

# **MEDIUMSHIP EDUCATION - PHASE IV - Session 1**

## **ORGANISATION WITHIN A SPIRITIST CENTRE**

A SPIRITIST CENTRE should function as a doctrinal unit, having continuity and interlinking of all departments. Being the BASIC UNIT of the SPIRITIST MOVEMENT, it is a combined temple, home and school, where all try to learn and cultivate spiritual truths and values in a really fraternal atmosphere, thereby associating theory with redeeming work.

Meetings offer many opportunities for the interchange of ideas and also for questions and observations, which are for the benefit of all who participate.

INSTRUCTIONAL MEETINGS: are those in which it is possible to absorb real teachings and for this reason should be serious, never encouraging any form of curiosity.

Spiritist instruction covers the moral teachings and the study of facts through the theoretical explanation of all phenomena together with the research into causes the proofs of what is possible and what is not. In short, it covers observations of everything, which can contribute to the advancement of science.

Study meetings are of great utility for all, especially for mediums who wish to perfect themselves, without presuming to be infallible.

Due to isolation and fascination the mystifying Spirits lead unsuspecting people to accept everything they are given in terms of teachings, without first rationalizing or applying logic. Here we have a wide spread problem, which also entails danger for the medium. The only manner by which a medium may avoid this situation is the careful and constant analysis of all communications received; this should be done by disinterested persons who must also be benevolent, impartial and coolly rational as well as have a profound knowledge of Spiritism. Every medium who fears this type of judgment is already on the road to obsession!

Every Spiritist meeting must seek to achieve harmony amongst its members in order to obtain useful results. Meetings must be held with regularity, because Spiritual Protectors have many other commitments and are not at our constant beck and call.

Practical meetings should never be held in public. They should always be *private*, with selection of suitable candidates for this purpose. A fundamental aspect in the matter of selection is the even balance of any participant, who should not show signs of spiritual imbalance, which would only be worsened by mediumship development. Other aspects of important consideration being general moral standards, seriousness, abnegation, punctuality, assiduity, etc. It should be noted that a certain degree of physical health is required. It is also necessary for there to be perfect harmony of points of view, of

sentiments and reciprocal cordiality, together with a strong desire towards instruction and self-betterment amongst all members of each group.

These meetings should be held within the Spiritist Centre, which is the *only locality that possesses all the necessary and specific conditions for this purpose*.

The ambient for all meetings should offer conditions, which favor meditation and elevation of thought.

*For the Superior Spirits the most important aspect is elevated thought, which is everything.*

## **1 - PREPARATION FOR THE MEETING: ON AWAKING**

On the day set for the tasks of rescue work the members of the team should maintain dignified mental attitudes.

On awakening in the morning, the counselors, the trance mediums, the healers and the companions responsible for supporting the ambient, must elevate the level of their thoughts through prayer or by paying attention to cultivate pure thoughts and vocabulary, good attitudes and actions. They must also deliberately avoid quarrels and arguments, by sustaining patience and serenity, no matter what troubles may appear during the day.

During the hours which precede the work of spiritual interchange all refreshments should be light. Meat should be avoided on that day and no refreshments should be partaken immediately prior to the meeting.

After work, be it professional or domestic, before proceeding to the meeting, the participants of a *mediumship session* should try to find time for a brief relaxation of body and mind. A short reading of the “Gospel” is highly recommended, to be followed by prayer and a brief meditation. This to be done in the home if possible or on arrival at the place of the meeting.

Each component of the group is an important part in the mechanism of service. The group as a whole is the machinery.

## **2 - IMPEDIMENTS**

As the time for the meeting approaches it is necessary to overcome any sudden impediment that may be placed in our path, often set up by Spirit to prevent our participation. E.g.: such as unexpected visitors, a heavy rainfall, last minute telephone call, etc.

### **3 - THE MEETING ROOM**

The room where the meetings are held needs to be clean and simple.

The meeting room should be located in an appropriate ambient of peace and tranquillity, preferably in a building which does not serve as an ambient for the consumption of alcohol and where smoking is prohibited. The decoration should be appropriate and conducive to prayer and elevated thought. The room should have no adornments.

Around the table should be placed the exact number of chairs required for each meeting and be without any table cloth, ornaments, water jar or other objects. Only the basic books of Kardec may be placed on the table, for study purposes and a book of messages, if utilized.

A watch or clock shall be placed where it can be seen or handed easily, so that the time established for the meeting may be kept without distortions. The tape recorder, in the hypothesis of there being one in the room, should not disturb the development of the works, and so should be placed according to the designations of the director of the works, together with cups and water.

### **4 - THE ARRIVAL OF MEMBERS AT THE MEETING**

The spiritual Benefactors in attendance for the work of assistance to our suffering discarnate brothers and sisters always expect that the members of the team, enter the room dedicated to the services of assistance, with an attitude of respect. Therefore, we must be careful never to enter the room talking in a loud voice or causing any noisy disturbance.

The work team should remember that they are approaching infirm Spirits who are gathered there as in a hospital, and so deserve our kindness and attention.

The work of Rescue is now about to begin. It is necessary to direct our sentiments towards silence and compassion, goodness and the elevation of thought, so that the assembly may work in harmony for the edification of goodness.

### **5 - CONVERSATION PRIOR TO THE MEETING**

If we are compelled to talk during the time preceding the beginning of the work of assistance, then let our conversation be about something good and constructive, that may help and calm the ambient in the room and not perturb it.

## **6 - PUNCTUALITY**

Punctuality is always a duty, but in Rescue it assumes a solemn character.

Those working with Rescue must understand that the spiritual Benefactors and other discarnate friends transfer themselves from important obligations of the Superior Life in order to assist and help us.

Let there not be any fault in the service because of us.

The time for the beginning of the meeting must be kept rigorously, understanding that the moment of finishing may be somewhat variable, according to the circumstances.

It is advisable to close the entrance door fifteen minutes before the time set for the beginning of the meeting, time which will be used for preparatory reading.

## **7 - THE FURNITURE USED IN THE MEETING ROOM**

The furniture in the room where the work of rescue is to take place must not only be devoid of anything that may be associated with ritualistic ideas, amulets, symbols or idols of any kind, but must also be composed of simple and resistant pieces of furniture.

We should avoid mats, vases, pictures, or other ornaments for we must not forget that the place is consecrated above all to the comfort of suffering spirits, or truly mentally affected ones, who need a clean and simple ambient, capable of helping them to forget the illusions or unhappy experiences they have lived on Earth.

## **8 -THE CHAIRS**

Chairs should be strong, upright, offering good back support.

Avoid noisy chairs that only make unnecessary noises and cause perturbation to the ambient.

## **9 - JUSTIFIABLE ABSENCE**

From time to time there may be the absolute impossibility of one or another companion to be present at the pre-planned activities. This may be due to:

A journey impossible to delay...

A serious problem at home...

An unexpected professional duty...

Sudden illness...

In these circumstances, the worker should not forget their assumed obligations in relation to the work, and thus, notice should be given to the director in advance, whenever possible, even if only hours or minutes before the meeting, explaining their absence. In this way we avoid indiscipline which otherwise will fatally occur within the mental zone of the group, due to unfounded apprehension.

In any event, even with a reduced number of participants, the meeting should always proceed.

## **10 - ASSIDUITY**

In order to achieve its purpose, this work requires assiduity on the part of all of its members.

After three consecutive unjustifiable absences, the member could be invited to leave the group, so as to safeguard the smooth continuation of this delicate and valuable work.

BIBLIOGRAPHY: "DISOBSESSION" by the Spirit Andre Luiz.

## **MEDIUMSHIP EDUCATION - PHASE IV - Session 2**

### **THE MEMBERS OF THE TEAM**

The number of members in the meeting should never exceed fourteen and they must, above all, maintain elevation of thoughts and a correct mental attitude, before, during and after this task.

Every member of the team will assume specific tasks. In a group of fourteen members, for example, there will be 2 counselors, 2 healers, and 4-6 trance mediums, 2 psychographs, plus the director and assistant.

The Healers and the Counselors, apart from their specific tasks, will also serve as positive elements of protection and safety for the mediums, whenever these are being utilized in service. It is unnecessary to say that each participant in the group could be compared to a fluidic battery or lamp, which may be switched on to create energy or light, so as to benefit needy Spirits. Thus the need for vibrations of an elevated nature on the part of the members in the Team, in order that those who are spiritually in need may be helped to return to equilibrium and discernment.

The incarnated components of the meeting must not give away to sleep during the work as their active/conscious participation is required. Let it be noted that the development for the mediumship faculties is in the hands of the *Spiritual Work Team* and therefore should never be forcibly developed, but left to their slow and careful care.

Within Spiritism there does not exist any form of “demonstration” of any of the mediumistic faculties.

Within the Spiritist Teachings there is no place for blind faith, nevertheless, during a mediumship session all attempts at research must be prohibited. Also great care must be taken not to criticize or unnecessarily question suffering entities.

There should be no concerns about accessories or special clothing. They must understand they are in that place exercising a fraternal mandate of trust.

#### **1 - THE DIRECTOR**

The director of the meeting must not forget that Superior Spirituality expects to obtain fundamental support for the work, being based on: direction and discernment; goodness and energy.

The Director will not be expected to possess qualities other than those of a common person. However, as the Leader, this person must understand that the function should include the aptitude of assuming the attitudes of parental solicitude towards the members of the incarnate Team.

This positioning, should be:

- Authority based on example;
- Habit of study and prayer;
- Dignity and respect for others;
- Affection without privileges;
- Mildness combined with firmness;
- Sincerity and understanding;
- Guidance based on constructive conversation.

To maintain the necessary moral standard, the director will dispense to every component of the group the same attention and affection likened to that offered by a good and noble teacher towards his pupils. Placing himself before the Spiritual Instructors as the most responsible Counselor, the Director shall designate two or three companions who, under his orientation, will serve as assistants in the work and be substitutes in case of justifiable impediment.

## **2 - THE MEDIUMS**

In the *work of Rescue* it is the Trance Mediums who are called upon to enter into direct physical contact with the needy Spirits, so allowing them to receive help through this brief contact with material fluids and energies. These mediums must have a good degree of faith, based on a certainty of the presence of Superior Spirits who accompany and offer careful and close supervision during the actual practice work, as well as between sessions.

Understanding that no one is called to this type of spiritual work by chance and by recognizing the necessity for the moralization of all incarnate Helpers in this important task, it can also be understood, and often verified, that the ultimate success of a work of this nature, depends upon the constant accompaniment of a reliable Team of Superior Spiritual Workers.

Being aware of the special tasks regarding their position as co-workers in the Rescue Team, the mediums must pay attention to certain points judged to be essential for the success and safety of these activities, such as:

- development of process of self-criticism.
  - acceptance of their own mistakes within the work of mediumship in order to better their capacity of transmission;
  - recognition that each medium is responsible for their communications;
  - the avoidance of over sensitivity when referring to guidance offered by the Director.
- Rather every advantage should be taken by the medium of this guidance or any constructive comments offered which can help towards improvement of both self and the work.

- it being essential to devote all of their available time and energies to only ONE SPIRITIST CENTRE, so avoiding various inconveniences suffered by the medium who diversifies time between more than one Center. This can also cause problems of a varied nature to the Centers. Mediumship of whatever nature, to be able to reach full capacity and offer full protection to the medium must be especially dedicated work, most especially when dealing with tasks such as Rescue and Disobsession.
- The medium must have complete control over himself during the process of trance, so to be able to accept or not the influence of discarnate Spirits. This includes the repression of any obscene words or expressions, which an entity may wish to utter;
- A real interest in his own moral and cultural improvement;
- Every medium must learn to immunize himself against flattery, yet know how to be thankful for the support and friendship of those who give encouragement for the fulfillment of their duties;
- Acquiring a reliable discernment regarding the quality of the Spirits that employ their faculties, through the various impressions transmitted to the medium during the Spirits contact, be this by means of the energetic emissions given off by the Spirit, by the language used or by their general behavior.
- Use of comfortable clothing, plus avoiding certain objects such as alarm watches, glasses, bunch of keys and certain jewelry.

### **3 - THE COUNSELOR**

The Counselor of the incarnate Team are maintained under the inspiration of the Spiritual Benefactors, who are the ones who direct the rescue or assistance of suffering discarnates. Let it be understood that here lies a great responsibility, this task producing either the success or failure of the work.

Let us now look at some of the fundamental items included in their work:

- They must pay attention to the intuitions they may have, so to be able to register with sureness the thought of the spiritual benefactors directing the meeting;
- Only touch the body of the medium in trance when extremely necessary, e.g. such as to prevent injuries;
- All Counselors must always avoid any violent verbal attitudes, while maintaining a command of each situation with love and sympathetic understanding. Remember to unite reason and logic with sentiment and compassion, so as to be able to achieve the desired result in each different situation presented by the needy Spirits.

NOTE: Other aspects of this particular function will be mentioned in session 5.



#### **4 - HEALERS**

Amongst the Mediumistic Team this task stands out its requirement of loving charity. The Healer must remain attentive to the eventual need of their services during the meeting.

As in all other tasks assiduity and dedication become even more essential ingredients for the dedicated Healer, who must constantly show vigilance and spontaneity when required to serve.

Many may be the occasions for their contribution, such as if a problem arises with any member of the Team or a trance medium requiring replenishment of energies, as well as the routine assistance at the terminal phase of the work.

The Healer, just as much as the mediums, must follow an adequate diet prior to a meeting, abstaining from meat on the day of the task, so as to be able to offer a positive contribution to the work of the group.

If needed the Counselors may also double as Healers.

BIBLIOGRAPHY: “DISOBSESSION” by the Spirit Andre Luiz.

# **MEDIUMSHIP EDUCATION - PHASE IV - Session 3**

## **THE MEDIUMSHIP MEETING**

### **1 - PREPARING THE AMBIENT**

In order to build up the adequate ambient for the work, it is recommended a preparatory reading. This reading, which should take no longer than 15 minutes, will be based on the items of “The Gospel According to Spiritism”, possibly followed by one of the question of “The Spirits’ Book”, plus the reading of a work which comprises the Kardecist Principles according to the teachings of Christ. The group will avoid comments around the topics.

The director, just before the opening prayer, will turn down the light in the room to one or two lamps, which will preferably be red of a low voltage (approximately 15 watts). That is because the emission of rays of too strong wave length over the ambient disturbs the formation of the fluidic resources, directed by the Spiritual Benefactors.

### **2 - THE OPENING PRAYER**

At the exact time for the beginning of the meeting, the director will speak up and give the opening prayer himself or indicate someone else to do so.

It announces our presence and redness for the task of that meeting.

The prayer will be short and precise.

### **3 - THE DEVELOPMENT OF THE WORK**

#### *a) Initial manifestation of the Mentor*

After the opening prayer, the mediumistic team will await for the spiritual mentor of the group to manifest himself, through a trance medium.

The measure is necessary because there are particular problems and situations strictly related to counseling, that are only seen by him and this spiritual friend in the position of guide of the group will have the need to talk to the team recalling to their minds little details about the work, and answering some occasional questions, which the director may wish to ask, giving a notice or proposing determinate measures.

This mutual understanding at the beginning of the work which will be executed, is indispensable for the harmonization of the agents and factors of service, even if the mentor uses the medium only for a short prayer it will evidently produce a tranquilizing effect in all sectors of the instrumentation.

b) *Manifestation of the needy Spirits*

This part of the work may last, at most, between one and one and a half-hour, in its totality, so that the meeting may not last more than two hours.

It will only be permitted for each medium to give two communications per meeting, each one lasting at the maximum 10 minutes. In this way avoiding greater losses of energy and also successive or serial manifestations which are, under various aspects, inconvenient.

The trance mediums will educate themselves accordingly, in order to only offer conditions for the manifestation of the discarnate entities when they realize that the ambient is adequate for the communication. Therefore, avoiding simultaneous manifestations, so that order may naturally be maintained.

c) *Irradiations*

The director of the meeting, after finishing the work of Rescue, will announce the time for the companions united there to vibrate love and tranquility for those in need. He may indicate a member of the team to say a prayer, remembering in it the needy spirits that have communicated that night, the discarnates that silently participated in the meeting, those who are in hospitals and other institutions for treatment.

Every thought is a wave of creative force, so the thought of peace and fraternity emitted by the group, will supply the necessary resources for the formation of many types of aiding material in benefit of those who are in need of spiritual help.

d) *Healing*

The Healers, as soon as the group is in silence for the irradiations, will move from their places and give healing to all components of the meeting whether they are medium or not.

Apart from the usual occasions, it might be necessary for the Healers to attend any companion in need during the meeting.

e) *Final manifestation of the Mentor*

As the time to finish the meeting approaches, the director will ask those present to maintain their concentration as they await for the manifestation of the spiritual guide of the meeting, or any other discarnate instructor who wishes to give a message or an edifying note for the group to study and meditate upon.

If the center has a tape recorder, it is important to keep it ready to record the eventual message of the communicating friend, without disturbing the ambient.

In case the discarnate guide does not wish to bring any message or instruction to the group, the director will give the closing prayer.

#### **4 - THE CLOSING PRAYER**

The final prayer pronounced by the director or any member indicated by him, will be simple and concise.

#### **5 - RELISTENING THE MESSAGES**

It is advisable that those participating in the work, whenever necessary, should listen again to the instructive messages given at the end of the meeting, in case it has been recorded on tape.

BIBLIOGRAPHY:    -“DISOBSESSION” by the Spirit Andre Luiz  
                          -“ORIENTATION TO THE SPIRITIST CENTRE”  
                          by Federacao Espirita Brasileira

## MEDIUMSHIP EDUCATION - PHASE IV - Session 4

### 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 reincarnate.

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 entering 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 discarnate 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**.

#### **BIBLIOGRAPHY:**

*The Mediums Book*, by Allan Kardec

*The Spirits Book*, pp. 163-165, 237-256

*Seara dos Mediums* – Emanuel, pp. 159-160

*Intercambio Mediunico* –Divaldo Franco, pp. 66-70

# **MEDIUMSHIP EDUCATION – PHASE IV - Session 5**

## **THE WORK OF COUNSELING**

### **METHODS UTILIZED**

In the work of Counseling needy Spirits who may manifest during certain mediumistic sessions, there are no fixed rules because each case is different and special. However there are certain items of Christian behavior that should *always* be strictly observed, such as:

- Receive each communicant with attention and interest.
- Listen with patience, inspired with a true desire to help.
- Envelope the communicating Spirit in an atmosphere of brotherly love and allow him sufficient opportunity to speak.
- When the correct moment arrives in the proceedings, establish a friendly dialogue, which should offer orientation and enlightenment.
- Avoid accusations and challenges, which are usually quite unnecessary.
- Comfort and uphold the Spirit by means of enlightenment.
- Never enter into violent discussion or try to impose your point of view.
- Never receive entities as if they were impostors or evil elements.
- Be precise and forceful when necessary, but without being cruel or aggressive.
- Avoid appearing to preach, which will only cause feelings of constraint on the part of the Spirit.
- Always be clear, objective, honest, friendly and brotherly, thereby giving the communicator what you would wish to receive if you were in this situation.

All persons who attempt to counsel should possess a profound knowledge of Spiritism, as well as certain conditions of a spiritual nature that will favor the success of the task. This means that the person must have sufficient moral authority over the communicator so that the orientation and guidance being offered (with the objective of awakening the suffering entity spiritually) may not, in fact, heap accusations upon the actual indoctrinator. As a guide we summarize the various methods utilized in the work of indoctrination, as follows:

1. Dialogue
2. Counseling



3. Persuasion (including advanced techniques of suggestion.)
4. Prayer (an important element leading to vibratory modification for the better.)
5. Healing

The results of counseling will depend on:

- The ambient that was formed by *all* components, both incarnate and discarnate.
- The moral condition of the Counselor and the actual condition of the entity will influence the possibility of acceptance or refusal of the advice and enlightenment that is being offered.

The results also depend on the various methods used, which should always be applied according to the circumstances and necessities of the moment.

The initial Objective of Counseling in **CASES OF RESCUE** is to calm and pacify (if necessary), to reassure, comfort, befriend and when possible to enlighten as to their present condition, which often is not possible. Advice and teachings will be utilized as when acceptable, together with prayer and Healing.

In cases of **OBSESSION** Counseling beings with listening to the case history (often given over a period of *time*), to calm and pacify and slowly enlighten the needy Spirit as to the nature of their situation, the causes of their suffering, and the manner by which a solution may be encountered.

The work of **RESCUE** will take a few minutes at a single session, whereas work with **OBSESSION** will usually be weekly sessions over an extended period of time, often years.

In both cases it is a **TEAM WORK** of charity seeing that the Director and the Counselor, together with all the other participants, are called upon to irradiate and vibrate with great vigor in favor of the suffering Spirit, thereby demonstrating solidarity for one's neighbor and emitting helpful thoughts while offering moral support.

The results then are two-fold, because on the one hand the Director and Counselor and the other participants in the group (mediums, heaters, etc.), are helped to develop Christian virtues; while on the other hand the needy Spirit gains new spiritual possibilities through receiving guidance and so finds a new pathway to progress.

For suffering discarnates, Counseling opens up a new possibility of hope and a change from darkness to light, where in new roads to spiritual growth are revealed in the form of work, love and happiness.

**FURTHER READING: *THE MEDIUMS' BOOK***, by Allan Kardec, 2nd part: Chapter 25, items 279 & 280 Chapter 26, items 21 & 22

## **MEDIUMSHIP EDUCATION – PHASE IV - Session 6**

### **THE ULTIMATE PURPOSE OF MEDIUMSHIP DEVELOPMENT**

All mediumistic activities that incline towards the superficial, attending only to innocuous curiosity or levity, at the expense of goodness and the sense or dedicated service to God and Jesus, deviate from the eternal values which form the basic purpose of mediumship.

We are all heirs to the treasures of mediumship and beyond all doubt it is up to us, as followers of the Spiritist Doctrine, to preserve its greatness by forming Christian mediums, so that in the future there will be able to be a much wider sublimation of mediumship.

The responsibility of Spiritist Workers, both incarnate and discarnate, is very great. What is done with mediumship and how mediums are prepared for this task will either help or hinder the future progress of Humanity.

As the truly noble concepts and purpose of mediumship become generally more apparent, through the working of good Christian mediums willing to serve, even at a sacrifice, and who continue the process of inner-reform as a constant practice, the truth of this faculty will be in greater evidence.

So far, due to human imperfections, this sublimation has happened only in rare cases. However, this does not mean that, today, what the average person is able to achieve is not valid. On the contrary, it is extremely valid, if mediumship is not practiced, while simultaneously continuing the work of inner-reform, then the mediums will never reach the desired goal.

If our mediumistic faculties are poor in this life, then let us work even harder so they may mature and be of greater assistance in the next incarnation! Mediumships like Francisco Candido Xavier, Divaldo P. Franco and others, were not achieved in only one incarnation!

In the new epoch, now dawning, mediumship will develop alongside the progress of terrestrial humanity, so that many phenomena though at this time to be extraordinary, will become commonplace.

The tortured mediums of today with all of their afflictions, which are reflecting the perturbations, conflicts and imbalances of their inner selves, will cease to exist. In their place will be seen to blossom a glorious form of mediumship, which will be the fountain head for the most elevated ideas, which will bring forth a great new feeling of fraternity amongst mankind as forecast by Jesus two thousand years ago.

As Spiritist mediums and workers, we are privileged to have been granted permission to prepare ourselves in this incarnation, so we may take part in this glorious and happy

future, which will be the beginning or the edification of God's Kingdom here on Earth. This will then be a time of immense blessings coming down to earthly humanity from the heavens. It will be a time of greater teamwork between the Superior Spirits and those incarnate workers who, while working, also continue to study.

Today, for the most part, we can only qualify as mediums for less Superior Spirits, who are often apt to spread discord and crime, rather than goodness and elevation. Nevertheless, the day will surely come when we will be able to be mediums for those Entities who illuminate the heavens.

Let us then continue from now on, unceasingly, to enhance our mediumship capacity by study, constant work of our inner-reform, and by meditation to help us understand our personal requirements.

Educated mediumship, offered by *Spiritism*, and utilized by disinterested mediums, will bring light, love, hope and renewal of faith to suffering humanity, together with mercy and forgiveness.

So we see that the development of mediumship is important, not only for our own evolution, but also as a means of contributing towards the future evolution of this planet.

At this moment, in this small Team, we are preparing to be of service to those in spirit who are needy, so let us remember that the Earth family is one, whether incarnate or discarnate. Whoever we can help in the spiritual planes means fewer disturbed incarnates in the future. Evangelization goes on in both spheres of life. As workers we are starting at the bottom of the ladder, but if we persevere we will eventually reach the top.

An aspect worth mentioning is that within the work of mediumship there are two areas of activities:

**The Material Aspect** - professionally or domestically, there are certain duties to be fulfilled. Material Work is an important factor for the medium, maintaining needs so as to be preserved from the temptations of commercialization, etc.

**The Spiritual Aspect** - in the sense of creating and maintaining an air of fraternity within our professional and domestic *lives*; plus the creating of human solidarity through attention to those in need, both incarnates and discarnates.

Material and spiritual activities compliment each other, so forming the sanctification of all duties which brings with it elements of defense and protection, of sustenance and good equilibrium.

All works of assistance carried out by the medium, as for anyone, brings the guarantee of the protection of our spiritual friends and benefactors. The Good Spirits always sympathize and become attached to and assist those who dedicate themselves to helping others.

Physical health is important for all types of activities, not least of all mediumship. As a spirit actuates upon the mind, whose reflexes reach the organic field of the medium, it is necessary that the body be in good condition in order to receive good communications. A medium who is out of balance with good health can never give good communications, therefore, every medium is under obligation to take special care of their health, and in so doing can then render greater service.

The medium weakened by illness, upon receiving a communication from an inferior entity impregnated by heavy and dense fluids, will receive a heavier impact to the somatic body than if they were in good health. This can only be detrimental to the medium. Therefore it is essential to look after the physical body, and also to remember that a sound mind always contributes considerably to a sound body.

Let us never lose sight of the fact that mediumship is common to all human beings, in a greater or lesser degree, but that it is also a sign of debts from the past, through which we are given the possibility of expiation and atonement.

Our spiritual fiends and benefactors inform us that:

- Mediumship without study and the application of the Teachings of Jesus is a phenomenon without **LOVE**.
- Mediumship without the clarifications and education offered by the Spiritist Doctrine it is an unenlightened phenomenon.
- Mediumship with Spiritism, but without the Teachings of Jesus is an incomplete realization.
- Mediumship with both the Teachings of Jesus and the Spiritist Doctrine is a guarantee or spiritual victory and the valorization of spiritual talents.
- Therefore, the forming of the trilogy Gospel- Spiritism- Mediumship is essential.

No one knows how long development will take, so patience will help us to wait. In order to grow successfully everything in our world asks for perseverance. We are also reminded that without humility pride takes possession and that no one is better than another, only that some are a little more advanced along the pathway to progress than others.

As well as mediumship education, sincerity is also an essential factor; we can understand that the Good Spirits cannot take into account the insincere worker.

Let us not be amongst those who realize their work imperfectly. Great is the number of those who: avoid the work, making constant excuses; repudiate the faculty, because they are afraid of suffering; neglect their tasks; work with an ill-will; cultivate unnecessary debts, etc. These will surely receive the effects of negligence or of desertion. We repeat yet again, only study and work form the most adequate basis for mediumship development, so firmly structuring the educational process of the soul and the heart of each one.

Little by little we can all achieve victorious mediumship by maintaining fidelity to Jesus and Kardec, which requires dedicating ourselves to a series of essential requirements. All of which can only lead us to be one of "the faithful companions, who will be rewarded with Love and justice, wherever they may be", as we are assured by the Instructor Alexandre, from the books of Andre Luiz, received by Francisco Candido Xavier.

#### **BIBLIOGRAPHY:**

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## **MEDIUMSHIP EDUCATION - PHASE IV - Session 7**

### **LAWS OF COMMUNICATION**

So far we have learnt to pray, concentrate and do automatic writing. Next week we will progress into the final phase of practical experience, being that of **TRANCE**. You are somewhat familiar with an altered state of consciousness, but within the term **TRANCE** there will now be the opportunity of a deeper experience for some of you, if not all.

All psychic and mediumistic phenomena are governed by Natural Laws (there is no such thing as **SUPERNATURAL**). Therefore Trance is a natural state following a natural sequence of events. In our normal state of awareness we know that our faculties are confined within certain limits, e.g.; our organs of sense and sight are conditioned by Nature to perceive vibrations that are restricted to certain limits. However, on entering a state of Trance, however slight it may be, we open the door to other vibratory states and so enhance our perceptions.

We are able to achieve a state of Trance through the possibility we have of expanding our perispirits, which is fundamental to all phenomena of this nature. This happens during concentration, when the perispirit increases its vibratory velocity and begins to expand. This in turn releases our spiritual Being and allows it to temporarily enter the spiritual dimensions and have brief contact with the Spirits.

The fact of being able to vibrate on a spiritual level does not, however, allow us to be in contact with all Spirits. Apart from "level" there is the added situation of fluidic affinity or compatibility. In order to be able to communicate or act as a medium for discarnate Beings, there must exist both a corresponding vibratory level and a fluidic attunement. In the case of a Spirit who communicates frequently with a particular medium, then a spiritual affinity will develop which is dependant on the degree of elevation that has been achieved by both communicator and medium.

Sometimes, according to the type of mediumship activity proposed, several days prior to a session, the spirit of the medium (in natural projection during a sleep state) is taken by the spiritual Mentor to make contact with the entity they are expected to receive at the next session. This is in order to avoid any unexpected shocks that could cause a vibratory imbalance (either momentarily or more prolonged) that would prevent the medium reaching the objectives that had been set out, on a spiritual level, for that meeting. This preparation is usually only required with the work of **DISOBSESSION**.

During a Development Session all phenomena or “communications” are organized and controlled by the Spiritual Director, who is well able to know the vibratory level of each medium, and consequently is able to bring in compatible spiritual communicators. In the book of Andre Luiz, *DOMINIOS DA MEDIUNIDADE*, we are informed of a spiritual apparatus named a “psychoscope” that measure these vibrations. Martins Peralva, in his book *STUDYING MEDIUMSHIP*, based on the book previously mentioned, when referring to this same apparatus, Peralva tells us that it is used to study the oscillations of the soul, define vibrations and make other relevant observations. So nothing is left to chance as this harmonization is the fundamental condition in order to achieve results, especially in trance communication.

For some Spirits, in order for them to be able to effect contact in a specific group of mediums it may be necessary for them to request the help of another Spirit to act as an “intermediary”, due to lack of fluidic conditions in that specific group.

The necessary perispiritual expansion having been achieved by the medium, then it is possible for “approximation” to take place. As a natural sequence of events in the process of a Trance communication, it is now possible for the medium to begin to perceive spiritual Entities near, perhaps through spiritual vision, but most frequently through the medium's senses. At this point the medium will begin to feel various sensations, perhaps pleasant, like love, well-being, tranquility, peace, etc., but even more frequently the sensations will be of anguish, pain, unhappiness, fear, bewilderment, sorrow or even hate or anger and also possibly the sensations of illness or disease. Therefore it must be clearly understood that whatever emotions are being felt, at that moment, by the Spirit, this is exactly what the medium will come to feel. This happens instantaneously as contact is made and will also pass immediately the Spirit breaks contact with the medium. For the few minutes the medium serves as a channel the character and emotions of that Entity are “taken on” through the mediumistic link.

It is exactly at the first point of contact that the medium should make the choice of acceptance or rejection. However, especially with novice mediums it is often difficult to make any assessment of the approaching Entity, as it all happens quite quickly.

However, a very important point to observe is that In any well directed find educated Developing Group, following the lines of the Spiritist Doctrine, it is highly unlikely that the Spiritual Director will choose to allow a truly unruly Spirit to enter the circle of communication. So we advise all would be mediums to be confident and trust the Spiritual Team of Workers. We are in the habit of asking for protection and they, with their loving care of us, will surely not fail to give us that protection.

Once the Medium shows willingness to accept the communication the Spirit will approach more closely, or the 'link' will be fortified, and the medium will have a desire to open their mouth and speak. They may not be given the words mentally before speech. From then on the medium temporarily becomes the personality of the Spirit communicator, strongly feeling all emotions and sentiments. In this manner the dialogue or message will proceed till its conclusion.

In the case of RESCUE WORK, there will be a dialogue with the Counsellor and the medium will feel the repercussions as the Counsellor does the work of helping to resolve the immediate problems of the Entity.

At the moment of departure of the Spirit, whatever the situation, it is essential for the medium to send out loving thoughts and prayer for that Entity. As soon as that is done then it is Important for the Medium to reinforce their vibratory level once again by means of renewed concentration, so as to prepare for another possible communication.

With time and experience it will become easier for the Medium to recognize the spiritual level of an approaching Spirit, so knowing whether it will be a Rescue Communication or contact with a Messenger bringing enlightenment or guidance. In this latter case the “symptoms” are vastly different from those of a needy Spirit. The medium will immediately feel the envelopment of love and the whole vibratory experience is vastly contrasting. These communications are a great joy and give the medium renewed strength to continue the task, which at times may appear arduous. For most mediums, these communications are very special and are in themselves full compensation.

The more cultured and widely read is the medium the better equipped he/she will be to act as an instrument for communications based on many varied topics.

Lastly never let it be forgotten that the medium is responsible for the authenticity of the communications. It is a fine art to allow a faithful interpretation to pass through us, without our unconsciously adding or subtracting to it in some subtle way.

#### **FURTHER READING:**

*THE MEDIUM'S BOOK*, Allan Kardec

*DOMINIOS DA MEDIUNIDADE*, Andre Luiz

*ESTUDANDO MEDIUNIDADE*, Martins Peralva

*NO INVISIVEL*, Leon Denis (p. 80 onwards)



## **MEDIUMSHIP EDUCATION -PHASE IV -Session 8**

### **HEALERS & HEALING**

The techniques utilized in magnetic healing, as applied during practical mediumship sessions, require some specific orientation.

The literature on magnetic healing is vast, even outside of what is strictly speaking the area of the Spiritist Doctrine, since magnetism was amply cultivated in Europe during the last century, particularly in France.

However, as far as we know, very little study exists on the subject of healing those who are discarnate, where it is used for the purpose of cure, and also in order to provoke memory regression. From the series of books by Andre Luiz (Spirit), we may conclude that when upheld by prayer magnetic healing is a powerful factor for readjustment and reequilibrium for discarnates whose perispirits have become damaged due to their moral tailings.

The perispirit, which is present both in incarnates and discarnates, is an instrument of sensitivity and an intermediary between the Spirit and the ambient in which it lives. Its structure, although more subtle while in a spiritual vibratory dimension, is similar to our physical body because it is the modulator for our material organization. In this manner, the spirit of a discarnate, when communicating through a medium, becomes easily accessible to magnetic healing and is therefore open to receive the benefits offered by such healing.

Beyond all doubt healing is a valid resource, but it should be employed with certain caution and in moderation when considering those who are discarnate. Precise and definitive definitions do not exist as yet, due to the simple fact that the human being, as well as having an extremely complex organization of consciousness, can often act unexpectedly. Healing, just as much as all the other means used to try to help those in crisis in the spiritual world, must be administered at the correct moment. It is also necessary to use adequate techniques, which should be applied for the necessary length of time and no longer. But what are these techniques and what is the correct procedure in each case? At the moment we cannot know the exact answers to these questions; probably it will be some time yet before we are able to declare firm rules for healing discarnates.

For the moment, the general ruling should be to remember that healing should not be applied indiscriminately or without just motive. Healing provokes varied reactions in the human being, whether incarnate or discarnate. It may excite or calm, condense or disperse fluids, cause well-being or discomfort, cure or cause pain, provoke both psychic and organic crises or cause them to cease, subjugate or liberate, transmit vibrations of love or hate, construct or destroy.

We must always be protected by prayer and good intentions every time we give Healing to a discarnate Entity while manifesting through a medium.

But why give healing at all? Healing may be beneficially applied in various circumstances, but should always be used moderately so that, when attempting to calm an agitated Spirit, we do not conduct the Spirit into a state of sleep that would make communication with the Entity almost impossible, especially when this dialogue is what is needed. If there is a necessity to talk to the Spirit in order to be able to help, there is no point in making him drowsy to the point of inducing a magnetic sleep state. Nevertheless, there are times when healing is necessary. Having talked for some minutes about their problem, and what was necessary to say having been said, at least for the moment, if despite this the Spirit remains agitated, then healing can help to tranquillize and reestablish calm. On other occasions it may be necessary for the Spirit to sleep, so that they may be taken away by the Spiritual Helpers and taken to a resting place where they may receive more adequate treatment, or perhaps brought back next session when they may be more receptive and so more able to receive the help being offered.

Healing can also be helpful to separate a Spirit from anyone of many "objects", such as crash helmets, fire arms, symbols, special clothing, etc, for which they have some affection, so finding themselves unable to cast them aside. In these cases "dispersing" healing should be used, which consists of longitudinal arm movements that disperse unwelcome contacts or miasmas.

Through healing we find it easier to reach the centers of emotion. In this way we are able to transmit our vibrations, filled with love, directly to the heart of the communicating Spirit, and which are felt by the Healer as electric charge running down their arms.

Healing will cure pain, even when believed to be completely "physical" because it has localized itself very realistically in specific points within the perispirit. Through a process of healing we may sometimes be able to reconstruct even the most severe damage or deformity suffered by the perispirit. However, in these cases it is necessary to have the help of an ectoplasmic medium.

Healing is often used by the Spiritual Mentors as a process of induction to provoke memory regression or mental projection, from which they are able to produce the "fluidic pictures" that are sometimes very necessary in order to awaken the Spirit to their actual state or derangement.

Healing can also be used as a means of alleviation, or even freeing someone, from a state of hypnosis be this either induced by others or self-imposed.

Therefore, we see that Healing plays an important part in all mediumship work, but it must be utilized with prudence and under the orientation of the Spiritual Workers.

As it is not possible as yet, in matters of this nature, to dictate rigid rules, it is suggested that the exercise of Healing, when referring to those who are discarnate, be done sparingly while at the same time watching attentively to see the effect and also to try to judge the need for further treatment or immediate suspension, as the case may be.

At the end of the Session the Healers will give healing to all the components of the group, whether they be mediums or not.

This should be a regular practice seeing that the work of Rescue requires the utilization of energies taken from all those present at these meetings. The spiritual instructors are always ready to replace these fluids, which have been expended by the instruments of magnetic assistance who place themselves at the service of the instructors during the session, so that the peace and tranquility of the work and the ambient will not be broken.

At other moments during the session the Healers will only attend the various participants of the meeting under exceptional circumstances remembering that each component is responsible for their own discipline. The work as a whole follows a pre-established program of order, which does not cater for whims, caprice or lack of discipline. Therefore each component must learn to be self-sufficient whenever possible.

Finally, it should be understood that most mediums, after receiving communication from a needy and/or violent Spirit, will retain a certain amount of negative impressions felt by the perispiritual field. However, generalization is not advisable in the matter of post-communication effects. Most mediums have conditions to recuperate these energies by themselves, leaving only a minority that require a “helping hand”. From this we gather that each medium must deliberate the real need for healing or not in these circumstances, so as not to abuse its use.

#### **FURTHER READING:**

*DIALOGO COM AS SOMBRAS*, Herminio C. Miranda -FEB

*O PASSE*, Jacob Melo - FEB

## **MEDIUMSHIP EDUCATION - PHASE IV - Session 8**

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## MEDIUMSHIP EDUCATION - PHASE IV - Session 9

### ANIMIC PHENOMENA

The moment a medium exercises their faculty there exists a greater or lesser degree of a state which could be described as a crisis of a psychic nature. This condition may also take the form of somnambulism or ecstasy, in which case the soul of the medium is able to perceive far beyond its usual possibilities when in a normal state. When passing through this condition the actual Spirit of the medium is able to communicate, which constitutes a phenomenon called *Animism*.

We must learn to distinguish animism from mystification, which is quite a different phenomenon. Animism is a phenomenon produced by the soul of the medium, and as long as it is spontaneous, it is always valid. It differs from mystification because this presupposes a lure, deception, fraud or lie and can be produced by discarnate Spirits as well as a medium, either consciously or unconsciously.

The term *Animism* comes from the Latin *Anima* meaning *Soul*. It originates from the soul of the medium or sensitive by means of the faculty of astral travel (of the perispirit or astral body). These animic phenomena may include physical or intellectual effects.

The phenomena of animism divides into four categories as follows:

- 1) Telepathy - being the transmission of impressions at a distance;
- 2) Telekinetics - being the displacement of objects without physical aid, at a distance;
- 3) Telephanics - seeing Spirits and spirit forms when awake or sleep;
- 4) Teleplastics - the forming of materializations. The spirit of a person in the flesh, when partially disengaged from the body, can show himself just as well as that of one who has departed this life, and with all the appearance of reality, even a momentary tangibility.

*Remark* - The soul irradiates in different directions, and can thus manifest itself on several points without being divided, just as a light can be simultaneously reflected in several mirrors.

Animism may also occur in a irregular or abnormal manner as in cases of obsession when the subconscious projects situations from past incarnations, in an unbalanced way. Many times, according to the circumstances, the mind of the incarnate can be led to a state of perturbation, being temporally dominated by inferior power which makes them act in a strange or undesirable way.

Animism demonstrates that according to the capacity for astral traveling possessed by the perispirit, the incarnate soul can also realize what the discarnate spirit realizes, although less perfectly. This is achieved under certain conditions by obeying the same laws, such as physiological and somnambular sleep, etc.

Finally, whenever a mediumistic manifestation happens, animism will be present, because the Spirit of the medium always exerts a certain degree of influence on the communication. It depends on the medium whether the information given through the message will be modified or not. Therefore, it is important to be conscious of the legitimate orientations within the doctrine in order to be capable of distinguishing personal manifestation (animism) from that originating from Spirit, and also to know the limits of its necessity, so educating oneself to work better and maintain a correct balance.

#### FURTHER READING:

ANIMISMO ou ESPIRITISMO? - Ernesto Bozzano, chapters 1-5

ANIMISMO e ESPIRITISMO - Alexandre Aksakof, chapter 4

NOS DOMINIOS DA MEDIUNIDADE - Andre Luiz ,chapter 22

THE SPIRITS' BOOK - Allan Kardec, 2nd part, chapter 8

THE MEDIUMS' BOOK - Allan Kardec, 2nd part, chapter 7

## MEDIUMSHIP EDUCATION - PHASE IV- Session 10

### FLUIDS

#### TYPES OF FLUIDS

We all live in a Universe which is made up of particles, sub-particles, fields and waves. Matter is constituted of atoms, which sub-divide into electrons, protons and neutrons. Atoms and their components are not stationary; on the contrary, high velocities animate them. The dimensions of atoms, particles and sub-particles are minute. Nevertheless there are always spaces between them. The continuity of matter comes from the existence of forces of cohesion which unites them.

We are also immersed in a world of subtle matter having as its first cause the *Universal Cosmic Fluid (UCF)*, which is a creation of the Divinity and is the *Primordial Element* in the formation of all matter. It contains all known forms of matter and probably many others as yet unknown, as well as many forms of energy. We know it in many varied forms; it is to be found in invisible matter and also gives “materiality” to the spiritual world. In fact all fluids, no matter to what diverse categories they belong, are more or less pronounced modifications of UCF, which is the basic element in the formation of the Universe.

However, it is not the source of intelligence, this having its origin in the spiritual principle which by nature is non-matter.

Fluids are subject to impulsion or thrust from Spirits, both incarnate and discarnate. Thought and emotions give determined forms of greater or lesser density, according to the pureness or harmony with which these are emitted. The more elevated the thoughts and emotions then the fluids will be more harmonious, agreeable and healthy.

#### EXTERIORIZATION

We are constantly irradiating from ourselves what we really are. All fluids differentiate themselves according to the spiritual condition of the one who emits them or in accordance with the kind of mental action upon them. Therefore, there exists an unlimited number and condition of fluids.

In accordance with the vibratory frequency in which these fluids are situated on the spiritual plane, they can be seen in the form of colors of many varying types, each signifying a determined predominance of sentiment. These colors can be seen by mediums having spiritual vision. Dark colors, being strong and violent, denote evil and aggressive sentiments; whereas soft colors, being of a happy and cheerful nature, denote elevated sentiments.



Each person is a permanent psychic-dynamo, which constantly transmits and receives. Therefore, we not only receive influences from others but also cast our own influence upon them. By educating our thoughts we are enabled to irradiate a greater quantity of fluids of a superior quality, which we metabolize with our thoughts. This is why it is so important to maintain ourselves in a constant state of elevation.

In the mediumistic phenomena, during trance there happens a more or less accentuated exteriorization of the perispirit of the medium. Thereby amplifying perceptions which are normally much reduced, due to the vibrational constrictions which the physical body causes. In this state of exteriorization the medium has more perfect perception, and has feeling throughout his/her body and a greater sense of vibration, so managing to enter into contact with Spirits through the association of fluidic currents. It being possible to identify their intentions and feel their “specific weight”, knowing that this will be felt to be heavier according to the degree of inferiority and the more unpleasant their fluidic content. The medium may be able to associate themselves with these fluids, or not, depending on their own level of vibration. If they vibrate on the same level then the vibrations being received are reinforced, which establishes what is called vibrational synchronization.

Similarly, if we are in an ambient where heavy or inferior fluids predominate and we emit unhappy thoughts, we will fatally enter into the same vibratory level. However, if the ambient is saturated with fluids of a superior nature, and if these are in accordance with our own, then we may not feel their presence or sense their influence.

On the other hand, if we do not come to feel the influence of fluids (ours being of a lower level), then we may absorb them if we elevate ourselves up to their level by means of good thoughts, good ideas, good sentiments and prayer.

It is necessary to stress that we do not live in isolation, but rather act and react one upon the other. This action, nevertheless, is subject to the *Law of Affinities*, under which like attracts like, and those who are in contrast are repulsed.

Remark: We wish to call attention to the differences between *perceive* and *absorb*. In the first case the medium is passive, because he/she only notices the vibrations that are around and within a certain limited area; whereas in the case of absorption the medium not only perceives but also attracts the fluidic current towards him/herself by means of mental willpower.

## PERCEPTIONS AND ANALYSIS

Practice teaches mediums how to tell the differences between the various types of Spirits according to the fluids which each emits. In a general manner it is the following sensations which differentiate the good and elevated Spirits from those who are evil and backward:

- Good Spirits irradiate around themselves fluids which are light, agreeable, gentle, harmoniously calming, and the medium has a sensation of general well-being and feels a spiritual euphoria or upliftment; this enables them to enter into the mental plane of the Spirit and so perceive their ideas, intentions and sentiments.
- Evil Spirits irradiate around themselves fluids which are strong, disharmonic, disagreeable and violent. The medium feels a sensation of general unease, anxiety, nervousness, fear, heavy head., heavy eye-lids, frequent yawning, shivers, in fact a total unpleasantness.

After entering concentration and prayer, the developing medium should remain in a passive attitude, relaxing physically and seeking to place himself/herself in a condition to perceive the spiritual ambient around himself/herself and that of any Spirit who may approach; analyzing the effects of these influences and so choosing to either associate with or back away from them.

## FURTHER READING:

THE MEDIUMS' BOOK, by Allan Kardec, 2nd part, chapter 1 (54-59); chapter 4 (72-81); chapter 5 (128-131); chapter 14 (159, 164 & 172); chapter 16 (183); chapter 17 (203); chapter 19 (223 & 225); chapter 20 (227, 229 & 230).

THE SPIRIT'S BOOK, by Allan Kardec, questions No. 27, 29-34, 93-95 & 257.

GENESIS, by Allan Kardec, chapter 14 (21-41).

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## **MEDIUMSHIP EDUCATION - PHASE IV - Session 11**

### **PERISPIRIT**

#### **PERISPIRITICAL FUNCTIONS**

As Andre Luiz explains, the perispirit is not a reflex from the physical body. In reality, it is the physical body that is the reflex of the perispirit, just as the spiritual body reflects the mental body that presided over its formation.

According to its spiritual essence, the Spirit is an undefined Being, an abstract that cannot have direct action upon matter. Therefore it is indispensable that there be an intermediary agent, that is fluidic envelope, this being in a certain way a part of the Spirit.

It is the actual Spirit that moulds its own envelope that is appropriate to its necessities. It perfects, develops and completes the material organism according to how it experiences the need to manifest new faculties. In a word it moulds its perispirit according to its degree of intelligence.

It is the spiritual body that presides over all activities that manifest on a physical level, such as the nervous system, resulting from the various functional stimulations. The Spirit administers the formation of the perispirit, giving it the appropriate variations according to its new necessities, amongst which are: the memory archives, the modulator for the physio-biological organizer, the reflex form of the preterit archives, etc.

#### **THE PHYSIOLOGICAL UTILITY OF THE PERISPIRIT**

The specialized biological structures (heart, lungs, etc.) of our physical organisms are constructed in such a manner so that the conditions of elementary life, or individual life, are respected. These conditions are the same for every person, but nevertheless, each cell depends, up to a certain point, upon its FUNCTION and the SITUATION it occupies within any particular subordinate group. Life, then, is COMMON to all; it is only the functions that are distinct.

These many, varied functions, which amongst themselves are harmonized so as to contribute throughout the lifetime, are necessarily directed by a conscious force towards this purpose. It is not mere chance that presides over so wise a multiplicity of coordination because the same organs or glands, although constitutionally similar to each other nevertheless supply varied secretions in accordance with the place they occupy in any particular organism.

There is therefore a hierarchy within these organs, a pre-established order that is rigorously maintained throughout the course of a lifetime.

Moreover, these vital statistics are not imprinted upon the impermeable matter that is incessantly changing and being renewed, but rather resides in the fixed structure that is not variable, known as the fluidic double.

The perispirit is indispensable to the stability of living beings, within the complexity of the vital and perpetual effervescence of activities resulting from the chain of chemical decompositions and re-compositions that go on uninterruptedly within the mass of nerves, muscles and glands which interchange and circulate within each physical body. Moreover, there exists amongst these various organs an interpenetration of liquids and gasses which goes on in apparent disorder, but which in actual fact is carried out with the most stupendous regularity.

The great operations of digestion, respiration and secretions; the many varied activities of the nervous system and endocrine glands are never perturbed. In continuous and unceasing cooperation they interweave within the organisms furnishing them with assimilated materials. All of these many times multiplied activities, so varied yet so constant, are completed despite the uninterrupted renewal of all the molecules that form the various organs.

All the organic molecules, being of a similar format, will realize different tasks each according to the location they hold within a body. This is because each function belongs to a specific organ and not to the individual molecule of which it is composed. The whole activity of an organ is the result of a Law which links the structures of that particular organ, maintained by the directional idea which gives the form, both externally or internally, to the material body by means of the perispirit.

A circumstance of capital importance, which we must never forget, is that really and positively all parts of our bodies are unceasingly transmuted. Within the human being there is no particle, however insignificant, which does not undergo perpetual substitution and rebirth.

The same material is never utilized twice and so within a few years all matter is entirely replaced. Not even one old molecule remains, as all the members of the company give way to their successors and without hindrance or impediment the bodily functions are never interrupted. Life continues in the same unchangeable manner so engendering the phenomena of evolution, seeing that the organic law resides in the incorruptible and imponderable body, which is the perispirit.

### **THE PSYCHOLOGICAL PART PLAYED BY THE PERISPIRIT - IDENTITY**

The psychic life of all thinking beings presents a continuity that assures its identity. It is because we do not feel any lacuna in our mental life that we can certify to be the same person, to always be the individual that resides within us. The memory reconnects in an uninterrupted manner all of our states of consciousness, from infancy to old age. Under the form of remembrances we can recall events from the past, give them fictitious life, judge them as phases, and give credit to the fact that despite all of the vicissitudes, struggles, moral shocks, weaknesses or triumphs of will power, it is always the same "ego" who has hated or loved, been happy or suffered. In a word we are always the same individual identity.

In what part of the being does this identity reside?

Evidently this identity lies within the perispirit because this is what feels and wants. On Earth the intellectual faculties are joined in their manifestations to a certain area of the body, which is the brain.

However, this is also the organ through which thought is transmitted to the exterior. Nevertheless, the brain is perpetually changing, its cells are incessantly agitated, modified and destroyed by sensations coming from the exterior. More than the other bodily cells, these cells submit themselves to a rapid disaggregation and in a very short period of time are entirely substituted.

So then, how can we conceive the conservation of memory and with it the identity?

In the matter of memory the perispirit represents yet another very important role, so making evident its utility. The incessant renewal of the molecules, the conservation of memory show us that the sensations and thoughts are not registered only by the physical body, but also by what is immutable, which is the fluidic envelope of the soul.

Everyone knows that in order to have a sensation, it is necessary for one of the organs of senses to be touched by a vibratory movement, capable of irritating the corresponding nerve.

The shock received reaches up into the brain, where the soul takes note through what is known as perception. But, we are unaware that between the brain and the soul is the perispirit, and that the shock must pass through the perispirit, so leaving its track.

In effect, at the same moment the sensation is perceived (which happens the instant the cerebral cell goes into vibration), the perispirit, which transmitted the movement to the Spirit, also registers it.

So then, the cell can disappear having accomplished its task. What succeeds will be formed by the perispirit, which will impart the same vibratory movements received. In this manner the sensations will be conserved and able to reappear, when the Spirit so desires.

Necessarily it is important that this be so, because the certitude of the workings of the brain molecules is absolute. It is even possible to measure the intellectual activity through the raise in temperature of the layers of the cortical and the consequential losses of secretions.

All material substratums is incessantly destroyed and reconstituted.

If the perispirit were not some kind of natural phonograph which registers sensations to be reproduced later on, it would be impossible to acquire knowledge because the new being, the one which would incessantly substitute the old one, would know nothing of the past.

So it is logical to admit that the perispirit is also very important from the psychic point of view. Nothing of this should cause surprise because it is a part of the soul and serves as the intermediary between the Spirit and matter.

#### **FURTHER READING:**

*A EVOLUCAO ANIMICA* - Gabriel Delanne, Chapter 1

*A GENESE* – Allan Kardec, Chapters 11,17 & 18

*O PASSE* – Jacob Melo, Chapter 4

## MEDIUMSHIP EDUCATION - PHASE IV - Session 12

### EPIPHYSIS

The Epiphysis or Pineal Gland is one of the endocrine glands of our body. It is a structure about the size of a pea located in the upper rear portion, and between the two halves, of the brain.

This gland has interested scientists and philosophers for many years. For example, according to Rene Descartes, the French philosopher, the pineal is the “seat of the soul”. Its existence is known to oriental religions, particularly revered by Hindus as one of the components of the *Coronary Chakra* or Centro of Force, described as “the flower of a thousand petals”. We must also mention that its presence has been registered since Galeno (130-201 AD) and the Ancient Greeks. However the function of the gland remains as much a mystery in modern times as it was in the past. Scientists believe it plays a variety of important body functions, including certain reproductive process. In most other vertebrates, the gland helps regulate certain daily and seasonal body cycles. Due to its sensitivity to light it is commonly called “third eye”.

The pineal gland secretes a hormone called *melatonin*, a growth hormone. Its production varies with periods of light and darkness in the environment.

In human beings, *melatonin* has been linked to the onset of puberty, the stage of life when a person matures sexually. Studies have shown that the pineal gland’s nightly secretion of melatonin decreases when a boy or a girl reaches puberty. Rarely, tumors of the pineal gland develop. Some of these are associated with early sexual development and after analyzing these cases, scientists concluded that this gland plays an important part in the controlling of sexual characteristics (male/female) during infancy. In addition, researches have suggested a connection between melatonin levels and certain mental illness.

Most information regarding this subject was received by mediums some 40 odd years ago in Brazil, most especially from the Spirit Andre Luiz. In 1945, it was published the work ‘Missionaries of Light’, by him, which brings important information on the subject of *mind-body-Spirit complex*.

It had been found, up until the late 1950’s, that after about 20 years of age this gland became calcified. Therefore, it was supposed it no longer had a function and then degeneration of the human body began at that time (it was seen in x-rays).

In 1958, Aaron Lerner and Colleagues from the University of Yale discovered *the hormonal structure of the pineal gland* and since then ideas have changed.

During the 60’s, they have demonstrated that the calcification of this gland in no way prohibits its functioning, despite its no longer reacting to experiments with light, as done on vertebrate animals. At this point the pineal evolves a new structure and composition of cells, so going on after further interventions to perform other functions. Despite this changes, the pineal continues to produce melatonin secretion.

World wide research has gone on making discoveries which bring us nearer and nearer to the information we have, within the Doctrine, regarding the part played by the Epiphysis during mediumship work.

From the work 'Missionaries of Light', we gather the following information:

- The Epiphysis secretes psychic hormones, which control the sex gland and all of the endocrine system. it awakens within the human body the process of puberty and the creative forces. About the age of 14 this gland ceases its restraining action on the human body exercised during infancy and childhood. It then permits the re-activation of the sexual emotions and goes on functioning as a highly advanced laboratory for psychic elements. This then, causes the individual to unconsciously take inventory of past passions from previous existences, which show themselves in the form of impulses.
- It seems as if the pineal is a deposit of information, like a video.
- It is the most important organ within the endocrine system.
- These "forces" (not yet detected by science) control, through the perispirit, all body functions.
- This gland presides over the nervous reactions provoked by our emotions.
- It commands the subconscious spheres, which directly determines our will.
- It supplies psychic energies to all the various organs within the body (a power horse).
- It is used to maintain equilibrium of the entire body
- It is the gland of mental life, forming one of the principal ingredients of the *Coronary Center*. This is the most important vital center of our psychism or Spiritual body. During mediumship work it becomes extremely luminous. Divine Prudence endowed this tiny organ, no bigger than a "pea", with an extraordinary working potentiality during which psychic stimuli are translated into reaction of a psychosomatic order and vice-versa. Which places the incarnate being in permanent contact with the Spiritual World. It is the point of connection between our Spirit and the Physical body.
- It also allows Spirit to interact with matter.
- It is very important within mediumship in order to make contact. The process happens as follow: 1) Expansion of perispirit forms a fluidic ambient around the body as a result (expansion creates a conductive field); 2) Contact achieved trough perispiritual contact + Epiphysis - Epiphysis of discarnate Spirit. This is also the means of obsessive contact.

Regarding mediumship, Andre Luiz revealed: 'while my companion took advantage of the mediumistic organization, I took advantage of the magnetic energies which our Instructor had given us, in order to fix my attention on the medium. The more I noted the cerebral singularity, the more I came to admire the growing light given off by the Epiphysis. This tiny gland transformed itself into a radiant nucleus and all around it the rays formed the shape of sublime lotus petals. Then above this nucleus, which now had the appearance of a fully bloom flower, there fell soft lights from it from the higher spheres which made me recognize that here was a combination of extremely delicate vibrations, which were almost imperceptible to me.'

He also explains how the moral aspect of our lives is so important. The constant vitiation in inferior emotions during our human existence causes an imbalance of will to occur in our creative possibilities. When our Vital Centers of Energy suffer from imbalance this causes us to remain in imbalance situation. We must 'purify' our thoughts and acts so as to liberate ourselves. When our mental state is perverse, our unconscious psychism will also be perverse. Therefore we need moral rules so we are encouraged to acquire better moral standards which can only lead us towards greater gains for our eternal Spirit.



## MEDIUMSHIP EDUCATION - PHASE IV - Session 13

### A STUDY ON ECTOPLASM

#### INTRODUCTION

As always with all matters of a spiritual or psychic nature, ECTOPLASM it has been known to Man since antiquity. It was mentioned in both Indian and Chinese manuscripts from the middle ages and the Persians and Egyptians also knew of its existence.

However, it was with the advent of the research done under the names of Metaphysics, Parapsycology, Spiritism, Spiritualism and the studies done under strict laboratory conditions by William Crooks and Charles Richet, to mention but two researchers, that more has become known about this illusive substance.

It was Richet that first gave this substance the name of **ECTOPLASM**, (derived from the Greek **EKTOS** meaning outside or exterior to; and **PLASMA** meaning to give form.) Others have and do call it by other names, such as, **TELEPLASM -PSICOPLASM VITILIZED ETHER - SUBSTANCE OF VITALITY**, etc., and Kardec denominated it **PERISPIRITICAL FLUID**. In *Missionaries of Light* by Andre Luiz (Spirit), it is denominated **NERVOUS FORCE** by the Instructor Alexander.

#### DEFINITION

**ECTOPLASM** is a special substance given off from the human body. It is a material substance which when exteriorized is able to be manipulated through the means of thought by both spirits and incarnates, so as to produce various effects.

Like mediumship, it is common to all humans in small doses, but can be found to be more plentiful in certain persons and thus able to be exteriorized. These people are known as Mediums of Physical Effects.

#### CHARACTERISTICS

An amorphous substance by nature, it is expelled through the pores in small imperceptible quantities that seem to be invisible and in larger quantities through all the natural orifices of the body, such as ears, mouth, nose, etc.

Ectoplasm may manifest in multiple forms, such as gaseous, milky, liquid, threadlike, molded or shaped, and flaky. Being at times visible and at others invisible, it can also be tangible or intangible, solid or structured.

When not in an organized state it is very sensitive to white light, but can easily support red or infrared light.

It has been observed to manifest in various colors, such as gray, white, yellowish, mottled or even dark brownish. At times it can also show certain luminous phosphorescence.

When first given off it appears to be diffused, spreading about like flakes or mist, sometimes like smoke, and often forming a pile on the floor at the medium's feet. Initially the color is gray, but as it becomes thicker it becomes whitish.

It is often of a semi-liquid consistency that goes into lumps of shapeless mass, sometimes coagulating. It can also assume the appearance of a kind of fibrous veil, reminding one of some finely woven cloth, almost like gossamer. When even more developed it assumes the appearance of a compactly woven cloth. In this state it is possible to see thick parallel strands and a mass of other varied forms, amongst which are certain long and rigid protuberances, with which objects can be moved.

If touched the sensations are according to the formation of the substance at that moment. These sensations vary from spiders web with filaments, to paste-like, slimy, humid, cold or reptilian. When in a structured condition, it corresponds to the object materialized and if in a human form, is soft and natural as human flesh; In either visible, invisible or tangible states, it is very light weight.

However, when in a solid form it can acquire considerable weight. The temperature of this substance will also be according to the state it has assumed, thereby being slightly below the temperature of the ambient when in either a tangible or visible state, cold to the touch when in the solid state, but warm when in a human form.

Other interesting characteristics being that ectoplasm can exercise a dynamic action over material objects such as moving them and altering their format. It can assume more than one aspect at the same time, such as one materialized hand and the other *in* a misty form. It has a strong smell, similar to that of ozone.

But perhaps the most extraordinary aspect of ectoplasm is that it appears to respond to mental commands from the medium and perhaps even from spirits or other incarnates. It has been seen to assume many varied form under the influence of **THOUGHT**. *It* also shows itself highly susceptible to the action of biological organizing fields, from which it can take on the form and characteristic of a complete living person, or partial anatomical members (hands, faces. etc) that also show every characteristic of life.

Just as the ectoplasm is exteriorized from the mediums body, so it must return to that same body, where it is reabsorbed. Here we would mention that the Instructor Alexander (Missionaries of Light) explains that the ambient used for a Materialization Session must be very specially prepared from the spiritual world, and that the room must undergo a process of oxygen condensation in order to produce a high percentage of ozone. Alexander also explains that this procedure is indispensable insofar as all types of inferior microbes must be exterminated so as not to contaminate the ectoplasm, which must be returned cleansed and undamaged to the medium. He further states that if this process is not carried out the results can be fatal to the medium.

It is also worth mentioning that at the moment of “return” the ectoplasm is reabsorbed at some speed. However, if the work is interrupted, or the medium suffers some shock, the resulting acceleration of absorption and the possibility of it returning to the medium's body without proper cleansing can result in the death of the medium. In fact this has been the case in many instances or unexplained deaths of Mediums for Physical Effects.

## COMPOSITION

Many people are interested, even anxious, to know the exact physical and chemical composition of Ectoplasm. However, it must be confessed that till today very little is known of its precise composition.

In February 1916, a Polish researcher named Lebedczinsky, was observing a trance medium (Stanislawa P.), who on various occasions had proved to be an excellent producer of ectoplasm. On this particular occasion the Polish researcher had provided a sterile porcelain receptacle and so was able to catch a small portion of the ectoplasm before it was reabsorbed by the medium. This minute sample was then divided and one part sent for examination to the Biological Institute of Dr Raoul France in Munich, and the other sent to the Bacteriological Laboratory of the Agricultural and Industrial Museum in Warsaw. These tests were carried out quite independently, but the results matched each other and also matched another sample taken some time previously from another medium.

The microscopic reports stated: "According to results of tests carried out, this substance consists of an albuminoidal matter accompanied by fatty matter and cells found in the human organism. Starch and sugar are absent. The material bears a close resemblance to the lymphatic liquid and also noticeable was an unusually large number of leukocyte. So these microscopic examinations revealed almost nothing, especially of its true nature. A further chemical analysis later revealed nothing beyond the fact that it is a multiform matter".

It appears from evidence collected that in part it is formed from the physical tissues of the medium. W. J. Crawford declared that it does not correspond to anything that is known to science. He mentions that he found it extraordinary that this matter (if it be such) is so intangible yet so heavy. During tests carried out with the medium Miss Goligher, who expelled almost 23 kilos of ectoplasm, it was found that the body weight of the medium was reduced, not in visible volume but in density. During the process, on feeling the area of the kidneys and hips of the mediums, Crawford reported that they felt soft and flaccid. But upon the re-absorption of the ectoplasm, they regained their usual consistency.

We may also contemplate the possibility of the mixing of other elements to form this specialized material. Referring again to Andre Luiz, we note that the instructor mentions the utilization of elements taken from nature, plants and water which are invisible to the human eye, which have been restructured to reduce their vibratory status.

Another interesting fact is that Lord Lytton, a great friend of William Crooks who was frequently present during the various experiments and sessions with "Katie King" reported: "This series of materializations lasted over a period of three years, during which time, there were daily sessions and Crooks frequently cut off large pieces of Katie's vestments, with her permission, and as soon as the holes were made they closed themselves, apparently by spontaneous formation of the same material, which left no sign of a join. When I asked him if he still had the pieces he said he had many of them, which appear to be of an inferior cotton material, very badly woven." (Extract taken from the *Proceedings of the SPR*, Vol.54, part 195, March 19864, Pg.135.)

A further notation from the same *Proceedings*, states that a lock of Katie King's hair was preserved by Crooks and now is to be found in the Britton Memorial Library.

From these facts it appears that ectoplasm, after its organization into any defined object, clothes, etc, ceases to be ectoplasm and becomes another physical or chemical substance that can support light. The pieces taken from Katie King's garments remained permanently, just as the locks of her hair.

## UTILIZATION

We see that **ECTOPLASM** is the vital ingredient for the following phenomena:

- a) Ideoplastics: molding and forming of objects.
- b) Materialization of spirits.
- c) Certain types of telekinesis and levitation.
- d) The phenomena of Direct Voice and Direct Writing, Drawing or Painting

It is understood that during the process of producing any of these phenomena the medium will be in a state of unconscious trance (although conscious on a spiritual level) and consequently will not remember the event afterwards. The medium will have “stepped-aside” from the physical body, being attended at all times by the Spiritual Workers, who are actually responsible for the production of these phenomena.

## THEORY OF MANIPULATION

From the many accounts reported of these phenomena it is noted that each spiritual group and each incarnate group have their own methods for operating these processes. Therefore it is only possible to give some generalized information on the subject.

According to Andre Luiz in *Dominion of Mediumship*, there are three types of Fluids:

- A. Those represented by the superior and subtle forces of the spiritual world.
- B. Those representing the resources of the actual medium and the rest of the incarnate Spirits who are participating in the session.
- C. Those representing the energies extracted from terrestrial Nature.

Fluids A - can be the most pure;

Fluids C - the most docile;

Fluids B - can completely spoil any noble project.

The Spirits go on to report that Fluids A rarely encounter any real collaboration from Fluids B, but that when this does actually happen the results can be a truly sublime phenomena.

As always with all forms of mediumship, the moral element of the incarnate Spirits is a vital ingredient. It must be understood that although it is the medium who donates the ectoplasm, ectoplasmatic forces are also extracted from all of the participants, who, under experimental conditions of research, have shown to suffer slight weight loss during a session.

Materializations as such, can be processed in two manners:

- A. By direct formation from the discarnate operators;
- B. With the help of the perispirit of the medium;

In the first case, which constitutes a true materialization, it is the spirit itself that organizes their form exclusively from the elements at its disposal, without any help from the medium, other than the loaning of the ectoplasm.

With the second case the Spirit will assume temporary command of the perispirit of the medium, as happens during a trance communication. The Spirit will then “clothe” this perispirit with its own form of robes. In these cases the influence of the medium's organism will be seen, where as in the first case there will be a more perfect characterization of the actual Spirit communicator, which will be quite distinct from the medium's characteristics.

We cannot leave out a reference to the special phenomena of the casts of hands and feet produced in paraffin wax. Under spiritual orientation, large buckets of almost boiling wax (which had to be kept constantly hot) were placed in the room, accompanied by an equally large bucket of cold water. Many photos were taken of these happenings by Dr. Gelley and Prof. Richet during their research. They were actually able to see the hands during the process, as there were luminous points at the ends of the fingers. Gelley recounts: “The hands passed slowly before our eyes and plunged into the hot paraffin wax, moved in it for a fraction of a minute and then quickly immersed in the cold water, after which they deposited the moulds, still warm, against our hands.”

It must be recognized that the high temperature of the wax was such, that any incarnate hand would have been seriously burnt after such an act.

The paraffin wax was previously dyed blue and then impregnated with cholesterol, so as to guard against any falsification. A weak red light was used in the room and the mediums' hands were held throughout the procedure by some of the participants. The wax “gloves” were later filled with plaster and tested for cholesterol.

The most remarkable characteristics shown by these “tests” were:

- A. All the hands and the foot seen by Stanley Braithwaite showed the creases and folds of the skin precisely as normal hands, even to finger prints;
- B. Some of the hands were only half-size, but adult in anatomical structure; not round and plump like the hands of children;

As well as these tests carried out at the SPR, other tests were done in Warsaw with identical results, which were reported in the newspaper *PSYCHIC SCIENCE* of July 1922.

It is also known, and sometimes seen by mediums with the necessary talents, that ectoplasmic rods are fabricated by the Spirits and used to manipulate “Turning-Tables”, Levitation, raps, etc. “Direct Voice” phenomena is achieved by the fabrication of “Voice-Boxes”, which are no less than replicas of the human vocal cords and larynx.

## CONCLUSION

Only the future can possibly give us, more clearly, the exact composition of this very special substance known as ectoplasm. When this happens, we will have an even wider vision in the area of scientific knowledge and its moral implications, which influences all mediumship manifestation. When this happens we shall then be in a position to offer much better condition for these phenomena to manifest and so will be able to achieve results that now we can only dream of, results that will be more useful and much more spiritualized.

### **INFORMATION COLLECTED FROM THE STUDIES AND RESEARCH OF:**

Baron Albert von Schrenck-Notzing (1862-1929)

Prof. Charles R Richet (1850-1935)

Dr. W. J. Crawford (1870-1920)

Sir William Crooks (1832-1919)

Andre Aksakof (1832-1903)

Gabriel Oelanne (1851-1926)

Dr. Gustave Geley (1868-1924)

Sir Oliver Lodge (1851-1940)

Dr Hernani Guimaraes Andrade, etc.

Commentaries extracted from the books of Andre Luiz: *Missionaries of Light* and *Dominions of Mediumship*.

