight creaking usually precedes the moving of table, which seems to occur in the very fibers of the wood. After that, a rotator movement is gradually established. The table will then spin a round or tilt to one side or even rise entirely from the floor and remain in the air.

Another phenomenon that frequently occurs is the production of raps on the table, door, wall or floor. When these raps occur, they produce a very perceptible vibration, which is felt distinctly.

Some examples of physical effects are: materialization, levitation, direct writing, sematology, typtology, direct voice, apports, asports, etc.

In all that we have just passed in review, it must be admitted that physical manifestations could be perfectly explained by the action of any magnetic or electric current or any other fluid. However, facts gave proof of an intelligence behind them, and as every intelligent effect must have an intelligent cause, it became evident that even admitting the action of electricity or any other fluid, that some intelligent agent was also acting.

The experience of thousands of persons in every country, left no doubt as to the reality and intelligence of these communications; but this intelligence was generally supposed to be that of the medium, the questioner, or the persons composing the circle in which they were obtained. However, the communications were often directly opposed to the opinions and sympathies of the medium, or beyond the grasp of his intellectual faculties, and were sometimes conveyed in a language of which the medium was ignorant, or referred to matters unknown to the whole party.

People then began to see that, as some occult intelligence was evidently at work, it ought to be able to reply questions. This was accordingly done, and soon they went on to the use of the alphabet, thus obtaining highly interesting revelations concerning the invisible world. But the spirits themselves speedily suggested other means of communication, and by their direction, the practice of writing was next brought into use.

THEORY OF PHYSICAL MANIFESTATIONS

The existence of spirits being proved by reasoning and by facts, as well as their power of acting upon matter, we have now to ascertain the way in which this power operates, and the means by which spirits move tables and other inert bodies.

In regard to these points, the spirits gave us an explanation of the matter altogether different from the one which had occurred to us, thus showing us an intelligence superior to ours.

When we had arrived at a knowledge of the nature of spirits, of their human form, of the semi-material properties of the perispirit, and of the mechanical action that the perispirit can exercise over matter, when we had seen their fluidic hands, it was only natural to infer that the spirit simply made use of its hands when it turned a table, and that it raised a table into the air by the action of its arms. But if so, where was the need of a medium? Could not the spirit act alone?

The answers to those questions were given to us by the spirit of Saint Louis, and they have since been confirmed by many others.

1. Is the universal cosmic fluid an emanation of the Divinity?
“No.”
2. Is it a creation of the Divinity?
“All is created, except God.”
3. Is the universal cosmic fluid the universal element?
“Yes, it is the elementary principle of all things.”
4. Has it any relation to the electric fluid, the effects of which we know?
“It is its element.”

Those answers together with others came to confirm that when a table moves, the spirit who is acting upon it draws from the universal cosmic fluid (UCF) the means of vitalizing this table with artificial life. The spirit combines its fluid, which is not the source of intelligence, with the fluid of the medium. Therefore, it moves the table under the influence of its own will. If the table is too heavy for the spirit, it calls to its aid other spirits of its same degree, and they often come of their own accord. On account of its ethereal nature, a spirit cannot act upon gross matter without a link, therefore, it would not be able to produce any physical phenomena.

The spirits who produce physical manifestations are always inferior ones, who are not yet entirely disengaged from material influences. Superior spirits do not occupy themselves with physical phenomena. However, if an elevated spirit desires to produce effects of this character, it does just what is done here by people who are delicate, it gets it done by spirits whose quality fits them for that kind of work. As inferior spirits have more affinity with matter, they are more fit for physical manifestations.

The medium is the person who combines his fluids with the UCF accumulated by the spirits. The union of these two fluids, that is to say, of the animalized fluid with the UCF, is necessary to give artificial life to the table. However, this life is only momentary, for it ceases when the supply of fluid becomes insufficient to maintain it. It is important to remember that the table that moves does not turn into a spirit, it has not of itself either thought or will.

Both spirit and fluid are necessary in the production of physical manifestations. The spirit is the cause and the fluid is the instrument. The role of the medium is that of calling the spirits, and seconding them in the impulsion given by them to the fluid.

The action of the medium's will is not always necessary, for a given movement may be made to take place, against and in spite of, his will. Also the contact of hands is not always necessary to make an object to move.

There are mediums that have a special fluidic force. This force depends on the organization, and on the greater or less facility, of each medium, with which the combination of fluids can be effected. Moreover, the more the spirit of the medium sympathizes with the discarnate spirits, the more they will find in him the necessary fluidic power.

The persons who are called “ electrical” are not mediums. They draw to themselves the necessary fluid for the production of the phenomena, and are able to act without the help of spirits. Nevertheless, it is quite possible that a spirit may also assist them, as it may happen with somnambulists.

Matter represents no obstacle to spirits, they penetrate everything. Since the spirit can act on matter, it can act upon the air as well as upon a table. To produce a rap, the spirit uses no hammer, its tool is the combined fluid put into action by its will. To articulate sounds, it can imitate them like other sounds.

The nature of spirits and their manner of acting are not yet completely comprehensible to our intellect. Spirits can only work in the way that is in keeping with their organization. There are spirits so little advanced that still retain the illusions of terrestrial life, and imagine themselves to be acting as they did when in the body. They suppose that they play on the piano using their muscular force, by striking it with their fingers.

Mankind does not know all the laws of Nature and because of that many phenomena cannot be understood and provoke doubts. If man knew all the laws he would be a superior spirit. However, because of his pride he tries to impose limits to Nature.

A spirit may make use of levers unknown to us. Nature shows us, daily, that its power goes beyond the testimony of senses.

God warns man to distrust his own acquirements, by incessantly unveiling new mysteries: for a day will come when *the science of the most learned will be confounded*.

The incredulous go so far as to assert that the raising of a table, without a prop, is impossible, because it would be contrary to the law of gravitation, however, negation disproves nothing.

The spirits tell us that the occurrence of a fact, if contrary to all known laws, would only prove that it occurs in virtue of some law as yet unknown to us. So, instead of denying a fact because we are unable to explain it, we should recognize our limitations.

The universal cosmic fluid, in which resides the principle of life, is the chief agent of spirit-manifestation. This agent receives its impulse from the spirit, whether the latter be incarnated or not. This fluid condensed constitutes the perispirit, the semi-material envelope of the spirit.

When the spirit is incarnated the substance of the perispirit is more or less bound, more or less adherent. With certain persons, a sort of emanation of this fluid takes place, as the result of their organization; and it is this fact, strictly speaking, which explains the peculiar qualities of physical mediums.

When we want to act physically upon a given point, it is our thought, which determines the action. The source of thought, which is nothing else than the incarnated spirit within us, is united to the body by the perispirit. Therefore, our thought acts upon the perispirit that in its turn acts upon the body. When a spirit is discarnated, it requires an extraneous auxiliary; this auxiliary is the vital fluid, by the aid of which it renders the object apt to obey the impulsion of its will.

As the vital fluid, under the action of the spirit, gives an artificial and momentary life to inert bodies, and as the perispirit is nothing else than this same vital fluid, it follows that, when the spirit is incarnated, it is the spirit that gives life to the body by means of the perispirit; and the perispirit remains united to the body, as long as the organization of the latter permits; when separated from it, the body dies.

If a spirit can raise a table by the means indicated, it can raise anything else: an armchair, for example. If it can raise an armchair, it can also, sufficient force being granted, raise it with someone sitting in it. We have thus the explanation of a phenomenon, which has taken place many times, through Mr. Home and through other persons.

We can only explain, as the result of a similar action, the phenomenon of a delicate and weak person lifting with a couple of fingers, a robust and heavy man, together with the chair on which he was sit.

BIBLIOGRAPHY: THE MEDIUM'S BOOK - 2nd PART - CHAPTER II, III & IV

(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE III - Session

RESCUE WORK

Life is a constant coming and going from one sphere to the other. Wherever there is inhabited land on our planet, there must consequently be a steady stream of those returning to the spiritual world, just as there is of those coming in to incarnate.

Traditional religions, bent on their intentions to frighten into conversion or to hold power through fear, often full of rituals and mysticism, have done little to clarify the situation called “death”. Rather they have only taught delusions, which have left the vast majority of the earth population totally unprepared for this normal and natural event. The orthodox teachings of heaven or eternal damnation in hell, of sleeping till the final judgment day, have done nothing to help human anxiety; nor has it done anything to prepare people for what they may actually expect on their return to their spiritual homeland. Even the belief held by many that death resolves everything and that they will surely end up in “heaven” is not at all helpful, because the reality of “life after death” is a very individual matter and certainly complex.

The result of all this is that we find many in the spiritual world complaining, unsatisfied, bewildered, lost, full of anxiety and most of all suffering the ravages of remorse and moral anguishes which are far more pungent than any physical pain.

Spiritism teaches us that the process referred to as “death” is no miracle worker, and that the Spirit takes with it into the spiritual world all of its virtues *and* its defects. It continues to be the same as when incarnate, having merely gone through the process of shedding the physical envelope, but having undergone no process of cleansing. So upon en-

tering the spiritual world it is marked by the same characteristics acquired when on earth and the same materialistic conditioning.

If we contemplate for a moment the various degrees of knowledge, of professional achievements, of beliefs, cultures and traditions, we can just about begin to realize the absolute myriad of ideas and conceptions that go to make up the human Spirit, whether incarnate or not. We can also understand the motive for so many diverse natures, attitudes and behaviors that these various influences create. To this we must also add the fact of “free will”, which allows each individual to carve their own pathway through life.

What is more, each Spirit gives off a vibratory resonance from its perispirit that is transferred to the psychic aura and so reflects its exact spiritual condition automatically, without any possibility of deceiving. It can no longer hide behind hypocrisy or false appearances, as when on earth. The more elevated the Spirit the more rarefied will be the perispiritual vibrations, just as the more inferior the Spirit so the vibrations are more gross and heavy. In this manner, each inhabitant in the spiritual world is placed in their ambient.

Those Spirits who find themselves lost and wandering, or are in a state of perturbation due to lack of adequate enlightenment as to the process of “death” or because they have persisted in evil, having been ignorant of the Law of Love, need to receive orientation so as to be able to modify themselves mentally in order to better their spiritual position.

Because of materialistic conditioning they frequently repel the direct action of disincarnate Entities wishing to offer the necessary help and enlightenment. Being in such a mental state of “blockage” they are quite unable to see the spirit world about them or to hear the Benefactors near them. They will perhaps only hear the more unpleasant sounds of other unhappy and lost souls, which do nothing to tranquillize them or help them to understand their new situation.

Therefore, they are brought into contact with those still enveloped in dense material fluids, in other words “incarnates”. This is done through the process of **TRANCE MEDIUMSHIP**.

These suffering or needy Spirits are brought to a designated mediumistic group by the Spiritual Work Team of that particular group so as to be able, however briefly, to once again have the sensation of physical fluids through a direct contact with the medium. This offers them the possibility of momentarily seeing through the eyes of the medium, hearing through the ears of the medium and, most importantly, of being able to speak through the mouth of the medium.

It is often merely through their loss of contact with the “tangible” world that they have become disorientated. So it is easy to see how important this rapid contact with materiality can be, especially for someone who was always adamant there was no life after death and could not believe in the existence of the spiritual world.

There is also a second and no less important motive for a needy Spirit to be brought into a mediumistic session. This is in order for them to be able to hold a short dialogue with a Counselor, so they may be helped to understand their situation and if possible come to terms with their new state of life.

So it can now be clearly seen why a Spiritist Center is often denominated as a Hospital!

The Counselors, after special preparation, are the vital compliment to this task. It is their the job to talk to these Spirits and help them to resolve their immediate situations, which frequently does NOT include informing them of their demise! All of which is a very delicate matter requiring great discernment on the part of the Counselors. A detailed aspect of the work is the subject of our next talk.

It becomes even more obvious to us as to why the work of Mediumship Education is so important. In order to offer adequate help in the field of Rescue, it is vital to have well trained, well balanced mediums, who understand the mechanisms of mediumship and are therefore able to withstand the impact this kind of work imposes on the human organism.

Not only that, but there is the aspect of safety. It becomes vital for a medium to be able to make certain judgments in this aspect, therefore the medium must always be in charge of their faculty. The untrained medium will usually not find this possible.

As the Work of Rescue eventually progress into a Work of Disobsession these facts assume even greater importance. Despite it being a matter for a separate study, we mention only that Disobsession is a highly specialized work, never to be undertaken by mediums who have little or no practical experience in the field of Rescue. It requires a specialized TEAM of workers, not only mediums, who should have gone through a process of practical experience; besides this it should never be attempted unless it has the full backing of the **SPIRITUAL WORK TEAM**.

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MEDIUMSHIP EDUCATION - PHASE II - Session 5

SPONTANEOUS PHYSICAL MANIFESTATIONS

The phenomena of which we are now about to treat are, for the most part, elicited; but it sometimes happens that they occur spontaneously, without any participation of the medium's will, becoming in some cases, very troublesome. And, as though to prove they are not a result of an imagination over-excited by spiritist ideas, they often occur with persons who have never heard of Spiritism.

Of all spirit-manifestations, the simplest and most frequent are those which are made audible, by raps, or by other noises. It is here that illusion is most to be feared, for a vast number of natural causes may produce such sounds: wind, an animal, an insect, etc. The sound of spirits, however, are usually of a peculiar character and can hardly be mistaken or confounded with common noises, such as the creaking of wood, the crackling of a fire or others.

Having arrived at a certainty that unusual sounds, or other manifestations, are the work of spirits, there is no reason to be afraid of them, for in no such case is there the least danger. The purpose of physical manifestations is the desire of spirits to attract our attention and thus to convince us of the presence of a power distinct from that of man.

An example of a superior spirit using physical manifestation to give a communication happened to Kardec. He heard noises around him for several hours, the purpose of which was to point out certain errors in his work related to the Doctrine.

Spontaneous manifestations are not always confined to noises and rappings; sometimes they degenerate into disturbances: glasses are broken, objects are hurled about, windows are opened and shut by invisible hands, etc.

Manifestations of this description are neither rare nor novel, but fear has doubtless exaggerated the facts. Some people thought they were the work of the devil, others believed that the houses were haunted. Many authentic facts of this nature are recorded in the *Revue Spirite*. Nevertheless, certain occurrences have been the result of trickery or of malice. Knavery, for instance, has not failed to make use of the opportunity of trading on credulity afforded by these stories. The surest way to be rid of superstition is to learn the truth about spirits.

There are facts of this nature that have often the character of unmistakable persecution. However, the vast majority of the victims dare not talk about them for fear of ridicule. Some people have been subjected to medical treatment believing themselves to be suffering from some kind of hallucination. Unfortunately, as physicians cannot comprehend these things, they committed some terrible mistakes.

History will, one day, recount some of the medical treatments of the XIX century, as nowadays we tell of the horrors of the Middle Ages.

Inferior spirits often come to ask for our prayers or to beg that some vow, which they were unable to fulfill during their earthly life, might be fulfilled in their name. If the spirit needs help, charity should command us; if it is a joker, we can be rigorous. In any case, prayer will always have a good effect.

The phenomena we are considering, although produced by spirits of an inferior order, are often superintended by spirits of higher degree, with the view of convincing us of the existence of incorporeal beings in close connection with mankind.

The explanation given respecting the movement of inert bodies is equally applicable to all the spontaneous phenomena that we have just mentioned. Spontaneous manifestations very rarely occur in isolated places; it is almost always in inhabited houses that such things take place, because of someone present whose influence aids their production, without their awareness of this fact.

For the production of these phenomena, it is necessary to have a voluntary or involuntary intervention of a person endowed with a special aptitude. In some cases it may appear that the spirit is acting alone, but in fact it is drawing animalized fluids from some one, who may or not be actually present.

Here we have some answers given by the spirit of Saint Louis to questions asked by Kardec relating to these phenomena:

- Although the spirits that produce physical manifestations are always of an inferior order, this does not necessarily denote an inferiority of the medium they are using for this purpose. This aptitude results from a physical disposition. Nevertheless, it sometimes implies, on the part of the medium, a physical tendency from which he should endeavor to free himself.
- The different objects thrown by the spirits are generally taken from the spot where the manifestations occur, or in its neighborhood. A force proceeding from the spirit impels them into the air, and they fall into the place designed by it.
- Spontaneous manifestations are often permitted with a view to convincing the incredulous, but not everybody is compelled to yield to the evidence of their own perceptions, because of pride, prejudice, etc.
- Concerning evocations, spirits who come to answers our questions about these and other phenomena, are not always able to give us correct information, due to their lack of evolution.

OBJECTS BROUGHT BY SPIRITS

This class of phenomena only differs from those mentioned before because of the good intentions of the spirits who bring the objects.

It is to be observed that phenomena of this character are more easily imitated than most others, for which reason we must always be on our guard against trickery.

The theory of physical manifestation in general is summed up remarkably well in the following dissertation of a spirit whose communications bear an evident stamp of logical superiority. It has made itself known, under the name of *Erastes*.

“It is absolutely necessary, in order to obtain phenomena of this description, to have with you mediums who I will call sensitive, that is to say, persons gifted, in the highest degree, with the mediumistic faculties of expansion and penetrability; because, the nervous system of such mediums being easily excited, they are able, by means of certain vibrations, to project their animalized fluid around them in profusion.”

“Impressionable natures, those whose nerves vibrate at the faintest emotion or sensation, are excellent mediums for the physical phenomena of tangibility and for the apport of objects.”

“However, between the production of these phenomena and the obtaining of the introduction of objects into closed rooms, there is an immense step to be accomplished; for in the latter case, not only is the work of spirits more complex and more difficult, but the spirit can only operate through a single medium. In this case, several mediums cannot cooperate simultaneously for the production of the same phenomenon.”

“In general, the phenomenon of ‘apports’ is exceptionally rare. These phenomena are of such a nature that, not only all mediums are not fitted for their production, but also neither can all spirits produce them. It is necessary that between the spirit and the medium whom it influences, there should exist an affinity, which allows the expansible quality of the perispiritic fluid of the incarnate to blend, unite, and combine with that of the spirit who desires to bring an object.”

“This union is necessary for the production of these phenomena because the *vital fluid*, indispensable for the production of all mediumistic manifestation, is the exclusive property of incarnates, and consequently, the operating spirit is obliged to impregnate itself with it.”

“To recapitulate: the facts of tangibility are of frequent occurrence, but the transport of objects to a circle is very rare, because the conditions for obtaining this order of manifestations are very difficult to combine. Also, they are very difficult to be obtained in public gatherings, for, in such, there are almost always strongly refractive elements, which paralyze the spirit’s action, and weigh even more heavily on that of the medium. Therefore, they almost always occur privately. Moreover, the spirits are not our servants and spirit-phenomena are not intended simply to excite and amuse the curious.”

“Keep in mind, spiritists, that if it is absurd to repudiate systematically all spirit-phenomena, it is nonetheless so, to accept blindly every tale. We must subject every

occurrence to a minute and thorough sifting. Spiritism, rich as it is in sublime and grand phenomena, has nothing to gain from petty manifestations that skillful conjurors may imitate.”

Erastes said: “You may reply that these phenomena are useful to convince the incredulous, but remember that, if spiritism did not offer other means of conviction, it would not have numbered at this time the hundredth part of its present adherents.”

A spirit oriented by Erastes answered several questions proposed by Kardec, and some of the explanations given are:

“Certain mediums are only able to obtain the phenomenon of transport when in a somnambulic state. The somnambulic state constitutes a natural release from the fleshly trammels, a sort of isolation of the spirit and perispirit, which facilitates the combination of the necessary fluids.”

“The spirits can bring objects, flowers and sugar-plums as long as they belong to this planet.”

“Spirits normally bring flowers because they are more agreeable than anything heavy. However, they can bring heavy objects as long as they can find in the medium the elements necessary for any greater effort.”

“Sometimes we may not find something because it was taken by a spirit. We should then, pray and ask the spirit to bring it back.”

“Amongst the things brought by spirits are some that are fabricated by them. However, only superior spirits are able to produce them, and they can no longer be classified as a phenomena of apport.”

BIBLIOGRAPHY: THE MEDIUM'S BOOK - 2nd PART - CHAPTER V

(Prepared by Janet Duncan & Jussara Korngold)

VISUAL MANIFESTATIONS

Of all spirit-manifestations the most interesting, without doubt, are those by which spirits are able to render themselves visible.

To summarize:

“Spirits can render themselves visible, especially during our sleep state. While the body rests, the spirit disengages itself from its material bonds and so can see other spirits more easily.”

“All spirits, superior or inferior, have the ability of manifesting themselves visibly, but they do not always have permission or the wish to do so. The intentions of the spirits may be either good or bad, but even when they are bad the results may be useful as a trial for those to whom they appear.”

“According to the nature of the spirit, it can frighten or console or even convince the incredulous of the existence of spirits.”

“The possibility of seeing spirits constantly would cause a lot of trouble to us. Mankind thinking themselves to be alone, act more freely. The incessant sight of spirits, would be as inconvenient to us as to see the air which environs us, or the myriad of microscopic animals around and upon us.”

“Nevertheless, the nearer Man approaches to his spiritual nature, the more easily he enters into conscious relationship with the spirits. It is the grossness of our bodies that renders the perception of ethereal beings rare and difficult.”

“It is not reasonable to be afraid at the appearance of spirits, for they are less dangerous than a person in the flesh. Moreover, if a spirit wants to hurt us, it can do so without showing itself, through the subtle influence that it is able to exercise over our thoughts, thus turning us from the right path.”

“When a spirit appears we can have a conversation with it, and even ask questions. The most frequent way of communicating with a spirit is through transmission of thought, but sometimes it answers by articulate sounds.”

“Spirits have no wings; they have no need of them, because from their spiritual capabilities, they are able to transport themselves everywhere. They assume certain appearances, according to the effect they desire to produce on the person to whom they show themselves.”

“It frequently happens that the people of whom we think most and are so dear to us, seem never to appear in our dreams. However, as mentioned before, it is not always that the

spirits can present themselves to us. Also, it can occur as a trial. Besides, when we wake up we do not have a complete remembrance of whom we met during the night.”

“Visions and apparitions may fairly be set down as hallucinations, when there is no confirmation of them. However, when they are confirmed by events, we cannot attribute them to imagination. If the images we see in dreams were always the reflex of our daily worries, it would not explain the fact that we almost never dream of what we think of most frequently while awake.”

“Apparitions are much more frequent and more general than is usually supposed; but many persons do not speak of them from fear of ridicule, while others attribute them to illusion.”

“Certain kinds of visions frequently occur during illness because the weakness of the body leaves the spirit more free; the material bonds are more relaxed. However, visions occur just as frequently in perfect health.”

“Apparitions generally take place during the night because a strong light effaces an apparition of slight force. Therefore, it is an error to suppose that night has anything to do with the matter, for a greater number of them have occurred during the day.”

“People can see spirits under perfectly normal conditions, or in trance, or on a kind of second sight. It is our soul that sees, for we can even see spirits with our eyes shut.”

“Visions or apparitions always occur due to a combination of fluids. Spirits manifest themselves with the aid of their perispirit, which is the intermediary that enables them to act on our senses.”

“Everyone is able to see spirits during sleep, but not in the waking state. The faculty of seeing spirits depends on the organism of each person, and on the greater or less degree of facility with which the fluid of the medium combines with that of the spirit. This faculty can be developed by exercise, but like all other faculties, it is better to wait for the natural development.”

“When a spirit appears it always presents itself in a human form, although in certain circumstances they can appear under an animal or very grotesque form, but only inferior spirits assume these forms. Flames and lights are often only a mirage, or an emanation of the perispirit.”

THEORETIC EXPLANATION OF APPARITIONS

The most ordinary mode of apparitions is that which takes place in sleep, through dreams; such apparitions are called visions. The “interpretation of dreams,” as commonly called, should be considered an insult to common sense, for we all know that there are several explanations for them.

Apparitions, properly so-called, take place when we are awake, and in the full enjoyment of our faculties. They are often vague and undecided; usually presenting themselves under a vaporous and diaphanous form.

A spirit normally presents itself under an appearance by which it can best be recognized. Superior spirits have a beautiful countenance, a serene and noble air, while the inferior ones have a fierce and bestial expression, and often show traces of the crimes they have committed.

Apparitions seen in the waking state are neither new nor rare. They have occurred in all ages; history recounts a vast number of them. There are very few persons who are not cognizant of unquestionable authentic facts of this character.

There are apparitions and visions that are fruits of our imagination. For instance, the air is not always absolutely limpid; and its molecules when rarefied by heat often become visible. The same may happen because of the opaque specks that are sometimes formed in the aqueous humor of the eye.

The microscope has revealed to us the world of the infinitely little. Spiritism, with the aid of seeing mediums, has revealed to us the world of spirits, showing us that the latter one is one of the active forces of nature.

Illusions of every kind can only result from superficial observation. A careful study of the nature of spirits, with the aid of the means that practical Spiritism affords us, will enable the inquirer to keep clear of hasty and fanciful inductions, while enlightening in regard to the reality of spirit-manifestations. The perispirit is the foundation of all spirit-manifestations, which knowledge gave us the key to understand all spiritist phenomena under the light of reason.

THEORY OF HALLUCINATION

Those who do not admit the existence of an incorporeal and invisible world, fancy they can explain everything by the word *hallucination*. However, as far as we know, the scientists have not yet explained the physiological cause of the fact expressed by this word.

Also, the cause of dreams has not been yet explained by science, in spite of serious and persistent studies that have been developed for many decades.

The scientists say that the soul has moments of over-excitement, in which case Kardec agrees with them, and the spirits thus explain: “Visions are not always real, they can be a

product of imagination like in the case of persons whose minds are excited by stories which leave a strong impression, and which they carry in their memory until they fancy they see what has no real existence. But we have already said that a spirit, with the aid of its semi-material envelope, can assume any and every form for manifestation. Thus, a mocking spirit can appear with horns and claws, if it pleases it so to play with your credulity; just as a good spirit can show itself with wings and radiant countenance.” However, when what is seen is proved by events to have been real, we must drop the theory of illusion.

When the senses grow torpid, the spirit disengages itself, and is able to see, whether far or near, what it could not see with the bodily eyes. The images then seen are frequently visions, but they may also be an effect of the impressions that the sight of certain objects has left on the brain, which retains traces of them as it does with sounds. Also, there are many fantastic apparitions reported to have occurred during illness that have nothing of reality in them, because in this state the equilibrium of the organs is lost, and may retain images that are then taken as visions.

It will be seen that this anomaly was explained by a well known physiological law, that of cerebral impression, but we have also to assume the intervention of the soul.

Many physiologists tried to give an explanation about the visions that come to the brain, but their theories of hallucination have not been sufficient to explain all facts. Therefore, it follows that those facts imply something else besides hallucination, and no theory will annul the reality of true visions.

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 7

LABORATORY OF THE INVISIBLE WORLD

It was already said that spirits sometimes appear in flowing draperies and sometimes in ordinary human clothes. The former appears to be the general costume of the spiritual world. However, in a great number of cases, the spirits also bring accessories with them such as sticks, pipes, lanterns, books, and others. That was the case, for instance, in which an old gentleman, who visited a sick woman, appeared bringing with him a snuffbox.

To comprehend from where did the spirits get their clothes was a puzzling problem for the observers. They also saw that the spirits were able to produce *persistently solid matter*.

As the phenomenon of direct writing is intimately connected with the point we are now considering we are going to make a few remarks in regard to it.

Direct writing, or *pneumatography*, is a phenomenon which is produced spontaneously, without the help of the medium's hand, or a pencil. It is enough to provide a clean sheet of paper, after which we find various signs, letters, and even long communications, traced along the paper. However, when only the paper is left, without anything else, evidently the writing is done with some sort of material produced by the spirits themselves; but where do the spirits find that material?

That question leads us again to the snuffbox we mentioned before. It was the spirit of Saint Louis who gave us the solution, in reference to this problem.

“The spirits exert over the material element everywhere disseminated through the space and in the atmosphere, a power such you are far from suspecting. They can, by their will, transform ethereal matter giving it the apparent form required for their projects, as it was the case of the snuff-box. They can also give to that form, the special properties related to the object they are producing.”

“It is not permitted for the spirits to compound a substance that could be pernicious to us, but very often they fabricate substances that can cure us.”

“An object can be made tangible to us, presenting all the characteristics of a real object. However, although the spirits could give to objects the attributes of permanence and stability, they never do this, for it would be an infringement of the laws of natural order in the sphere of human life. Besides, the objects composed by spirits could not become objects of common use, because there is, in them, no real aggregation of matter such as there is in your solid bodies.”

“The higher the degree of the spirit, the more it is able to manipulate the materials it draws from the universal element for the making of things. It becomes evident, therefore, that if the spirit is able to give to each one of those things a temporary reality and peculiar properties, it can also draw from this element the necessary matter for writing. That is the key to the phenomenon of direct writing.”

The explanation just given may be thus summed up: Spirits have the power of acting upon matter. Individual spirits draw, from the universal cosmic fluid, the elements necessary to form, according to their wishes, objects having the appearance of the various bodies existing on Earth. They can also, by their will, effect the particular transformation of elementary matter that gives to it certain determinate properties. This faculty is inherent in the nature of the spirits, who often exercise it instinctively, when necessary, without being able to explain how they do it. Objects formed by a spirit have only a temporary existence, subordinate to its will, or to the necessity of the case; it can make and unmake them at pleasure. These objects may, in certain cases, be made to present to us all the appearances of reality; that is to say, they may become, for the time being, visible and tangible. In such action there is *formation*, but not *creation*; for no spirit can evolve something out of nothing.

A fact well known in magnetism, but hitherto unexplained, is that of the changes effected in the properties of water by the action of the will. The acting spirit, in this case, is that of the magnetizer, who is frequently assisted by a discarnate spirit. The magnetizer effects a transformation of the water by means of what we call the animalized-magnetic fluid, which is the substance that most nearly approaches to the cosmic matter, or universal element. If he can modify the properties of the water, he can also effect an analogous modification of the fluids of the human organism; hence the curative effect of the magnetic action, when properly directed.

The will is not a *being*, not a *substance*; it is not even a property of the most etherealized matter. Will is the essential attribute of the spirit, that is to say, of the thinking being. With the aid of this instrument, a spirit acts on the elements of the matter, and by the same action, exercised on the elements of the compound bodies formed from that matter, it is able to modify the properties of those bodies.

Will is an attribute of the incarnates as well as of the discarnates. The incarnate spirit being able to act upon elementary matter, he can also vary its properties within certain limits. This fact explains the faculty of healing possessed by many persons in a greater or lesser degree.

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 8

THE NATURE OF COMMUNICATIONS

Through mediumship we can obtain as extensive, explicit, and rapid communications from spirits as those that we can have from men.

However, due to the infinite variety of intelligence and morality that exists among spirits, their communications will always reflect the elevation or the backwardness of the spirits who gives them.

If we remember the Spirit Hierarchy, it will be easy for us to determine the rank and degree of superiority or inferiority of the spirits, because of the quality of their ideas, their degree of knowledge or ignorance, their virtues and their vices that will be demonstrated by the communications emanating from them.

Therefore, according to certain characteristics the communications may be divided into four main categories: *gross, frivolous, serious and instructive*.

a) *Gross communications* are those which go against morality. They come from spirits of a very low stage of development. They are trivial, insolent, obscene, malicious or even impious, according to the character of the spirits who give them.

b) *Frivolous communications* come from spirits who are themselves frivolous or malicious jokers who attach no importance to what they say. They have no respect for veracity. They like to amuse those who take pleasure in futile conversations which thus gives access to these foolish and deceptive spirits while, at the same time, repelling the serious ones.

These frivolous spirits are constantly around us and take every opportunity of mixing themselves up with the communications of other more serious spirits.

c) *Serious communications* are distinguished by the gravity and seriousness of their content. Every communication exempt from coarseness or frivolity and having in view a useful object, may be classed as serious; but they may still be in error as to their teachings. Serious spirits are not equally enlightened, there are many things of which they may be mistaken.

For this reason, spirits who are really superior constantly advise us to submit all communications to the test of examination and of reason.

It is therefore imperative and necessary to distinguish between communications that are serious and true from those that are serious yet false. But this is not always easy, because astute, presumptuous and superficial spirits try to impose their erroneous ideas and absurd theories, unscrupulously assuming the name of some illustrious or venerable personality from the past in order to more effectively impose themselves upon us.

d) *Instructive communications* are those of a serious, logical and truthful nature, thus giving us teachings from superior spirits on matters such as science, morality, philosophy...

In order to take benefit from such communications they must be followed up with regularity and perseverance. Serious spirits give communications to those who desire instruction and personal betterment.

It is only by the regularity and frequency of such communications that we can appreciate the moral and intellectual worth of those spirits, and also the degree of confidence they deserve.

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 9

TYPES OF MEDIUMSHIP

I) Definition of Mediumship

Mediumship - the exercise of the mediumistic faculty.

Mediumistic - (from the Latin words *medium* = intermediary and *anima* = soul) appertaining to the special faculty or action of being the intermediary between incarnates and discarnates.

Medium - is the interpreter of the Spirits. Although almost all people feel the influence of spirits, to either greater or lesser degree, this classification is only practically applicable to those people whose faculty shows itself clearly and with some intensity, producing well-marked results.

The mediumistic faculty does not reveal itself in all cases in the same manner. Each medium has generally a special aptitude for some special order of phenomena, thus resulting in as great a variety of mediums as of phenomena. This faculty, although inherent in the human species, is far from existing in all people in the same degree.

II) Classification of Mediumship Types

The different varieties of mediums may be grouped according to the similarity of causes and effects, but this classification is not in any way absolute. We may divide them into two main orders:

Physical Mediums - those who have the power of obtaining physical manifestations, i.e., those which directly touch our senses.

Intellectual Mediums - those who are more especially apt for receiving and transmitting intelligent communications.

All the varieties belong to either one or both of these two orders. The categories common to all varieties of medianimity are:

SENSITIVE MEDIUMS - Those people who feel the presence of spirits by a peculiar impression, general or local, vague or decided. Most of these distinguish good or evil spirits by the nature of the impression caused by them.

VOLUNTARY MEDIUMS - These control their faculty and so allow the phenomena only when they consider it to be convenient. They exert their power consciously, and obtain spirit-phenomena by an act of their will.

NATURAL OR INVOLUNTARY MEDIUMS - These do not have an awareness of the faculty they possess. Their peculiar faculty seems to them to be a part of themselves. They are of all ages; young children often possess this faculty in a high degree.

Mediums of Physical Effects:

Apparitions Mediums - those who obtain apparitions, whether fluidic or tangible, which are visible to lookers on. (very exceptional)

Rappings Mediums - those by whose influence noises and raps are produced. (very common)

Mediums of Transports of Objects - those who are employed by spirits as auxiliaries in bringing objects to a circle. (exceptional)

Mediums of Musical Effects - these obtain the playing of certain instruments without human contact. (very rare)

Pneumatographic Mediums - those who obtain direct writing without human intervention. (very rare)

Healing Mediums - those who have the power of curing disease or relieving pain, by the imposition of hands or by prayer.

Pneumatophonic Mediums - those who obtain sounds from the air imitating the human voice.

Mediums of Intellectual and Subjective Effects:

Hearing Mediums - those who hear spirits. (very common)

Seeing (or Clairvoyant) Mediums - those who see spirits, or ambients and things in the spirit world. They may be clairvoyant during their normal state or only when in a state of somnambulism.

Inspirational mediums - those to whom thoughts are suggested by spirits, most frequently without their being aware of it; whether in regard to things of their everyday life, or to their intellectual labors. (very common)

Somnambulist Mediums - those who, when in a somnambular state, transmit what the Spirits say.

Mediums for Design, Painting, Music and Verse - those who under the influence of Spirits, perform those talents, usually without any personal aptitude.

Trance (or Psychophonic) Mediums - are those who enable the Spirits to communicate verbally with incarnates. This type of mediumship is divided into three main categories:

- a) *Conscious or Intuitive* - these mediums receive the thoughts of the Spirit and then transmit the message in their own characteristic manner while maintaining complete awareness of all that happens.
- b) *Semi-Conscious* - this mediumship is achieved by the partial exteriorization of the medium's perispirit and a linking with the Spirit communicator. The style and the ideas of the communication come from the Spirit. In the semi-conscious state the medium will be aware only as the information is passed through his/her mind, sentence by sentence. The remembrance of the message usually fades as soon as the medium has regained his/her normal state.
- c) *Unconscious* - here the medium achieves a total exteriorization of the perispirit, so "leaving the nerves centers at the disposal of the Spirit communicator." In this case there is no knowledge of what information is being passed, but there is consciousness of the actual phenomenon and the medium continues to be responsible for the good functioning of his/her mediumship. On recovering full consciousness the medium remembers nothing of what has happened.

Writing Mediums or Psychographs - those who write under the influence of Spirits. Of all our means of communicating with Spirits, manual writing is the simplest, most convenient and most complete. The faculty of writing, moreover, is the one which is most susceptible to being developed by exercise. They may be categorized as:

- a) *Mechanical Psychographs* - those who receive the message mechanically from Spirits. They do not know what they are receiving and their hands move independently from their will. The knowledge of what has been written is acquired after the phenomenon.
- b) *Semi-Mechanical Psychographs* - those who receive an impulse in the hand and voluntarily begin to write. They are conscious of what they write as the words are being written.
- c) *Intuitive Psychographs* - those who receive the thought of the Spirit and afterwards transmit it to paper. The knowledge of the contents of the message precedes the writing. The intuitive medium acts as an interpreter, and, in order to transmit a thought, must necessarily understand it; but still, this thought is not his/her thought, for it only passes through his/her brain. Usually, what belong to the communicant Spirit are the ideas and sentiments; the medium is thus responsible for the "materialization" of the message by employing his/her intellectual resources. Therefore, the first and most important duty of a medium is to study.

Kardec has also classified the varieties of writing mediums in other five other ways (see "The Mediums' Book", Chap. XVI). They are:

According to the mode of execution: psychographic, mechanical, polygraphic, etc.

According to the development of the mediumistic faculty: novice, unproductive, fully formed, flexible, etc.

According to the kind and specialty of communication: poetic, literary, incorrect, scientific, etc.

According to the physical qualities of the medium: calm, rapid and convulsive.

According to the moral qualities of the medium: imperfect and good.

The varieties of medianimity described are exemplary. In practice each medium will have a certain degree of one or more of these, which may be considered as personal, being determined by the particular aptitudes of each medium, without reference to the qualities and enlightenment of the manifesting Spirit.

BIBLIOGRAPHY: THE MEDIUM'S BOOK - 2nd PART - CHAPTER XII, XIII, XIV, XV & XVI

(Prepared by Munir Gabeira)

MEDIUMSHIP EDUCATION - PHASE II - Session 10

FORMATION OF MEDIUMS

DEVELOPMENT OF MEDIUMSHIP

Here we shall deal most especially with writing mediums, because theirs is not only the most common type of mediumship and the one which is the simplest and most convenient, but also because it is the one which gives the most satisfactory results and is most sought after.

Unfortunately, we have as yet no diagnosis that can indicate, even approximately, the possession or not of this faculty. There is but one way of ascertaining its existence: actual experimentation.

In the first place, we recommend as a physical requirement the avoidance of everything that could impede the free movement of the hand, with the little finger barely resting on the paper. The point of the pencil should touch the paper, but lightly enough so as not to offer any resistance. It is of no real consequence whether we use a pen or a pencil (soft), but a soft pencil is often thought to be easier and smother for this work.

Everyone who aspires to become a medium naturally wishes to communicate with the Spirits of those who are dear to them, but communication with any given Spirit is often impeded by physical difficulties which may render it impossible. In order that a given Spirit may be enabled to communicate, there must be a fluidic harmony between it and the medium, which is sometimes neither easy nor possible to establish, and also there is the question of permission. It is, therefore, better for mediums not to be persistent in their demands for any particular Spirit, to the exclusion of all others. Instead, it is better to make a general appeal to all those who are friendly towards us in the spiritual world, and a special appeal to our Guardian Angel.

All evocations should be made in the name of God, asking for His permission for a Good Spirit to communicate through us by writing. When evoking an individual Spirit, we should always be careful to address our thoughts only to those we know to be good and sympathetic, or who may be supposed to have some special motive for coming to us. It is possible that a known Spirit may come, or a stranger, or perhaps even the Guardian Angel of that medium or of some other person present; but then comes the question of identity which is one of the difficulties of practical Spiritism, requiring a great amount of experience in dealing with this question. We will study this in more depth later on in the course.

What is far more important even than the mode of prayer (evocation) is calmness and concentration of thought, joined together with a serious perseverance and a firm determination to succeed, without impatience or feverish anxiety. Mental concentration is

made easier by silence and retirement from everything that can trouble or disturb our thoughts.

Assiduity in attending on the days of the practice is an important factor in developing this faculty. Nevertheless, there are mediums who only develop after several months of exercise, while others write with ease after only one or two attempts.

This faculty is always helped in its development when a group of like-minded persons regularly gather together for this purpose. After the necessary preparation and prayer, asking for protection and inviting the Good Spirits to communicate, everyone should try writing together at a designated moment during the meeting. Specific means of developing mediums has long been sort for, but up to the present time we know of no better method than that indicated.

Belief in the possibility of communication with the spiritual world is not an indispensable preliminary to the development of mediumship. However, a sincere desire for the truth joined to a kindly disposition is more conducive to the success, provided the germs of the faculty are present. The incredulous have been seen to write at the first attempt, whilst fervent believers, not having the faculty, have often failed in spite of persistent effort.

The first indications of the faculty of writing are usually a sort of trembling, numbness, or heaviness of the arm and/or hand. It often happens that initially only a few strokes are made. During various sittings letters begin to form and gradually words. Some mediums will write quickly from the beginning, but this is comparatively rare; while others take longer to get beyond the phase of strokes and pothooks. Spirits tell us that in these cases, a long course of training may be needed for these mediums, so as to bring their hand under their control. It is essential that the hand be always abandoned entirely to any impulsion which is acting upon it, which should be neither resisted nor assisted.

However, when these exercises are unduly prolonged or degenerate into ridiculous scrawling, the medium may be sure that some spiteful or mocking Spirit is amusing itself at his expense, because Good Spirits do not waste their labor.

The great stumbling block for the majority of beginners is their liability to be drawn to converse with inferior Spirits. They may consider themselves fortunate if they only come into contact with the Spirits who are just frivolous, and not positively wicked.

Every medium should do their utmost to prevent all such Spirits from obtaining influence over them. For when once they have been allowed to gain a hold it is not easy to get rid of them. Therefore, the medium must always ask for the protection of God and the assistance of his Guardian Angel, who is a Spirit of superior moral and intellectual advancement. Whereas, familiar spirits, sympathizing with either the good or the bad qualities of the medium, as the case may be, are often frivolous or even wicked.

Also, the medium must be sure to ascertain with scrupulous care the character of the Spirits who first approach and against whom he must always be on guard. The inferiority of Spirits is proven not only by their language, but also by every useless or puerile sign, figure or emblem and by all eccentricities in their style of writing, whether by writing too large or too small, or by any absurd or unusual peculiarity. Whenever any suspicious symptom is detected, the medium must instantly appeal for help to his Guardian Angel and strongly repel and discourage the approximation of the inferior Spirits by showing that he is not to be taken by him.

Mediumistic writing may be very badly executed or even difficult to read and yet not be due to the influence of evil Spirit. These defects are frequently due to the lack of manual skills or flexibility on the part of the medium. It is not the badness of the writing, but its eccentricities that should excite suspicion.

It cannot be too distinctly borne in mind that puerility, of whatever kind, are incompatible with real superiority on the part of Spirits, just as with people.

It is important that no one allow themselves to be led, by an immoderate desire to write, to submit to the first Spirit that approaches believing that if it proves to be unsuitable it will be easy to dispense with. We cannot accept help from an inferior Spirit with impunity, because there may be a heavy penalty to pay. There are many instances of impatient mediums, who have accepted the proffered assistance of Spirits known to be bad, who, having had their wishes gratified by finding themselves able to write at once, only come to find the Spirit less docile in leaving than in coming.

Mediumistic write is sometimes perfectly legible, but sometimes only the medium is able to read it. From the first, mediums should endeavor to write legibly.

Spirits are not always economical in their use of paper and sometimes make their medium write larger than necessary. It is convenient for the medium to politely request that something not legible be written again, which they will frequently do.

When a Spirit has said what it has to say the medium's hand will remain still. The medium almost always feels when the Spirit has finished its communication. In the same way, the medium rarely fails to know when the communicating Spirit has left.

What has been said up to now applies to mechanical writing, the object which all mediums desire to attain and rightly so; but purely mechanical mediumship is exceedingly rare, more or less of *intuition* on the part of the medium being usually mingled with it.

A conscious medium is naturally apt to doubt the reality of the mediumistic action, for he does not know whether the writing really proceeds from a Spirit exterior to himself or not. However, despite the doubts the medium should continue to write, and afterwards the

communication will usually be found to contain a vast number of things which were not in the medium's mind, and perhaps some ideas that are even contrary to their thoughts and opinions.

If the medium is not exclusively mechanical by nature all endeavor to become such will be useless, but this should not be considered as a misfortune. If the medium be endowed with only the intuitive mediumship, let him be content with this as it will be of great service to him, if wisely used.

There are some circumstances where it is of no importance whether the medium has produced the thought from his own mind or assimilated one that has been suggested to him. If he has a good idea let him thank his 'good genius' for it, and he will have others suggested. This is what constitutes the 'inspiration' of poets, philosophers and scientific discoveries.

If or when the medium arrives at a point of development, which allows free entry into communication with various Spirits, it would be a great mistake to suppose that, because of this, he is able to dispense with further enlightenment. It is at this point, after having overcome the physical obstacles to mediumship that his work is only just beginning. The real difficulties of mediumship, with its many complexities, must now be studied; therefore, the novice medium needs as never before counsels of prudence and advice, joined together with more experience, if he is to escape the many pitfalls which lie in waiting for the unwary medium. A medium who is too confident or too ambitious, will soon find himself enmeshed by untruthful Spirits who are ever watchful to entrap the vain and presumptuous.

A mediumistic faculty must never be unwisely or unduly exercised. The pleasure it gives to the beginner mediums sometimes excites them to an enthusiasm that needs to be moderated. They must remember that this faculty is always given for sober use, never for satisfaction of idle curiosity. Their faculty should only be used under favorable conditions, these being: within a group, preferably within a Spiritist Center; on fixed days and at fixed times; once or not more than twice a week. These stipulations assure the regular accompaniment of the Spiritual Work Team, who will only give their time to those mediumship groups who show not only seriousness, but also discipline as to assiduity and punctuality.

Finally, if after repeated efforts to write, the faculty does not reveal itself in any productive manner, then the attempt must be given up. However, let us be sure that whether we are mediums or not we will continue to have around us the Good Spirits who are always able to contact us by inspiration.

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 11

DIFFICULTIES AND DANGERS OF MEDIUMSHIP

Mediumship offers both dangers and inconveniences for those who set about experimenting with it because of curiosity, or with intent to make use of it as a frivolous amusement. Everything, according to how it is used, may be a danger. Mediumship when badly used can bring about disagreeable consequences. Those who experiment without understanding the psychic laws, which govern this phenomenon, lay themselves open to dangers.

Mediumship is not a pathological (sick) manifestation, or something caused by mental unbalance.

A too prolonged exercise of any faculty causes fatigue; it is the same with the mediumship, especially when employed for the obtaining of physical manifestations, because it is a loss of fluid that is only to be restored by rest.

The medium is generally warned by his own feeling when it is necessary to abstain from using his mediumship, because of a weakness in his physical or moral state. However, there are other works that can be done by him in the Spiritist Centre.

There are people who must avoid all causes of over-excitement. Mediumship is included in this case.

Mediumship does not cause madness. However, those who possess a predisposition, who easily fall into mental imbalance, should avoid all practice of this faculty. Instead, they should seek adequate treatment and should never be encouraged to develop mediumship or to allow themselves to be introduced to any practical session.

It is very dangerous the development of mediumship in children due to the fragility of their bodies and their infant minds, therefore, any kind of stimulation must be avoided. Nevertheless, in some cases a child's faculty is spontaneous (e.g. physical manifestations) it belongs to his temperament and his constitution is prepared for its exercise. Also, a child who is naturally subject to visions is generally little impressed with them and easily forgets them.

There is no specific age to develop mediumship. It depends partly on the physical and still more on the moral improvement of the individual.

Practical Spiritism demands our utmost tact and discretion to avoid been taken in by deceitful spirits. If we consider that grown people are in danger of being deceived by them, children and young people are evidently more exposed to this danger.

It is also required concentration of thoughts and feelings to obtain the co-operation of serious and benevolent spirits. As a child does not possess the seriousness necessary for an evocation, it is to be feared that he would make a mere amusement of it, thus giving access to mocking and maleficent spirits. Even under the most favorable conditions a child who is endowed with mediumship should only exercise it under the eyes of experienced people, who may exemplify to him the sentiment of respect that should always preside at the evocation of spirits. Therefore, we should not only avoid forcing the development of this faculty in children, where it is not spontaneous, but its exercise should be conducted with very great circumspection, and should neither be excited nor encouraged in those that are weak in body or mind. Those who show the slightest symptoms of mental eccentricity or weakness should be dissuaded from its exercise by every possible means, for there is in such persons an evident predisposition to insanity, which any and every species of excitement would tend to develop.

There are also people who show a tendency to fall under the influence of a fixed idea, the best thing to be done with them is to direct their attention to something altogether different from that idea.

LOSS AND SUSPENSION OF MEDIUMSHIP

The mediumistic faculty is subject to intermittence and temporary suspension, both as regards writing and all other modes of spirit-manifestation.

Just as the Superior Spirits answered Kardec, mediums can actually lose their faculty, which can suffer a temporary or definitive interruption. The motives, which determine this kind of interruptions, varied.

Whatever may be the faculty possessed by a medium, he can do nothing without the sympathetic concurrence of spirits. It often happens that spirits will not, or cannot, make use of him.

Mediumship is not given to a person to use it for his own pleasure, but as a means of aiding his own advancement and that of others. For those mediums who have abused their gifts the Spiritual Friends will withdraw from their close proximity, therefore, they can be at the mercy of irresponsible spirits.

Nevertheless, the interruption of mediumship is not always a punishment. Sometimes it is because of the health state of the medium, that requires a rest, others as a trial of his patience and constancy. Also, for the medium to have time to meditate about the teachings received. Resignation and prayer can reduce the length of the trial.

The interruption of the mediumistic faculty does not necessarily imply displeasure on the part of the spirits who usually communicates through a medium. Although the medium is momentarily deprived of *ostensible communication* with his spirit-friends, he can always communicate with them by thought. The medium whose faculty has been placed in suspension, should always examine his conscience to analyze the motives which determined this fact.

When the medium finds himself unable to write he may try to receive a communication from spirits through another one, but this will depend entirely upon the cause of the interruption. One of the reasons for that may be the necessity of the medium not to get into the habit of consulting the spirits incessantly and especially in regard to the details of his earthly life. Therefore, he will get nothing satisfactory through the aid of another medium.

"Mediumship is a mission, and should always be exercised as such. Mediums are the interpreters between spirits and men."

Mediumship is not a privilege, rather it is given to those who have most need of it, meaning those who have spiritual debts, which the task of mediumship can help to liquidate. However, there are mediums who are not able to evaluate the enormous favor that they are receiving from God, thus employing their faculty wrongly or with ill will. They are the imperfect mediums.

God is our father, and in order to practice the morality taught by Jesus we do not need to be mediums. We have the Gospel, we only have to follow the examples of our beloved Master.

BIBLIOGRAPHY: THE MEDIUM'S BOOK - 2nd PART - CHAPTER XVII, ITEM 220 & XVIII

(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 12

THE INFLUENCE OF THE MEDIUM

The development of the mediumistic faculty depends on the organism, and is independent of the moral nature of the medium. This, however, is not the case as regards the use to which medianimity is put, which may be good or bad, according to the moral qualities of the medium. The faculty is granted to mediums of high and low moral standards alike, just as any other faculty, so that it may aid their improvement as well as of all mankind.

Good Spirits consider a medium as *an instrument*, without regarding him/her as being individually of any more importance than other people. They make use, indifferently, of any medium that offers them the requisite organic conditions. They try to influence all mediums for good; but when mediums persist in following a wrong road, they leave them to themselves, for they know that a liar cannot duly transmit truth.

For the good Spirit, a "perfect" medium would be one whom evil Spirits would not even dare to attempt to deceive. However, the best we can find at present is he/she, who, sympathizing only with good Spirits, is least often deceived.

Good Spirits sometimes permit deception to be practiced even on the best mediums, in order to exercise their judgment, and to teach them to discern the true from the false; and besides, however good a medium may be, he/she is never so perfect that he/she has not some weak point which lays him/her open to attack; and so he/she now and then gets a lesson. The soul of the medium attracts or repels discarnate Spirits, according to the degree of their similitude or dissimilitude. Thus good mediums attract good Spirits, and bad mediums attract bad Spirits. The qualities that attract good Spirits are kindness, goodwill, single-mindedness, love of the neighbor, and detachment from earthly things; the defects that repel them are pride, vanity, selfishness, envy, jealousy, hatred, greed, sensuality, and all the passions by which man attaches him/herself to matter.

IMPERFECT MEDIUMS

Mediums who are obsessed; those who cannot rid themselves of importunate, deceptive spirits, but who are fully aware of, and regret, this obsession.

Fascinated mediums; those who are acted upon by deceptive spirits, but who are not aware of this obsession, and who are consequently under a delusion as to the nature of the communications they receive.

Subjugated mediums; those who are under the moral, and sometimes the physical, domination of evil spirits.

Frivolous mediums; those who do not regard their faculty in a serious light, and who exercise it only for amusement or for futile objects.

Careless mediums; those who derive no moral profit from the instructions which they receive, and whose conduct and habits are not improved thereby.

Presumptuous mediums; those who assume themselves to be the only ones who are in communication with superior spirits. They believe themselves to be infallible, and regard as worthless and erroneous whatever does not come through themselves.

Proud mediums; those who feed their vanity with the communications which they receive, imagine themselves to have nothing more to learn in regard to Spiritism, and do not apply to themselves the lessons often read to them by spirits.

Touchy mediums; they are a variety of the proud ones, and are hurt at the criticisms of which they are object; they take offence at the slightest contradiction, and, if they show what they obtain, they do so in order to be admired, and not at all to profit by the opinion of the listeners. They generally take an aversion to those who do not applaud them unreservedly, and desert the meetings in which they cannot take a leading part.

Mercenary mediums; those who make their faculty a source of pecuniary gain.

Ambitious mediums; those who, without putting a price upon the exercise of their faculty, seek to turn it to their own advantage, social, or other.

Dishonest mediums; those who, possessing some genuine mediumistic faculties, simulate others which they do not possess, in order to give themselves importance.

Selfish mediums; those who use their faculty only for personal ends, and who keep to themselves the communications they receive.

Jealous mediums; those who are vexed at seeing other mediums better developed, and more highly appreciated, than themselves.

GOOD MEDIUMS

Serious mediums; those who only use their faculty for good and really useful ends, and would regard it as a profanation to use them for the satisfaction of the curious and indifferent, or for any futile purpose.

Modest mediums; those who make no merit of the communications they receive, however good they may be; they look upon themselves as being only the instruments of others, and do not regard themselves as infallible, and following the disinterested counsel, in regard to the exercise of their mediumship.

Devoted mediums; those who understand that the true medium has a mission to fulfill, and that he must be ready, when necessary, to sacrifice his tastes, habits, pleasure, time, and even his worldly interests, to the good of others.

Safe mediums; those who, in addition to their power, are worthy of confidence on account of their personal excellence and the elevated nature of the spirits who assist them, and who are thus the least likely to be deceived.

INFLUENCE OF SURROUNDINGS ON SPIRIT-MANIFESTATIONS

All the Spirits who surround a medium influence him/her for good or for evil. Superior Spirits do not go to meetings where they know that their presence would be thrown away. They willingly go to meetings of which the members are little enlightened provided this group is animated by a sincere desire for light. Whereas, they avoid meetings of those brought together by a sentiment of hostility or of scorn, even if this group is composed by more educated people.

It is by purity of heart, more than by anything else that elevated Spirits are attracted. No moral condition excludes spirit-communications; but if our moral conditions are bad, we enter into conversation with Spirits of a similar badness, who do not scruple to deceive us by flattering our weakness or our prejudices, in order to lead us astray.

Inferior Spirits sometimes attend serious meetings in order to profit by the instructive communications received in them; but they are obliged to remain silent, *like ignorant listeners in the assemblies of the wise*.

Space is peopled with Spirits. They are always around us, always beside us; they see us and watch us; they mingle in our meetings, and follow or avoid us, according as we attract or repel them. Therefore, it is a mistake to suppose that a man must be a medium in order to attract him/herself the beings of the invisible world. The mediumistic faculty has no influence in this respect, for that faculty is only a *means of communication*.

The influence exercised by our surroundings on the nature of the communications we receive is enormous. When the communications received by an assembly are in accordance with the opinion of its members, it is not because that opinion is reflected in the medium's mind as in a mirror, but because we all have with us Spirits who think as we do, and who sympathize with us for good or for evil.

To sum up, the influence of conditions and surroundings will be favorable in proportion to the similarity of thought and feeling between the members of a meeting and the Spirits about them, in the love of truth, the purity and elevation of their aspirations, and the sincerity of their desire for enlightenment.

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 13

OBSESSION

Amongst the many difficulties of practical Spiritism, we must put Spiritual Obsession in the first place.

Spiritual Obsession is the dominance that some Spirits exercise over certain people. This is always the work of inferior Spirits, who are anxious to keep humans under their power. They identify themselves with man's spirit and so proceed to lead him as you lead a child.

Spiritual Obsession presents various characteristics that are very important to distinguish. The principle varieties are:

SIMPLE - FASCINATION - SUBJUGATION

SIMPLE OBSESSION: This is when an unenlightened Spirit imposes itself upon the medium, mixing himself up, against the medium's will, with all the communications received by that medium, or preventing the medium from communicating with other Spirits.

Even a good medium is exposed to these deceptions just as honest people may be tricked by those who are deceitful. This is especially likely to happen at the beginning of development, while the novice medium is still lacking in experience.

In the process of **SIMPLE OBSESSION** the medium is aware of the presence of a deceptive Spirit, as this obsessor rarely tries to conceal his intent. Therefore, the medium, on recognizing the deceit, keeps on his guard and so is rarely taken in.

This category may be classed as **PHYSICAL OBSESSION**, as it frequently takes the form of continuous noises that cause annoyance.

FASCINATION: This is a much more serious evil. It comes in the form of an illusion produced by the direct action of a Spirit over the thoughts of the medium. In this situation the medium does not believe he is being deceived. This category of obsessor artfully inspires the medium with blind confidence, which prevents him seeing the absurdity of what he writes or says. It must not be supposed that this species of obsession is confined to mediums who are merely ignorant and wanting in judgment, intellectual and learned mediums, who are highly intelligent in other respects are not exempt from attack.

Here we have the Spirit dominating the medium so making them believe in bizarre doctrines and false theories as well as leading them into various types of ridiculous conduct.

SUBJUGATION: This is the third and most serious degree of Spiritual Obsession and may be either **MORAL** or **CORPOREAL**. Where in the will of the victim becomes paralyzed so causing them to act contrary to their will. In other words the medium is reduced to a state of absolute **BONDAGE**.

In the case of moral bondage the medium will be induced to make absurd deliberations or perform demoralizing actions which compromise them, although the medium believes them to be wise and proper. It is a kind of fascination, but one where the action is exercised over both the will and the mind. In the second case, the Spirit acts upon the physical organs of the medium's body so provoking involuntary movements or acts.

These situations can often become ridiculous. There have been cases of people so incensed with a desire to write that some, even without a pen or pencil, will continue to write incessantly with a finger on any object they pass, even when walking in the street. Another case known to Kardec was of a middle aged man, who was constrained by an irresistible impulse to throw himself on *his* knees before a young girl for whom he felt no admiration, and make her an offer of marriage. On other occasions, due to violent pressure on his back and loins, he was forced to kneel down in the street and kiss the ground before passing people. This man was thought by most to be mad, but Kardec was convinced he was not because he was fully conscious of what he was forced to do and suffered horribly in consequence.

In former days the word "Possession" was applied to express the total dominance exercised over certain people by evil Spirits, when their influence went to the length of producing what appeared to be mental aberration.

For the Spiritist, "Possession" is synonymous with the term **SUBJUGATION**. For there is no such thing as possession in the accepted meaning of the word. The word "Possession" implies the idea of the Spirit taking over the body of the medium and thereby creating a kind of co-habitation with the spirit of the medium, or even the ousting of the mediums Spirit. In actual fact the only action of the Obsessor is that of *constraint*. In this manner, for the Spiritist, there exist only three categories of those being spiritually obsessed, these being: Simple, Fascination and Subjugation.

Obsession is one of the worst stumbling blocks of mediumship and one of the most frequent. Every effort should be made to combat it for, besides personal annoyance, it is an absolute barrier to the reception of truthful communications.

Being the result of restraint, and restraint never being exercised by Good Spirits it follows that every communication transmitted by an obsessed medium is vitiated in its origin and therefore undeserving of confidence.

We may recognize the existence of an obsession by any of the following signs:

- 1) The persistence of a Spirit in communicating, whether wanted or not, by writing, sounds, typology, etc, and by their persistence in preventing other Spirits from manifesting themselves.
- 2) The illusion that, despite the intelligence of the medium, prevents him seeing the falsity or absurdity of the communications received by him.
- 3) Belief in the absolute identity and infallibility of Spirits who under venerated names, say false and foolish things.
- 4) The medium's confidence in the praises heaped on him by the Spirits who communicate through him.
- 5) A disposition to shun the presence of those who might give him useful advice.
- 6) Offence taken at criticism of communications received by him.
- 7) An incessant desire to write etc, without regard to time and place.
- 8) Physical constraint over-ruling the medium's will, and forcing him to act in spite of himself.
- 9) Persistent noises and other disturbances around the medium of which he is both the cause and the object.

On considering the dangers of Spiritual Obsession some people will be inclined to ask if it is a misfortune to be a medium? Kardec however explains that Spiritism has created neither mediums nor Spirits, but it is the mediums and the Spirits who have made both Mediumship and Spiritism. Spirits, being merely the souls of men, have existed as long as man has existed and consequently have always exercised either a salutary or pernicious influence on the human race.

A mediumship faculty, found in certain people, is only a means by which the Spirits can manifest themselves. However, in the absence of this faculty they still continue to exercise their influence in more occult ways.

So we can also see that instead of being a danger, Spiritism gives us the means to safeguard ourselves and, if attacked, to annul the effects of evil Spirits.

The causes of Spiritual Obsession are many and varied, according to the character of the obsessing Spirit. Some Spirits do it because they take pleasure in evil and causing

harm. Others do it because they seek vengeance, either for something in this life or from a past life. Other Spirits, having suffered themselves, like to see others suffer and so take pleasure in tormenting. Then there are those Spirits who are amused by the impatience they excite, but who get bored when they cannot achieve their aim. Yet other Spirits pursue people through hatred and jealousy of what is good; these often select good people for their attacks. Other inferior Spirits are moved by a cowardly desire to take advantage of the moral weaknesses of persons whom they know are incapable of resisting them.

Then there are obsessing Spirits who are not malicious, but these are usually puffed up with pride of their superficial knowledge. They are the ones who having their own ideas on scientific and social matters or their own religious philosophies, seek out mediums sufficiently credulous as to accept them blindfold. They then proceed to fascinate these mediums so they will not be able to discriminate between error and truth. These Spirits have no scruples and will frequently use false names, Saint's names, names of famous people, etc, to give credence to their theories. These are the most dangerous of all the categories of obsessors because they seek, by fair means or foul, to impose their strange ideas and systems. They utilize pompous and pretentious language in order to impress, bristling with technical terms, or the frequent use of words such as "charity," "morality", etc. They are careful to give no evil counsels, as this would betray them. However, morality is only a passport, as they care nothing for such things and use this merely as an instrument to dominate the unwary medium. They will write pages and pages, whereas the Good Spirits will say a great deal in but a few words.

We make note, nevertheless, that it sometimes happens that a medium will receive communication almost exclusively from one particular Spirit due to the exceptional affinity that exists between them. This however, is not a case of obsession. We cite the cases of Francisco Candido Xavier, whose main communicant is Emmanuel, and of Di-valdo Franco, whose main communicant is Joanna de Angeles, as perfect examples of this fact.

All good mediums are not offended or hurt by constructive criticism of their communications. These writings should also serve the medium as a means of self-criticism.

However, it is never recommendable *for* a medium to work in isolation because there is no control or verification of communications.

COMBATING SPIRITUAL OBSESSION

The method of combating obsession varies according to the character it assumes. However, there does not exist any general formula or any material process for this purpose.

One means of combating obsession is to convince the Spirit that it will not be allowed to gain control; secondly, is to tire it out by showing that your patience is greater than their persistence. However, these precautions may not always be sufficient as there are those Spirits who are extremely tenacious, for whom the months and years have no meaning. When it is noted that communication is coming from an evil Spirit it is preferably to temporarily suspend all written or trance communications.

Instead of laughing at the Spirit's mischief we should impose silence, and then offer moral counseling as is done during meetings of **DISOBSESSION**.

For mediums who do not allow themselves to be deluded there is no danger, only inconvenience.

Nevertheless, there are cases in which the proximity of the obsessing Spirit is such that the medium becomes so fascinated as to be deaf to all rationalization. So you will find there are mediums who do not want any advice, who will turn away at the least mention of counsel. As we know you cannot “cure” a person who takes pleasure in their illness and desires to maintain it, so in this case the only remedy is to leave the medium to their illusions: only time will bring the remedy.

Referring to physical subjugation, only a person who is morally superior to their obsessing Spirit can hope to dominate it and make it retire. This is why Jesus had such great power over obsessing Spirits and was able to expulse so easily what were then supposed to be “demons” or “devils”.

Moral imperfections are always obstacles in these cases. Prayer is always a useful and powerful arm, especially when joined to good thoughts and Christian actions.

Nevertheless, let us be sure that the situation being raced is really of a spiritual origin. There are many varied mundane occurrences, often attributed to the Spirits, which have as their origin only our own imprudence and carelessness. Kardec cited the case of a farmer, who wrote to him, relating that for twelve years every kind of mishap had occurred with the animals on his farm. All kinds of accidents befell his horses, sheep and pigs; the cow's milk either dried up or the cows themselves died. He had tried everything, including prayers according to Catholic dictates, but these had had no effect, neither had the enormous amount of money paid for masses made any difference. Many exorcisms had been performed by the village-priest, all to no effect. According to peasant notions his animals had been bewitched. On consulting a Spirit, Kardec received this reply: "The sickness and mortality among the animals belonging to this farmer are due to the fact that his stables, pens and out-houses are in a foul and unhealthy state, and that he neglects, year after year, to get them cleaned and made wholesome because *that would cost money*."

SOME ANSWERS GIVEN TO SOME QUESTIONS ON THIS SUBJECT

- 1) Some mediums are unable to rid themselves of troublesome Spirits not because of the lack of power of their Good Spirits, but because of the want of power on the part of the mediums themselves, who are not strong enough to second the action of the Good Spirits. Each medium, in virtue of his/her particular temperament, enters more easily into certain relationships because their fluid identifies itself with that of one spirit more easily than with that of another. It is this that gives power to the inferior Spirits, who then make bad use of that medium's fluid.

- 2) Some excellent persons of irreproachable morality are sometimes prevented from communicating with Good Spirits despite their excellence. In these cases the action of evil Spirits may be either expiation or trial. No one on Earth is as yet perfect, and for this reason there are still to be found under even the most virtuous exteriors some hidden faults, such as pride, bitterness, jealousy, etc. The surest way of combating the influence of evil Spirits is to emulate, as far as possible, the nature of the good ones.
- 3) When obsession prevents a medium from obtaining the communications desired, this does not necessarily indicate a sign or unworthiness on the part of that medium. But it does show the existence of some obstacle, moral or otherwise, to those communications. That medium must do their best to get rid of that obstacle, *which is always to be found within themselves*. Otherwise the desires and entreaties will be to no avail.
- 4) The privation of communication with certain Spirits may be a very real punishment, just as the receiving of such communications is a reward you should strive to deserve.
- 5) Combating the influences of evil Spirits may be obtained through the process of moralizing them. This is exactly what ought to be done, and is a duty laid upon you and one that should be kindly and religiously accomplished by you. Your influence may bring them to repentance and thus hasten their advancement. Perverse Spirits are nearer to incarnate persons to whom they come with the desire to torment, than to the Superior Spirits, whom they try to avoid. When they meet with those whose influence is calculated to make them better they will at first refuse to listen and often laugh at them. But when the incarnate person persists judiciously in their efforts to act upon these inferior Spirits they usually end up following the counsels, due to the fluidic similarity and accessibility of language. Superior Spirits are too far above them, they are dazzled and often terrified by their splendor.
- 6) Corporeal subjugation can be carried to the extreme or produce a species of madness, having no connection with ordinary madness. Amongst those treated by the medical profession as *mad* are many who are only *subjugated*, and whose treatment should be exclusively moral. But such patients are often made really mad by the treatments to which they are subjected. Only when doctors understand Spiritism will they be able to distinguish between these two classes of madness, then they will achieve many more cures than at present.
- 7) Some people, fancying they see danger in Spiritism, believe they can prevent it by blocking spirit-communication. Despite the fact that it might be possible to prevent some individuals from seeking to hold communication with some Spirits, it is not possible to prevent spontaneous spirit-manifestations from occurring. The Spirits can neither be suppressed, nor prevented from exercising their occult power. Besides, it would be folly to try to suppress that which brings with it such great advantages. The best way to prevent any inconvenience that might perchance result from Spiritism, is to let it be universally known and understood.

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IDENTITY OF SPIRITS

How important is the identification of Spirits? Should we always worry about their identity? Are there any occasions when its only of secondary importance or even not necessary?

Few questions are more controversial among spiritists, than that of the identity of Spirits; because Spirits do not bring us any absolute and irrefutable proof of their identity, and often appropriate to themselves names which are not theirs. For this reason, the question of identity is one of the greatest difficulties of practical Spiritism; although it must be kept in mind that, in many cases, *absolute identity* is only a secondary matter.

It is especially difficult, and in some cases impossible, to establish the identity of the Spirits of those who lived in ancient times. In cases of this kind the absolute identity is a secondary question, because if what a Spirit says is worthy of the Spirit whose name he takes, the name itself is of little importance.

Moreover, to Spirits who have attained the rank of "Superior Spirits" or "Pure Spirits," the name they have on earth, in any of the thousands of ephemeral *corporeal existences* through which they may have passed, is a very insignificant matter.

If we consider the immense number of Spirits who, since the beginning of time, must have reached the highest spirit-ranks, and if we compare these with the very small number of those who have left a great name behind them on the earth, we see that, among the superior spirits who may be able to communicate with us, the names of the greater number of them must not necessarily be known to us; but, as we need names, in order to fix our ideas in regard to the spirits who communicate with us, they take the name of some personage in the past, whose character resembles their own. It is for this reason that our guardian angels frequently take the name of someone whom we especially venerate, and for whom we feel special sympathy. It follows from this fact, that, if any one's guardian-angel gives himself the name of Saint Peter, for example, it is by no means certain that he is the Apostle so named; it may be he, or it may be a Spirit totally unknown to us, but belonging to the family of Spirits to which the Apostle Peter belongs, with this in mind whatever name we invoke our guardian-angel, he will come at our call, because it is *our thought* that attracts him, while he is altogether indifferent to the name we give him.

It is the same whenever a superior spirit communicates spontaneously under any well-known name, for we can have no proof that he is really the spirit of the personage whose name he takes, but, if he says nothing inconsistent with the elevated character of that person, the presumption should be in favor of the reality of the identity claimed; and, at all events, if he be not the very spirit he claims to be, we may be sure that he is a spirit of the same degree, and, in that case, he may probably have been sent by him.

The case, however, is altogether different when a spirit of inferior rank assumes an honored name to gain credit for his statements, a substitution that frequently occurs, for it is by means of these borrowed names, and with the aid of fascination, that spirits with more conceit than knowledge, seek to disseminate the most erroneous ideas.

When communicating with us, spirits of high degree, in regard to teachings of a general nature), may substitute themselves for one another, without any practical inconvenience for us, because they form a *collective whole*. What interests us is the not their personal individuality, but the quality of their teachings; and if those teachings are good, it matters little whether he who gives them calls himself Peter or Paul, for we judge him by his quality and not by his name.

It is different, however, in regard to communications that come from those whom we have loved; because in such cases, it is precisely the *individuality*, the *personality*, of the communicating spirit that constitutes for us their interest and worth; and it is therefore with reason that, in regard to such communications, we make a point of ascertaining, as far as such ascertaining is possible, whether the spirit who responds to our call is really the one with whom we desire to enter into communication.

The style of the speaker or writer may be imitated by inferior spirits, but not the thought; ignorance can never imitate knowledge, nor vice, virtue. Nevertheless, in order to distinguish between truth and falsehood, the medium and the evoker must employ all their perspicacity. They must understand that perverse spirits are capable of anything and everything; and that, the higher the name they assume, the more suspicious should we be of his veracity.

GOOD AND EVIL SPIRITS

If the identity of a spirit is, in many cases, only a secondary question of no great importance, the distinction between good and evil spirits is always important. Although, the individuality of a spirit may, under circumstances, be indifferent to us, such can never be the case in regard to the quality. We must judge spirits the same way we judge men, i.e. by their language. The language of spirits is always in accordance with the degree of their elevation.

It is also important to remember that intelligence is far from being a sure sign of moral superiority, for intelligence and morality do not always go hand in hand. The only method we can rely upon, in order to distinguish between the communications of good and inferior spirits, is by submitting them all to a rigorous examination.

SOME POINTS OF RECOGNITION OF THE QUALITY OF SPIRITS

- Recognition through the use of good sense is always the best way of evaluating any communication and the nature of spiritual communicant.
- Analyze them by the language utilized and by their actions.
- Good spirits can only say and do good. Thus, nothing bad or inferior can come from a good spirit.
- Superior spirits always use language that is dignified, noble, and elevated. Modesty and simplicity characterize everything they say, without ever resorting to self-glorification.
- Inferior spirits will frequently reflect human passions. Any expression which denotes baseness, pretentiousness, arrogance or acrimony is a clear indication of their inferior nature.
- Anything that is against logic and reason, which after meditation still leaves doubt, must be a clear indication as to its origin no matter what name was given by the spirit communicator.
- The thoughts and the language used by an elevated spirit are always the same, if not in form then at least in content. The thoughts are the same at any time or any place, and they will never be contradictory.
- The good spirits only talk of what they know. They either remain silent or confess their ignorance of what they do not know. The ignorant or bad spirits, on the contrary, speak of everything with no worry as to truth or falsity.
- Frivolous spirits can be recognized by the ease with which they predict the future and present material facts to which we have no knowledge.
- Good spirits never give orders, nor use imposition, they only offer counsel, and when not listened to they retire. Whereas, inferior spirits are demanding, give orders, demand to be obeyed and do not go away happen what may.
- The good spirits never praise or flatter, they merely approve, but always in a reserved manner.

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 15

QUESTIONS THAT MAYBE ADDRESSED TO SPIRITS

PRELIMINARY OBSERVATIONS

Too much importance cannot be attached to the manner of putting questions, and still more to their nature. Two things must be considered regarding questions that can be put to the Spirits: the form and the subject. They must be clear and precise, avoiding complexity. Equally important is that they should be methodological and orderly, following a natural sequence on anyone subject. It is always preferable to prepare these questions in advance. Many times the Spirits will answer these prepared questions by anticipation.

The subject matter is also important due to the fact that, according to how questions are put, they may provoke either an exact or a false reply. Above all never ask questions with the object of testing the spirits perspicacity.

When we know something or we have the means of verifying it, they will not give themselves the trouble of answering. Just as people of superior knowledge do not wish to be submitted to the silly questions of children, neither do the Spirits.

Well planned methodical questions are of great utility as has been proved by both *THE SPIRITS' BOOK* and *THE MEDIUMS' BOOK*.

QUESTIONS THAT ARE SYMPATHETIC OR ANTIPATHETIC TO SPIRITS

Just as to incarnates, questions put to the spirits may be either sympathetic or antipathetic.

The character of the person asking the questions is what can turn away frivolous Spirits. It is not sufficient for a question to be asked in a serious fashion, it is also necessary that the content of the question be serious. Useless questions repel the elevated Spirits. On the other hand, ignorant and inferior Spirits are attracted by futile questions. The kind of questions which are especially antipathetic to imperfect Spirits are those which might unmask their ignorance or their fraud when they are trying to deceive. These kind of Spirits find the company of people who think of communications only as a distraction or something to while away the time very agreeably.

Never insist on answers that the Spirits do not wish to give or are not allowed to give. There are things that cannot be revealed, and others the Spirit does not know. An insistence will not make the Spirits reply to questions they have no wish to answer. To insist is a certain means of being deceived. Nevertheless, inferior Spirits, who are incapable of understanding certain questions, will always readily answer any question having no regard for truth.

QUESTIONS REGARDING THE FUTURE

"If man were to know the future he would neglect the present. And here is where you always insist upon a precise answer; this is a great wrong, for the manifestation of Spirits is not to be regarded as a means of divination."

But are there not some future events sometimes spontaneously and truly announced by spirits? "It may happen that a Spirit may foresee things it thinks useful to make known, or that it has a mission to make known. However, there is a greater cause for suspecting deception by spirits who are amusing themselves by making predictions.

All predictions that have no motive of *general utility* behind them should be considered as apocryphal. All predictions of a personal nature should also be considered in this category.

Frequently playful Spirits spontaneously announce events that do not come to pass. The motive here is that they are amused by the credulity, the terror or the *joy* they cause. They also laugh at man's disappointment.

Sometimes these lying predictions are used to test us, to see how we react to them and the nature of our sentiments, either good or bad, that it may be awakened.

When serious Spirits predict an event they usually do not fix a date because they ought not to do so or cannot because they do not know. An event may be foreseen, but the precise moment depends on events not yet accomplished, which God alone knows. Trifling Spirits have no scruples in indicating the day and the time, therefore, all circumstantial predictions should be distrusted.

He who asks wisdom of the Superior Spirits will never be deceived because their mission is to help mankind to progress. Nevertheless, Providence has imposed limits to the revelations that may be made. Serious Spirits keep silent on everything forbidden. By insisting on an answer you are exposed to the impostures of inferior Spirits who are always ready to seize every occasion to lay snares for your credulity.

However, there are some people endowed with a special faculty that allows them to foresee the future. These are souls who are disengaged from matter; it is their spirit who sees. When it is useful God permits them to reveal some things for good. But most of those who make predictions are merely impostors and charlatans.

All Spirits who predict a person's death are very malicious jesters, who do so for the joy of seeing the fears they cause. They should never be believed.

Some people are warned by their own Spirit, of their approaching death. These people, being prepared, are not frightened or moved by this knowledge. They see only a change of situation. Fear of death will diminish as a belief in spirit extends.

QUESTIONS ON PAST AND FUTURE EXISTENCES

God sometimes permits revelations of the past if it will serve a useful purpose. If it is for our edification and instruction the revelations will be offered spontaneously, in a totally unforeseen manner, and therefore may be considered as true. God never permits such revelations merely to satisfy vain curiosity. However, frivolous and bantering Spirits will amuse themselves at our expense by falsifying such revelations. Therefore, all the revelations that do not have an eminently serious and useful aim should be regarded as suspicious or false.

If we study our present life, and our tendencies, we may deduce our past. (See *THE SPIRITS' BOOK*, question 392.)

Our future existences cannot be revealed because we all have **FREE WILL** and our future existence will depend on the result of the present one. The future is not decreed in advance, but depends on our conduct in the present life and on choices and resolutions we will make on our return to the spiritual world. Even our immediate future depends on our actions today and our degree of need to make atonements, etc.

QUESTIONS REGARDING MORAL AND MATERIAL INTERESTS.

We may ask the Spirits for advice. The Good Spirits never refuse to aid those who call upon them confidently, especially in matters principally concerning the soul. But they will repulse those who take pleasure in remaining in darkness.

They may even sometimes give counsel on things of private interest. In this case the guidance will come from familiar Spirits, who take more interest in what concerns us on a daily basis. "It would be absurd to ask intimate questions of Spirits who do not know you, as if you would direct yourself to the first person you meet in the street." You must therefore take into account the qualities of your familiar Spirits, to see if they are good or bad.

According to the circumstances, familiar Spirits may sometimes favor material interests through revelations. However, in case of the need to undergo certain trial, protecting Spirits may aid you to support it better or may even soften it, if there is any merit, but they are not permitted to deliver you from it. In ordinary circumstances we are always helped through intuition.

Death is the liberation from the cares of the world, and the Spirit who is happy with its newfound liberty does not willingly return to occupy itself with things it no longer cares for, such as inheritances, etc. The cupidity of those left behind is of no interest, even when it appears to be just. True justice is to be round in cheating their covertness, which is the punishment reserved for their greediness for the goods of this world.

QUESTIONS ON THE FATE OF SPIRITS

Spirits will give information willingly regarding their situation in the spiritual world when these questions are asked out of sympathy, or a desire to be useful, but not when they are out of mere curiosity.

The Spirits are permitted to describe the nature of their sufferings so as to enlighten us because the essential objective is that we better ourselves.

The mote we are able to identify ourselves with the spiritual world that awaits us, the less regret we will feel on leaving the one we are now in.

Someone whose fate is unknown may be evoked and, if the uncertainty of their death is not a *necessity*, or a trial for those interested to know, they may personally recount the incident or circumstances if they attach any importance to them.

QUESTIONS ON MATTERS OF HEALTH

Health being a necessary condition for the work to be accomplished in this world, we may ask for counsel regarding these matters. Since among the Spirits there are those who are wise and those who are ignorant, however, we should not consult the first Spirit who appears.

Science alone does not make Spirits superior. The spirit of a learned man may not know more than when he was on Earth, if he has not progressed as a Spirit.

A Doctor may evoke a dead patient, in order to clarify doubts, but this should only be done as a very serious study.

QUESTIONS ON INVENTIONS AND DISCOVERIES

There would be no merit for man if he asked the Spirits everything he wished to know. Even a simpleton could become learned at that price. Man must progress through his own effort of labor; what use would his intelligence be if the Spirits gave everything ready made?

For this motive, we should not ask questions about discoveries. Everything must come at its given time, when ideas are ripe to receive them. On the other hand, Science is the work of genius, and must be acquired only by labor.

Nevertheless, the wise person or the inventor can be assisted in their experiments by Spirits, whose duty it is to seek out those incarnates capable of conducting the discovery to a good end. They then inspire that person with the necessary ideas, in such a way as to leave them all the merit of it.

QUESTIONS REGARDING HIDDEN TREASURES

All questions regarding hidden treasure are bound to be answered by mocking Spirits, who take much amusement in this. Superior Spirits do not engage in such matters. "If Providence has destined riches to someone they will find them naturally."

The *MEDIUMS' BOOK* recounts the story of a woman who, after losing her husband, found herself in a difficult situation. Her relations were about to throw her out of her house. The Spirit of her husband appeared to her and said that he had foreseen this situation and therefore had left a will. He then proceeded to explain where it was hidden. The secret draw was found, opened, and the document retrieved, all according to the information given by her late husband.

QUESTIONS REGARDING OTHER WORLDS

The degree of confidence to be placed upon replies given regarding other worlds depends solely on the real degree of advancement of the Spirits who are giving this information. The greatest control of exactitude of conditions in other worlds must be the **CONCORDANCE** that may exist amongst the Spirits themselves.

REMARK: (made by Kardec) "Questions on the physical constitution and astronomical elements or the worlds enter into the order of scientific research, of which the spirits ought not to spare you the trouble of doing. Otherwise an astronomer would find it convenient to have them make his calculations, which doubtless he would not hesitate to do.

"If, by revelations, the spirits could spare us the labor of discovery, it is probable that they would do so. They would of course in this case make use of a learned person modest enough to openly disclose the source, rather than to allow those who would deny them to profit by it."

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 16

CONTRADICTIONS & MYSTIFICATIONS

CONTRADICTIONS

"The adversaries of Spiritism do not fail to object that many of its believers do not agree amongst themselves; in fact that they contradict each other. Also, that communication from Spirit is often contradictory and therefore not always reliable."

"Let us hasten to say, first, that these contradictions are in general more apparent than real; they more often pertain to the surface than to the depth, and consequently are not important. Secondly, that the contradictions proceed from two sources, men and Spirits."

Spirits of every rank being able to communicate, their communications bear the seal of their ignorance or their knowledge, their moral inferiority or superiority.

Amongst Spirits, as amongst Men, there are raise and half-learned scientists, haughty and presumptuous spirits and systematists. It is only given to Superior Spirits to know everything. There are for other Spirits, as well as for Man, mysteries which each explains in their own way, according to their own ideas, and on which they have opinions more or less correct. Dye to excessive self-love they desire to have their ideas prevail and so put them forth in their communications. Some of their interpreters (the mediums) have too lightly embraced opinions contrary to good sense. So we see that the contradictions or spiritual origin have their cause in the diversity of intelligences, knowledge, rationalization and the degree of morality of certain Spirits.

Teachings from the Spirits are very useful to us, but only according to how we are able to discern those who are superior from those who are inferior. "There exist those Spirits who are far above humanity, who could give us instruction which we would seek for in vain amongst even the most learned of men.

We quote some of the answers given by Spirits about the question of contradictions:

"Some answers to questions may be found to differ according to circumstances, such as the differing opinions of various groups, or of various mediums, or because of the influence of different gatherings of spirits."

"Really superior Spirits never contradict themselves and their language is always the same *with the same persons*. But it may be vary with different people in different places. But attention should be paid to this, as the contradiction is often only apparent, being more in the words than in the thought. When analyzed it will be found that the fundamental ideas are the same."

Serious Spirits sometimes appear to agree with certain ideas and prejudices of some people, which they assail in others, what seems to be incomprehensible. However, when people have a firm conviction about a doctrine, even if it is false, it is necessary that they be turned away from this idea little by little, so that it does not happen too suddenly. If they meet with a sudden clash of ideas they will reject any further guidance, therefore, the good Spirits will always temper their conversation according to the listener, so as not to be repulsed.

"Only a profound study of the Spiritist Teachings can act as a control in verifying the truth. Study, compare and seek profundity of knowledge, this is what we constantly advise. Knowledge of the truth requires this amount of effort. How do you expect to arrive at the truth, when you interpret everything according to your own restricted ideas, which you wrongly believe to be great ideas?"

There are those who have neither the time nor the necessary aptitude to allow themselves to study profoundly and who accept what is taught without examination. These people should at least always do good, practice no evil, and for this there are not two Teachings.

There are certain Doctrines, which teach that only one Spirit can communicate, and that is God, or Jesus. These doctrines refute themselves because they are in contradiction to the most proved facts. They do not deserve serious examination, because they have no *foundation*.

Besides, the Spirits who pretend that they alone can communicate, forget to say why the others cannot. Their pretension is the negation of one of Spiritism's most consoling points, which is that of the relations existing between the visible and invisible worlds, and of Man with the beings which are dear to him, who would otherwise be lost forever.

Reason tells us that good proceeds from a good source, and bad from an evil one. Why should you desire that a good tree give forth evil fruit? The diversity of the communications is the most patent proof of the diversity of their origin.

One of the most important contradictions noted in communications from the spirit world is regarding reincarnation. For some Spirits, reincarnation is a necessity, which they only come to think about when it becomes unavoidable. They know that the Spirit progresses, but they have no idea as to how. If they are asked, they will speak of the seven heavens, one above the other, like stagings. Others will talk of the spheres of stars, then the city of flowers, and the city of the chosen. It can be easily imagined that Spirits but little advanced would not comprehend this question, but then, how is it that other Spirits of a notoriously moral and intellectual inferiority speak spontaneously about their different existences, and their desire to reincarnate so as to make emends for their past?

There are many things that happen in the spirit world that are difficult for us to understand. Nevertheless, on Earth there are those who are ignorant on one subject but very knowledgeable on others. It is the same with Spirits. Then, of course, there are those Spirits who are pleased to keep Man in ignorance.

We must remember also that nothing is done without God's permission towards the end that we frequently cannot understand. Above all it is needful to count upon the prudence that is generally exercised by the Good and/or Superior Spirits when disseminating the truth, seeing that too much light does not clarify, it only dazzles.

Regarding erroneous doctrines that some Spirits may teach, they should be thought of as giving us, the incarnates, the opportunity to exercise our discretion and learn by trial and error, so finally finding the truth from which we will never more stray.

"Let us remember that the purest light is obscured by no cloud; the diamond without a flaw is the most valuable; judge then the Spirits by the purity of their teachings. Unity will come from the side where good has never mingled with bad; to that side Man will rally through the law of events, for they will judge that there lies the truth. Mark also, that the fundamental principles are everywhere the same, and should unite you in a common thought, which is the love of God and the practice of goodness. . . . The best doctrine is that which best satisfies the heart and the reason, and which contains the most elements to lead men to goodness; it is, I assure you, the one that will prevail." *THE SPIRIT OF TRUTH*.

MYSTIFICATIONS

If it is disagreeable to be deceived, it is still more so to be mystified; it is one or the dangers from which it is easiest to be preserved. The unmasking of the tricks of deceiving Spirits are shown by all the preceding instructions.

There is only one way by which to understand true morality, this is why the person of good-sense will not be taken in. Who does not ask for futile things will not leave themselves open to attack by the deceiving Spirits. So we conclude that only those who deserve it are deceived.

We should never ask of Spiritism more than it can or ought to give. Its aim is the moral betterment of earthly Humanity.

The role of the Good Spirits who are in communication with us is not to teach us about this world, but to guide us surely in what may be useful in the next world, the spiritual world. If you look upon Spirits as supplying the place of diviners and sorcerers, you will surely be deceived. "God permits the mystifiers so as to prove the perseverance of the true followers and to punish those who make Spiritism the object of their amusement." *THE SPIRIT OF TRUTH*.

The turnings and doublings-back of the mystifying Spirits sometimes surpasses anything that can be imagined, and can have disagreeable consequences for those who are not on their guard.

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(Prepared by Janet Duncan & Jussara Korngold)

MEDIUMSHIP EDUCATION - PHASE II - Session 17

CHARLATANISM & CONJURING

INTERESTED MEDIUMS

There are no disinterested charlatans; those who use fraud always seek gain of one kind or another.

Nevertheless, mediums may possess real aptitudes, gain profit from their faculty and still act in good faith. However, let us see if, in this case, we can reasonably expect a good result.

If we comprehend the conditions necessary to be able to serve as an intermediary for the Good Spirits, according to what we have studied so far, then it is unnecessary to speak of the aversion felt by the Spirits for everything that speaks of cupidity and selfishness, or the little value they give to material things. For the rest, why employ paid mediums, when now, if a person has not the faculty himself, then he can surely encounter it amongst members of his family, relatives, or amongst his friends and acquaintances?

Of course, it is clear that the Good Spirits do not desire their presence to be commercialized.

Mediumship is a faculty conceded for good, and Good Spirits withdraw from anyone who would make it a stepping-stone for anything that does not answer to the views of Providence.

Interested mediums are not only those who demand monetary rewards, but also those mediums who use this faculty to fulfill their various ambitions.

Mediums of physical effects are not in the same category. These phenomena are generally produced by inferior Spirits, who are less scrupulous, but not necessarily bad, and so the medium who wishes to exploit this faculty may have someone in spirit helping him who is not overly worried on this point.

But there is still yet another inconvenience. Mediumship, as has been said already, has been given for the practice of good, and if good use is not made of it, if it is abused, it will be withdrawn or turned to the detriment of the medium, for, after all, the inferior Spirits are subordinate to the Superior Spirits.

Ignorant Spirits are very fond of mystifying, however, they do not like being mystified themselves. As the effects cannot be repeated at the mere pleasure of the mediums, these sometimes simulate the phenomena to earn money, especially those mediums who make it their profession. There are also mediums who appear to be ignorant of these facts, or who consider it easier or more convenient to earn their living in this manner rather than working.

This self-interest constitutes a legitimate motive for suspicion and so each case should be rigorously examined, to which only the guilty can be offended. Nevertheless, it would be highly offensive when referred to honest and disinterested mediums.

From everything that has been said it may be concluded that the most complete disinterestedness is the best guarantee against charlatanism. If this does not always guarantee the highest standard of intelligent communications, it does at least deny evil Spirits a powerful field of action and holds down certain detractors.

We must not forget that the Spirits, whatever their level of superiority or inferiority, are the souls of the dead and that whereas morality and religion prescribe it as a duty to respect their mortal remains there is an even greater obligation to respect their Spirits.

It behooves us to remember that physical manifestations, just as much as the intelligent ones, are only permitted by God for our instruction.

We are not contesting the possibility of there being disinterested mediums who are honest and conscientious, because there are honest people in all professions. But it must be agreed from the motives put forward that there is more reason for abuse amongst mediums who charge, than amongst those who consider their faculty to be a gift and who utilize it only in order to serve others.

According to the **MOTIVE** and **THE OBJECTIVE**, the Spirits condemn, absolve, or help. They judge more the intention than the material fact.

The case of somnambulists who employ their faculty for lucrative gain, however, is not the same. This is because these mediums use their own faculty: it is their own Spirit which acts. Consequently, this potentiality is always available to them and is under their own command. Other mediumships require the collaboration of the Spirits.

Kardec: "We are not ignorant of the fact that our severity towards interested mediums raises up against us all those who already exploit, or who find themselves tempted to exploit this new industry, which includes their friends who naturally think as they do."

(Jesus in the Temple, expulsing those who were commercializing: Luke-19: 45 & 46; John-3: 14-17)

FRAUD

Those who do not admit the reality of the physical manifestations generally attribute the effects produced to fraud. They compare mediums to magicians.

If all mediums practice conjuring, then it must be conceded that the art has made unheard-of progress in a short time, and suddenly become very common.

As we have seen previously, physical phenomena are those that most lend themselves to fraud. Therefore, all mediums for physical effects should be tested and chosen, and only those who are serious and honest should be utilized.

It is generally said that the people most easily tricked or deceived are those not of the trade. It is the same with Spiritism. Those who know nothing about it are frequently deceived by appearances; while a previous serious study of the matter would not only initiate them into the cause of the phenomena, but also into the normal conditions under which they can be produced and the means of detecting possible fraud.

In the *MEDIUMS' BOOK*, Kardec cites the following facts: "A literary man, quite well known, came one day to see us and told us that he was a very good *intuitive* writing medium and that he would put himself at the disposal of our Spiritist Society. As we were accustomed to admit into the society only mediums, whose faculties were known to us, we requested him to come and give proofs in a special meeting. He came, several experienced mediums gave dissertations and answers of remarkable precision on questions proposed on subjects unknown to them. When this gentleman's turn came, he wrote some insignificant words, said he was indisposed that day, and since then we have never seen him. He doubtless found that, the role of medium for intelligent effects was more difficult to play than he had supposed.

Not all spiritual phenomena are the same, nor are they equally easy to imitate, such as objects in movement without any contact; the suspension of heavy bodies in space; different types of knocks or blows occurring on all sides at once, etc. These cannot be produced nor repeated at will.

The occult intelligences have free will and do not submit themselves to our whims.

As to how to distinguish true spirit blows, or knocks, from those of fraud, we can say that the true phenomena change position and tone with ease.

Direct Writing is the most easily imitated. For example: by the use of certain chemical agents which make writing appear, after a given time, on so-called "blank paper."

The phenomena of materializations and apports, is no less accessible to conjuring. Under item No.96, and subsequent, the Spirits explain how they determine the exceptional conditions required in order to produce these material effects.

Mediums who pretend to have aptitudes of materialization and direct writing (both classified as rare) too easily, are to be suspected, as are mediums who are ambitious of a multiplicity of faculties.

The best guarantee or the legitimacy of the phenomena is the morality of the medium, joined to the absence of all material interest, motive for gain, or total absence of self-love.

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(Prepared by Janet Duncan & Jussara Korngold)

CONCENTRATION

* THE WORD CONCENTRATION MEANS THE CONVERGENCE OF THOUGHT TOWARDS ONE DETERMINED END. THIS PRESUPPOSES THE ELIMINATION OF ALL THOUGHTS WHICH ARE NOT CONDUCTIVE TO THE DESIRED END.

- GOOD CONCENTRATION CANNOT BE IMPROVISED, IT REQUIRES DEEP PREPARATION.

- NECESSITY OF BEING TRAINED IN THE CONTROL AND EQUILIBRIUM OF THOUGHT AND SENTIMENT AND TO CHANNEL THEM IN CERTAIN DIRECTIONS.

- TO EXERCISE CONTROLLED CONCENTRATION IN A RELAXED MANNER.

- THE IMPORTANCE OF MAINTAINING ELEVATED AND HEALTHY THOUGHTS IN ORDER TO SUSTAIN VIBRATIONS AND IRRADIATIONS DURING THE PRACTICAL EXERCISE OF MEDIUMSHIP.

- TO AVOID BECOMING DISTRACTED, BY MEANS OF ORGANISED THOUGHT PATTERNS (GOODNESS, LOVE, CHARITY...)

- TO LEARN TO CREATE EDIFYING MENTAL PICTURES.

- TO PUT ASIDE OR TEMPORARY FORGET ALL EVERYDAY PROBLEMS OR WORRIES, HOWEVER GRAVE OR SERIOUS, SO AS NOT TO REMAIN IN A STATE OF INNER DISTRACTION.

THE SUCCESS OF THE MEETING WILL DEPEND UPON THE QUALITY OF THE AMBIENT FORMED BY ALL PARTICIPANTS OF THE GROUP AT THE OUTSET OF THE SESSION. WITHOUT DUE PREPARATION IT WILL BE VERY DIFFICULT, OR EVEN IMPOSSIBLE TO ACHIEVE THE NECESSARY TRANQUILLITY AND SAFETY DURING A SESSION OF MEDIUMSHIP DEVELOPMENT.

RELAXATION

- IT IS NECESSARY THAT RELAXATION SHOULD BE COMPLETE (MUSCULAR AND MENTAL).
- IT IS IMPORTANT TO ACHIEVE A GOOD BALANCE BETWEEN CONTROL AND RELAXATION.
- TO BREATHE SLOWLY AND STEADILY AND TO SIT COMFORTABLE IN AN UPRIGHT POSITION ON THE CHAIR SO AS TO FACILITATE A GOOD PHYSICAL WELL-BEING.

ON THE DAY OF THE SESSION PREPARATION SHOULD BEGIN UPON AWAKENING AND CONTINUED THROUGHOUT THE DAY. THIS IS ACHIEVED TO BEST ADVANTAGE BY:

- THE AVOIDANCE OF ARGUMENTS,
- THE AVOIDANCE OF PHYSICAL OR SPIRITUAL IMBALANCES,
- ACQUIRING THE HABIT OF ELEVATED READING,
- THE CONSTANT EXERCISE OF GOOD SENTIMENTS,
- TRYING TO EAT FRUGALLY, EATING ONLY LIGHT FOODS EASILY DIGESTED,
- DRESSING WITH CARE AVOIDING ALL TIGHT GARMENTS OR UNCOMFORTABLY CLOTHING.

ABSTRACTION

ABSTRACTION MEANS THE DETACHMENT FROM ALL PROBLEMS, SUCH AS DOMESTIC SITUATIONS, PRIVATE OR WORKING PROBLEMS, ETC. CORRECT RELAXATION BRINGS WELL-BEING AND ABSTRACTION AVOIDS ALL MENTAL TENSION.

MAINTAINING VIBRATIONS

HAVING ACHIEVED A CERTAIN DEGREE OF CONCENTRATION, IT IS THEN NECESSARY TO MAINTAIN THE AMBIENT SATURATED WITH FLUIDIC ELEMENTS WHICH WILL FAVOR INTERCHANGE WITH THE SPIRITUAL WORLD. ANY SENSE OF TIREDNESS AFTER CONCENTRATION INDICATES THE WRONG TECHNIQUE, DENOTING EFFORT IN THE WRONG DIRECTION.

MEDIUMSHIP EDUCATION - PHASE II - Session 2

PRAYER

Prayer is the secure basis for all mediumship phenomena and communication. It is the manifestation of the soul in search of the Divine Presence or its representatives.

PRAYER: Orally or silently
 Simply and natural
 Flow naturally
 Free of formalism
 No rituals
 No conventional and external attitudes
 No fixed or memorized prayers
 Like a conversation
 To have vigorous and objective thoughts
 To use sentiments
 Form is not important but the contents

We must fix our attention on Divine attributes such as:

CHARITY; LOVE; JUSTICE; MERCY; KNOWLEDGE;
 PEACE; HARMONY...

Different kinds of PRAYERS:

ASKING PRAYERS;
 THANKSGIVING;
 PRAYERS OF PRAISE.

Prayer is offered at the beginning of all Spiritist Meetings for the purpose of assuring favorable spiritual accompaniment and protection. At the end it takes the form of thanksgiving in gratitude for the help and protection received. During practical mediumship sessions prayer is utilized for the benefit of all participants and also for the benefit of needy discarnate spirits in the locality.

In order to constantly generate superior thoughts it is essential to educate ourselves mentally, and by means of sentiment = self- spiritualization.

Superior Spirits cultivate the art of prayer with extraordinary naturalness and efficiency.

THE ART OF IRRADIATING

After concentration we are linked with the spiritual spheres by means of the power of thought. The quality of this linkage then depends on our capacity of elevation and cultivation of spiritualized thought.

The process of offering help through IRRADIATIONS is possible because both incarnates and discarnates live within the cosmic element formed by the UNIVERSAL COSMIC FLUID (UCF). The UCF is then metabolized into VITAL FLUID once it is absorbed through CENTRES OF FORCE and channeled through the organism.

During the process of IRRADIATION we transmit to others through the mechanism of WILL a charge of vital fluid.

QUALITY OF IRRADIATION:

HEALTHY FLUIDS
SICKLY FLUIDS

Good thoughts, good sentiments and good acts must form part of the make-up of anyone proposing to work in the field of HEALING.

TECHNIQUES FOR IRRADIATING

In order to irradiate effectively it is necessary to educate one's will in maintaining the required thought process directed steadily and without deviating on the case in focus in order to obtain a sustaining force.

To be sure that healthy fluids can be generated, as well as verifying adequate concentration and emission potentials.

The vibratory conditions surrounding the patient also play their part in helping or hindering the process of healing.

It is recommended that each individual case should receive an irradiation of not more than one minute and that a limited number of cases be irradiated at any one time (usually 5-6 cases).

No treatment can be expected to be indefinitely continuous and when the patient shows no improvement over a stipulated period of time the work can be suspended.

All sessions of irradiations must begin with concentration and prayer, to be followed by the focusing of concentration on individual patients and their condition, while at the same time transmitting vibrations of:

Love, Peace, Tranquility, Courage, Conformity, Health, Resignation, Equilibrium, Understanding, etc,
according to each specific case.

MEDIUMSHIP EDUCATION - PHASE II - Session 4

PHYSICAL MANIFESTATIONS

- Phenomena that impress our senses such as: production of sounds, and the movement or displacement of solid bodies.

- Table-turning = movement of a table

Amusement

Worth of research and study

- Starting point of the Spiritual movement.

- It opened the door to the far more complicated manifestations that have occurred since.

- To produce the phenomenon the presence of a medium is necessary.

- Antagonistic feelings such as disbelief and curiosity, may affect the production of physical manifestations.

- The number of people is of no importance.

- It requires prayer, concentration and patience.

- RAPS : table, door, wall or floor.

- Every intelligent effect must have an intelligent cause
 ➔ action of an intelligent agent.

- Intelligence supposed to be that of the medium, the questioner or the persons composing the circle.
- The communications were often directly opposed to the opinions and sympathies of the medium, or beyond his intellectual faculties, and sometimes in a language of which he was ignorant.

THEORY OF PHYSICAL MANIFESTATIONS

The nature of spirits, their human form, the semi-material properties of the perispirit, and the mechanical action that it can exercise over matter, lead us to infer that the spirit simply made use of its hands and arms to move the table.

But if so: Where was the need of a medium?
 Could not the spirit act alone?

The UCF is not an emanation of God but Its creation, being the elementary principle of all things.

The spirits who produce physical manifestations are always inferior ones, who are not yet entirely disengaged from material influences. If a superior spirit wants to produce effects, it gets it done by spirits whose quality fits them for that kind of work.

HOW DOES A TABLE MOVE?

1. The spirit draws from the UCF the means of vitalizing the table.

2. It combines its fluids with the fluid of the medium (animalized fluid).

This gives artificial life to the table (does not turn it into a spirit).

It is a momentary life, for it ceases when the supply of fluid becomes insufficient to maintain it.

3. The spirit moves the table under the influence of its own will.

4. Other spirits may come to its aid by their own accord.

5. The role of the medium is that of calling the spirits, and seconding them in the impulsion given by them to the fluid.

6. The action of the medium's will is not always necessary (spontaneous manifestations).

There are persons who have a fluidic force, and a sort of emanation of this fluid takes place, as the result of their organization. This fact explains the peculiar qualities of physical mediums. Also, the more the spirit of the medium sympathizes with the spirits, the more they will find in him the necessary fluidic force. (Affinity).

The nature of spirits and their manner of acting are not yet completely comprehensible to our intellect. Mankind does not know all the laws of Nature.

Many people say that the raising of a table would be contrary to the law of gravitation. However, the occurrence of a fact, if contrary to all known laws, would only prove that it occurs in virtue of some law as yet unknown to us.

If a spirit can raise a table by the means indicated, it can raise anything else: an arm-chair, for example. It can also, sufficient force being granted, raise it with someone sitting in it. (Mr. Home)

