

OBSESSION

PASSES COUNSELING

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OBSESSION

PASSES

COUNSELING

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The Spiritist Alliance for Books (SAB), is a non-profit organization, which has the sole aim to promote and disseminate the Spiritist Doctrine in English, as codified by Allan Kardec.

The group was officially established on April 12th, 2001. However, some of its participants have been earnestly fostering the dissemination of the Spiritist Doctrine in the United States and in the United Kingdom for about ten years.

The Spiritist Alliance for Books (SAB) is an organization that aims to unite people from all over the world who are willing to volunteer in the effort of translating spiritist books (which were originally written in other languages) into English.

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PRELIMINARY INFORMATION

Obsession is characterized by the action of inferior spirits upon the human psyche. Kardec clarified and pointed out in his research the three degrees of an obsessive process: simple obsession, subjugation and fascination. In the first degree the spiritual infestation reaches the mind causing mental disturbances; in the second degree, it extends to the centers of affectivity and of will, affecting the feelings and the psychomotor system, leading the obsessed person to manifest strange attitudes such as nervous gestures and tics; in the third degree it affects the actual conscience of the victim, unchaining hallucinatory processes.

The causes of obsession are the result of some factors, among which the most frequent are: problems of reincarnation, vicious trends, extreme egoism, unmeasured ambitions, aversion to certain people, hatred, feelings of revenge, frivolity, exaggerated vanity, attachment to earthly values and so on. These dispositions of the person attract similar spirits that envelope him and are accepted by him as invisible companions. The obsessor spirits are not the only culprits of the obsession. Generally the greater culpability lies in the victim.

In ancient times the obsession was treated with violence. The practices of exorcism, until today, present in Judaism and in some Christian faiths, are destined to cause the demon to move away in an aggressive and violent manner. In Spiritism the method employed is that of the gradual persuasion of the obsessor and the obsessed person. This is what is called counseling, or the enlightenment of the spirit and of the obsessed person under the light of the Spiritist Doctrine. No special element is utilized nor any special object. Only prayer and persuasive illuminating conversation is utilized. Once enlightened, the obsessed person and the obsessing spirit are reached, and they are both immunized, so to speak, against new obsessive occurrences.

OBSESSION



WHAT IS OBSESSION?
ORIENTATION FOR THE TREATMENT OF
OBSESSION

THE MEANING OF LIFE

Why do we live and for what reason? The reply to this question is of great importance in order for us to understand the problem of obsession. According to Spiritism, we live to develop the psychic potentialities with which we are all endowed. Our earthly existence has as its aim the transcendence, that is to say, the constant overcoming of our human condition. From birth until our last day on Earth, we go through experiences that develop our innate aptitudes, in all senses. The newborn child grows day by day, develops his organism, and learns to communicate with others, to speak and to reason, to want and to act in order to obtain what he wants. He exceeds the condition in which he was born and passes on to the superior phases of childhood, later entering into adolescence and youth, maturity and old age. When going through all of this, he develops his organic and psychic forces, his affectivity, his capacity to understand what evolves around him and his power to control the circumstances. This is to transcend, to raise himself above the condition in which he was born. It is for this reason that we live, and this demonstrates to us that the meaning of life is transcendence.

Today, the Existential Philosophy supports this exact principle in the philosophical field. The existentialists consider man as a project, that is to say, a being projected into the existence, as an arrow in the direction of a target: that is the transcendence. However, in Spiritism the existences are many and successive; therefore through each earthly existence we attain a new degree of transcendence. The current parapsychological research on reincarnation confirms this principle. The fact of living through many lives on Earth, and not only one, demonstrates that we have in our subconscious, a storage of remembrances and knowledge, aspirations, frustrations and traumas much greater than the one discovered by Freud.

It is good to bear in mind this important fact: when Kardec discovered the manifestations of the subconscious, through his research on the psychic phenomena, Freud was only one year of age. This does not undermine Freud, who did not know about Kardec's research, but attests the security of the Spiritist research of the human psyche. The spiritist conception of human life on Earth is not imaginary; it is real, based on scientific research. Those who consider Spiritism as a superstitious doctrine, created by ignorance, demonstrate being more ignorant

than they imagine. The Spiritist Doctrine has been proven scientifically by the most renowned scientists. We say this to show the readers that the meaning of life that we refer to is not a hypothesis, but rather a reality. If we do not understand that life is transcendence, a growth, an elevation and a constant and proven development of the spiritual being whom we are, we will not be able to face with naturalness the problem of obsession and to strive to resolve it.



THE DIMENSIONS OF LIFE

The current advance of the scientific research in the world, with the discovery of the antimatter, of the bioplasmic-body of living beings (perispirit, according to Spiritism), of the paranormal phenomena and the survival of the human being after the physical death, as well as of the mental communications between the living and dead (phenomena theta of the Parapsychology) confirmed the spiritist discovery of the various dimensions of life. These dimensions correspond to the diverse densities of the matter, which allow the existence of the interposed worlds of the spiritist theory.

The discovery that thought and mind are not physical, but rather extra-physical (according to the definition of Prof. Rhine) and semi-materials, according to Spiritism, demonstrated the reality of the existence of different planes of life, inhabited by human beings in different degrees of evolvment. Reincarnation and the mediumistic communications had become necessary in this dynamic context in which there is no place for “nothingness.” The human transcendence is carried through in the successive planes that go from the plane of dense matter from Earth, until the planes of rarefied matter that escape our material senses. There is no further place for the absolute materialistic conception in the scientific and philosophical culture of our time.



FREUD AND KARDEC

Many psychologists and psychiatrists accuse Spiritism of invading their scientific domains in the cases of mental and psychic disturbances. Being unaware of the Spiritist Doctrine and its history, they do not realize that exactly the contrary is occurring. They affirm that obsession is a decurrent disturbance of endogenous imbalances, that is to say, of the proper psychic-mental structures of the patient in relation with ambient factors. They attribute almost everything to the constitution of the patient, the organic and particularly cerebral or emotional disturbances. The subconscious is generally the source of all the psychic riots. They understand that spiritists confuse the imaginary ghosts generated by pathological manifestations of the patient with genuine ghosts of the oldest magical and religious superstitions of Humanity. They believe Spiritism to be a process of return to the world of superstition.

Freud was only one year old when Kardec raised the problem of the subconscious in scientific terms, in his research on spiritist phenomena, today scientifically called as paranormal. Kardec went deeper into the subject than did Freud, reaching the problem of the individual and collective archetypes that only Adler and Jung would research later. In researching the problem of animism in the mediumistic manifestations and of psychic infiltrations in real manifestations, Kardec duly accentuated the importance of the manifestations of the subconscious in the individual and in collective behavior. Freud faced the question of the dreams in the limits of his doctrine. Kardec, in twelve years, had already achieved intensive research of experimental psychology (the absolute pioneer in this field) in the Paris Society of Spiritist Study. Today, the parapsychological research, carried out in the most renowned universities throughout the world, proves the correctness of Kardec.

We give this historical information solely so that the victims of obsessions and their relatives responsible for them are not carried away by fatal deceits in difficult cases of obsession. The Spiritist Science is not opposed to the Material Sciences in any field, but rather, it tries to assist them with the necessary complementation of their research and through proper accomplishments. It is easy to verify the truth of this information by consulting the work of Kardec, including the documentations on obsessions and disobsessions in his works published in the

collection of the “Revue Spirite” (Spiritist Magazine), today entirely translated and published in our language.¹

¹ Translator’s note: Portuguese



SUBCONSCIOUS AND SUBLIMINAR MEMORY

From Kardec's works the psychic research of the 19th century originated; the English Psychic Science, the French Metapsychics of Charles Richet, the research of the psychological automatism of Pierre Janet, the Psychobiophysics of Schrenk-Notzing, the Transcendental Physics of Friedrich Zollner, in Germany, and the current Parapsychology. From it also evolved the famous book of Frederic Myers "*The Human Personality and its Survival*," with the scientific contribution of Henri Sidgwich and Edmund Hurney. This book places the problem of the two consciences, the supraliminar, directed toward the existential problems, and the subliminar, directed toward the transcendence and life after death. The paranormal perception belongs to the subliminar conscience that is equivalent in Psychoanalysis to the subconscious. The genius is explained by the awakening of subliminar contents in the suprapreliminary conscience, provoked by the similitude of ideas or by extra-sensorial perceptions. These awakenings can also be derived from negative ideas, disturbing the current behavior. In Spiritism this is connected to the platonic theory of reminiscence, they are residues of experiences lived in previous lives. The research of Albert De Rochas on reincarnation, in the 19th century, and the current parapsychological research confirm the spiritist thesis. The difference is quite clear between these psychic awakenings (from the own soul of the medium) and the typical cases of spirit manifestations.



INFECTION AND INFESTATION

It is not only in the psychological plane that cases of obsessions take place, but also in the general pathology. Symptoms of infectious illnesses are transmitted by ill spiritual entities to healthy people. In order to make the distinction, the term adopted in Spiritism was infestation to designate these unexplainable illnesses that can be the result of either a psychic origin or a spiritual one. Strong impressions and fears can cause the unknown symptoms. In the infestation cases the inductive process of the communicating vases is verified: the spirit transfers to the victim, generally without him being aware of it, the symptoms of the illness that caused his death and that is still present in his perispirit or spiritual body. The scientific and objective proof of the existence of this spiritual body was made in France by Raul de Motyndon, in the first half of the 20th century and later by Soviet physicists, biophysicists and biologists, in the University of Kirov, in the former USSR, who had given to the cited body the designation of bioplasmic-body. Kardec researched the problem, in his time, confirming the hypothesis of the infestation by means of the treatment and cure of the pseudo-sick people with the simple removal of the ill infesting spirits. Dr. Karl Wikland, in the United States, also researched the phenomenon for three decades, displaying the minute results in the book *“Thirty Years among the Dead.”* In his famous clinic in Chicago, Dr. Wikland obtained surprising successes. The pseudo illness of hundreds of patients, tired of going from one doctor's offices to the other with useless hospital stays in specialized institutions, found the solution for their cases. Dr. Wikland was not a spiritist doctor. He was only a studious and researching doctor, who had the pleasure of being married to a young woman endowed with a great mediumistic sensitivity. The cases reported in his book disclose the peculiarities and variety of the phenomena that he faced during his medical experience. His was not a single case, it was only one among the thousands that had occurred and still occur throughout the world. We mention it here because it was one of the most positive and important.



THE MEDIUMISTIC TREATMENT

The mediumistic treatment does not follow only a single rule. It varies according to the nature of the case involved and the specific psychological condition of the patient. It must always be conducted under medical orientation, but by a doctor who possesses adequate knowledge of the Spiritist Doctrine. Without this prior knowledge, many doctor-mediums had become involved in practices that the spiritist research had already demonstrated as being useless and therefore unnecessary, serving only to give the rational treatment a superstitious aspect. All mediumistic treatment must be gratuitous, according to Kardec's orientation, because it ultimately depends on the spiritual assistance provided. Spirits do not charge for their services and they are not in favor of our charging in their behalf. Therefore, it must be carried out in doctrinal institutions, where doctors work as spiritists who possess medical knowledge as well, excluding the professionalism. The spiritist service is of self-denial; it is the payment that mediums and doctors make to God, through the human suffering they have alleviated, and for the many blessings they receive daily. Those who do not understand this, permitting themselves to be controlled by greed, will end up fatally overwhelmed and subjugated by the inferior spirits.

The purity of intentions on the part of the mediums and doctors is the only possible guarantee for the effectiveness of the mediumistic treatment. As was stated by Kardec, the lack of attachment to worldly interests is the first condition of interest the Superior Spirits have in our efforts on behalf of our fellow man.



THE CURE OF OBSESSION

You are an adult and a conscientious human being, responsible for your behavior. Control your ideas, reject the inferior and disturbing thoughts that influence your good tendencies and repel the negative ones. Take care of yourself. God has granted you jurisdiction over yourself; it is you who possesses the control over yourself in the pathways of life. Do not act as a spoiled child. Learn how to control yourself at every instant and on every circumstance. Experiment with your powers and you will see that it is greater than you imagine.

The cure of obsession is a self-cure. No one can free you of the obsession if you do not want to get rid of it yourself. Start by ridding yourself now, by repeating to yourselves: “I am a normal person, endowed with the power and the duty to command myself. I know my duties and I can fulfill them. God supports me.”

Always repeat this when you feel that you are disturbed. Repeat and practice what you said. Make the decision to behave as a normal person who you truly are, confident in God and in the power of the natural forces that are in your body and your spirit waiting for your command. Be the guide of your life.

Reformulate the concept that you have of yourself. You are not a poor abandoned soul in the world. Even the worms are protected by natural laws. Why would you not have protection? Eliminate from your mind the idea of sin and punishment. What they call sin is the error, and errors can and must be corrected. Correct yourself. Establish the control over your own self, little by little, patiently and confidently.

You do not depend on others; you depend on your own mind. Keep an open mind, by opening wide the windows to the world, breathe with certainty and walk with firmness. Think about the blind people, the mutes and the deaf, the crippled and disabled who often improve their condition by trusting in themselves. Develop your faith. Faith is confidence. The Divine Faith exists, which is the confidence in God and in His Power that controls the Universe. Can you rationally doubt this? There is the human faith that is the confidence of the person in himself. Do you not trust your intelligence, your common-sense, and your capacity to act? Do you believe you are an incapable person, thus being carried away by diminishing ideas regarding your own self? Change this way of thinking, because it is incorrect.

When you come to the disobsession meetings, come with confidence. Those who wait for you are willing to assist you. Be grateful to those who are interested in you, and help them with your good will. If you follow this advice, your obsession is already in process of being eliminated. Do not be afraid, be courageous.



A GUIDE FOR DISOBSESSION

1 - Upon waking up, say to yourself: God grants me an additional day of experiences and learning. It is in trying that one learns. I will make good use of it. God helps me. (Repeat this several times, seeking to maintain these words in your mind. Repeat them again during the day).

2 - Understand that obsession is a state of tuning your mind to unbalanced minds. Cut out this tuning and connect yourself to good and happy thoughts. Repel the negative and inferior ideas. Understand that you were born to be good and normal. The inferior ideas and the inferior inclinations exist so that you can overcome them. Never give in to them.

3 – Change your way of viewing your fellow beings. In essence, we are all the same. If he is irritated, do not tune into his irritation. Help him to regain control over himself by treating him with kindness. Irritation is attunement with the obsession. Do not allow yourself to become involved with the obsession of others. Do not consider the other aggressive. Certainly he has been attacked and has been reacting incorrectly towards others. Assist him and you will be helped in return.

4 – Watch over your feelings, your thoughts and your words in your relationships with others. What you reap is what you will sow.

5 - Do not consider yourself as a victim. You can be acting as executioner without realizing it. Think about it constantly, in order to improve your relationship with others. To live is to exchange. Examine what you are exchanging with others.

6 - When you are feeling upset, do not aggravate this situation. It will be difficult for you to disassociate yourself from it. Remember that you are alive, strong, and healthy, and thank God for all of that. The vicissitudes of life are temporary, but if you keep feeding them they will last a longer period. It is you who sustain your difficulties. Be aware of this.

7 – Be assiduous in the spiritist institution with which you feel comfortable. Do not keep changing from one to the other. He who is not constant obtains nothing.

8 - If you hear voices, do not pay attention to them. Simply answer: “I do not have time to waste. Try to improve yourselves while there is time. You are on the

road toward an abyss. Watch out.” And pray in thought to the Good Spirits in behalf of these spirits.

9 - If you feel that you are touched by fingers or by electrical discharges, repel these mocking spirits in the same manner, and mentally pray for them. Do not pay attention to them or feel afraid by these physical effect manifestations. Read daily, in the morning or at night, before going to sleep a passage from “*The Gospel According to Spiritism*” and meditate over what you read. Open up the book at random and do not think that the lesson applies only to you. It is usually for the obsessors, but you can also benefit from it. In the case of second-sight or clairvoyance, the procedures to be followed are the same. Never be frightened. It is precisely what they want to achieve, because in this manner they amuse themselves. These poor spirits cannot go beyond that, unless you allow them to play with you, which will end up increasing the degree of your obsession. Cut the links that they wish to establish by using your will power. If they pretend to be one of your discarnate friends or relatives do not be carried away by this information. Friends and relatives communicate at regular mediumship meetings; they do not wish to be disturbing.

10 - Read Allan Kardec’s book, “*The Spiritist Initiation*,” but the original by Kardec, not others from diverse authors, who could be confusing. Study the Spiritist Doctrine in the other works of Kardec’s Codification.

11 – Do not be attracted by so-called witchcraft or other forms of religious syncretism, such as the mixture of African religions with other popular beliefs. Do not believe that someone can remove the obsession with their bare hands. The “passes”² have as a purpose the fluidic transmission of vital and spiritual energies to strengthen your resistance. Do not believe in the passes applied with excessive gesticulation and other theatrics. The pass is simply the imposition of hands as taught by Jesus and practiced by Him. It is a humble donation and not a motive for drama, dances or gymnastics. Do not carry with you any type of amulet or miraculous necklaces. This is only a product of superstition that has their origin in the primitive religions of the savages. You are not a savage; you are a civilized person capable of reasoning and only admitting to a rational faith. Study Spiritism and do not be carried away by nonsense. Dedicate yourself to it, but do not try to

² Translator’s note: PASSES - (“pass,” laying on of hands). The donation of spiritual energies or vital fluids from a medium and/or spiritic source to a patient. Spiritist divides passes into three types: (1) magnetic, in which the energy source is the medium; (2) spiritual, in which the energy source is the spirit; and (3) mixed, in which the source is both. Spiritists believe that, in practice, most passes are of the third type. (David J. Hess – “*Spirits and Scientists – Ideology, Spiritism and Brazilian Culture*” 1991 The Pennsylvania State University) Webster’s New Collegiate Dictionary - Pass: “A moving of the hands over or along something.” Merriam-Webster’s Collegiate Dictionary - Pass: to serve as a medium of exchange

leap from apprentice to master, because the mastership Spiritism is only achieved in the spiritual world. On Earth we are all apprentices, with a greater or lesser degree of knowledge and experience.



PSYCHIATRY AND SPIRITISM

The conflict between Psychiatry and Spiritism increased among us, by virtue of the growth of the spiritist movement. The religious preconception influences a great deal in this matter, stimulating the scientific preconception. But the latest achievements of Science had opened a true perspective. In the proportion that the concept of matter became scattered in the hands of the physicists and reached the plan of the antimatter, a new Copernican revolution took place relative to the conception of man. Ian Stevenson, a famous North American psychiatrist, was responsible for giving new impulse to the research on reincarnation. In the former USSR, the psychiatrist Wladimir Raikov, of the University of Moscow, recognized the phenomenon of previous life recollection and initiated a research on the subject, beginning with the assumption of telepathic suggestions. Today, there is a great number of spiritist psychiatrists who contribute to establish a dialogue between the opposing fields.

The Parapsychological research with the mentally disabled has given reason to the spiritist thesis of the distinction between the brain and the mind. The mentally disabled act in the plan of psy (paranormal phenomena) in the same way as normal people. This seemed to show that disability was only cerebral and not mental. When Rhine supported the extra-physical nature of the mind, that Vassiliev tried to refute without achieving it, the problem became clearer. Many enigmas of Psychiatry had become more easily equated in the way for a solution. Among them, perhaps the most complex one is Schizophrenia. Certain cases of amnesia, where the patients substitute the current memory for another, referring to a possible previous life, has shed new light upon the intricate problem.

The division of the mind, the dilution of the memory, the distance from reality seems to denounce a kind of psychic nostalgia that determines the difficulty of the spirit to adapt to the current reality. In this manner we would have a typical case of self-obsession in the changeable modalities of the Schizophrenia. These cases become even more aggravated with the participation of obsessors who are generally drawn by the state of the patients. They found themselves in a state of ambivalence and are forced to opt to the past under the obsessive pressure. This is another favorable fact in the practice of disobsession³. Psychiatry and Spiritism can

³ Translator's note: Desobsessão (Disobsession, Deobsession) In Spiritism, the practice whereby mediums receive lost or perturbing spirits and whereby another member of the center talks to the

mutually help each other, which seems to be in the immediate future. There is no reason for current psychiatric criticism of the spiritist processes in the cure of cases of obsession.

spirit and educates, evangelizes, or “indoctrinates” it. These lost or perturbing spirits are not necessarily linked to specific victims, and the afflicted do not need to be present during the disobsession meeting. Frequently, though, victims are present and, as a result, non-Spiritists may refer to disobsession as “exorcism” (a word that Spiritists reject because it implies demons or other, nonhuman spirits.)(David J. Hess – “Spirits and Scientists – Ideology, Spiritism and Brazilian Culture” 1991 - The Pennsylvania State University)

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MEDICAL TREATMENT

There must also be a medical orientation, whether the professional has or has not any knowledge of the Spiritist Doctrine. (In any case he will not be able to professionally utilize the resources that Spiritism can place in his hands, because the Code of Medical Ethics hinders it, with justification, in the present state of knowledge and of the cultural determinatives that prevail in the majority of the countries. The doctors who are spiritists cannot institute a “spiritist treatment,” but obviously they can, when requested, based upon their philosophical convictions, give an opinion regarding the existing situation of friends and patients).

Those who wish to guide the patients who are suffering from obsession in the process of their separation must have a sound knowledge of the Spiritist Doctrine, both in experience and in theoretical knowledge. In this manner, the doctrinal processes are not lost in the practices that the spiritist research demonstrated to be useless and therefore unnecessary, serving only to give the rational treatment a superstitious aspect. All mediumistic treatment must be gratuitous, as recommended by Kardec, because it depends strictly on the spiritual aid. The spirits do not charge for their assistance or services and they do not appreciate our charging in their behalf. Therefore, the work must be carried out in doctrinal institutions, according to our view, and with two characteristics:

- External orientation: those who are in need periodically come to the institution, they receive orientation and participate in the practices that the Doctrine establishes, until they regain their balance (obviously following the complementary instructions).
- Internal orientation: in psychiatric institutions maintained by or with the participation of spiritists. In these, the required medical treatment would be instituted as it would in any hospital, and the guidance and practices established by the Spiritist Doctrine would commence with the agreement of the families or the patients, as a philosophical-religious custom independent of the medical orientation, (please note: nor associated with, or parallel, but independent, in order not to interfere with the Code of Medical Ethics, as was mentioned above); if this procedure is followed it cannot receive criticism, because it is a matter of individual preference and no one should interfere.

- The purity of intention on the part of the mediums and coordinators of the disobsession meetings is the only possible guarantee of the efficacy of the mediumistic guidance. As it was stated by Kardec, the detachment of earthly interests is the first condition for the Superior Spirits to manifest their interest in our efforts to assist our neighbor.

Passes



THE PASS: ITS ORIGIN, ITS APPLICATIONS AND ITS EFFECTS

The spiritist pass is simply the laying on of hands, as referred to by Jesus as one reads in the Gospels. It originated through the curing practices of Primitive Christianity. Their divine and human resources are in the hands of Jesus. However there is a historical past that cannot be overlooked. Since the origin of human life on Earth we encounter the rites of giving passes, quite often proceeded by rituals, as the blow, the friction of the hands, the application of saliva and even through the mixture of saliva and soil (residue of the rite of the soil), as an application to the sick person. In the Gospel itself we see the description of the cure of a blind person by Jesus utilizing this mixture. But Jesus always exemplified in his acts and practices a very anti-ritualistic manner; therefore, these descriptions, confirmed between forty and eighty years after his death, can only be due to the influence of the religious customs of the time. All His teachings were aimed at moving men away from the existent superstitions of the time. These historical incoherencies, as were warned by Kardec, could not have originated from him, but rather from the evangelists of the time. If so, Jesus would have been acting incoherently regarding His teachings and His examples, which would be nonsense. There is no place for theatrics and excessive gesticulation in the spiritist pass that some improvised theoreticians, generally associated with old spiritualist beliefs of magic or sorcery origin, involved it. All of the power and all the effectiveness of the spiritist pass depends on the spirit and not on the matter; they depend on the spiritual assistance of the pass-giver and not from himself personally. The standardized and classified passes originate from theories and practices of mesmerism, magnetism and hypnotism of the past, which have today already been surpassed. The enlightened spirits do not approve or teach these mannerisms, but rather only prayer and the laying on of hands. All the spiritual beauty of the spiritist pass comes from the rational faith in the spiritual power, but disappears under the pretentious gymnastics and ridiculous gesticulations applied.

The preparatory stages such as: hands raised upward toward the heavens and opened with the supposed intention of gathering the fluidic emanations for the pass-giver; hands of the patient opened and resting upon the knees to better assimilate the energies, with arms and legs uncrossed in order not to hinder the free flow of the energies, and so on, only serve to ridicule the pass, the pass-giver and

the patient. The formation of the so-called mediumistic batteries, by way of the gathering of the mediums around the patient, the chains by holding hands or touching fingers – criticized by Kardec – are nothing more than residues of the mesmerism of the 19th century, useless, superstitious and ridiculous.

All of these nonsenses are essentially the result of the human attachment to the forms of material activities. We consider ourselves capable of accomplishing what is not up to us to accomplish. We wish to direct and to guide the spiritual fluids as if they were electric currents, and to manipulate them as if their application depended on us. The conscientious pass-giver, knowledgeable of the spiritist doctrine, is sufficiently humble to understand that he has a very limited understanding about the spiritual fluid – and what he believes he knows is simply proud pretension – therefore he limits himself to the mediumistic function of being an intermediary. If he asks for the assistance of the Spirits, what gives him the right to place himself among them? Quite often the Spirits recommend that we do not use movements with the hands and the arms in order not to provide a false impression regarding the passes. Either we trust the action of the Spirits or we do not trust them, and in this case it is better that we do not bother them with our requests. The spiritist pass is prayer, concentration and donation. The one who recognizes that he cannot give of himself, requests the donation from the Spirits. They are the ones who assist those for whom we call, and not us. Everything depends on the spiritual assistance.



MAGIC AND RELIGION

The pass was born during the civilizations of the forest, among the savages, as an element of savage magic, a rite in the primitive beliefs. The agility of the hands in making and undoing things, suggested the existence, within them, of a mysterious power, practically proven by the daily actions of the friction that calmed pain, of the pressure of the fingers stopping the blood or removing a thorn or the sting from a wasp or the poison of a snake. The magical power of the hands was also confirmed in the invocation to the gods, who were simply “spirits.” The blessings and the curses were the first typical manifestations of the passes. The primitive savage did not theorize, but he tried instinctively and learned to make and to undo through the power of the hands. The gods assisted, aided, and instructed him in his natural mediumistic manifestations. The mediumistic sensitivity was improved in the most sensitive beings and thus appeared the “medicine man,” the wizards, the shamans, the therapeutic magicians, and the healers.

The discovery of the pass accompanied and assisted the development of the rite, the language and the discovery of instruments that magnified the power of the hands. We can imagine, as was done by Andre Lang, a primitive man looking intrigued at the many lines on the palm of his hand, without the faintest idea of what it could mean. His descendants admitted later that there existed an engraved destiny in each being. The mystery of the human’s hand was an essential element in the development of the intelligence and especially in the slow and progressive discovery, by man, of his internal powers. From primitive times until today, the hand is the symbol of *making* that leads us to *knowing*. While the Moon, the Sun, and the Stars attracted men for the mysteries of the cosmos, the hand led them to dive into the depths of human nature.

From this dialectic of the interior and the exterior, Magic and Religion were born. Magic is practical; it was born of the hands and functioned through them. Religion is theoretical; it was born of the eyes, from the abstract vision of the world and functions in the plan of ideas. In Magic, men compel the gods to the human power, compelling the Deity to obey them, and to perform for them. In Religion, men submit to the gods, imploring the Deity’s protection. But, despite this distinction, the religions had eliminated the primitive residues of magical formulas. All Churches of the present time, even after the recent reforms, have

become attached to the *making* of the magicians, through their sacraments. A clearer example of this is the sacrament of the Eucharist, in the Catholic Church, in which the priest compels God to materialize himself in the sacred host so that the believer can absorb it and purify himself through its ingestion.

In Spiritism these magical residues could not exist, because it is a doctrine of reason. But a great number of adepts originating from other religious practices, without the philosophical and scientific knowledge of the Spiritist Doctrine, bring these practices to our way, in an attempt at standardizing the spiritist practices, transforming the passes into something that is derived from the mediums and not from the spirits. The attitude of the medium that intends through his snapping of fingers and other gestures to cleanse the aura of a person or to clean a house is typically magical. The attempts at curing through these grimaces and twitches disclose the magical confidence of the medium in the rites that he practices. Therefore, Jesus simply taught the laying on of hands followed by a silent prayer. The prayers uttered out loud and in group are also a reminiscence of the practices of magic, from which one tries to compel God or the Spirits to take care of the human outcries. Rational and therefore conscientious religion is based on faith enlightened by reason, which leaves no place to these former practices filled with mysticism originated in the church.



THE SPIRITIST PASS TECHNIQUES

The elaborators and disseminators of the pass techniques do not understand what they are doing. The pass technique does not belong to us, but rather is the property of the Superior Spirits. Only they know the true necessities of the patient, and the possibilities of assisting him regarding his commitments, his trials, and the nature of the fluids that the patient requires, and so on. The mediums live their earthly life and are positioned in the incarnation that they require and deserve. They do not truly know about the nature of the fluids, or about the appropriate and efficient way to apply them, and the diverse effect that they could generate. In fact, the medium has a slight perception of the fluids that make his skin bristle. It is simple audacity – and therefore charlatanism - to intend to manipulate them and to distribute them according to his personal criterion. Those people who find that the snapping of fingers and other gestures or those given in mediumistic groups surrounding the patient are “stronger passes,” resemble those who believe more in the power of sorcerers, with their primitive tools, than in the spiritual power. The sensible and logical spiritist experiences throughout the world, from the days of Kardec until today, have demonstrated that silent prayer is more valuable, at times, in the absence and without the knowledge of the patient, than all the theatrics of the ingenuous that lack the necessary knowledge of the doctrinal principles.



ABSENTEE PASS – GIVEN AT DISTANCE

There is no distance too great for the positive action of the pass. The action of the Superior Spirits is not hindered or infringed by distances on Earth. They can act upon and cure even from the farthest regions of Earth. This fact evidenced and demonstrated by Spiritism, and considered ridiculous by the materialistic scientists, is today scientifically proven by the research and experiences developed throughout the world in the main university centers. Telepathy, transmission of thoughts, intentions and desires, and *psicapa*, (action of the mind over matter), can only be denied today by people or scientists that are scientifically outdated, and therefore without any authority to submit an opinion on the matter.

However, one cannot overlook the importance of the psychological effect of the patient's presence in a mediumistic environment or of the presence of the pass-giver at his side. In this case there are two important elements enhancing the effectiveness of the treatment by way of passes. The psychological effect resulting from the induced stimulus on the patient's presence in an environment of people genuinely interested in assisting him, which leads him to feel secure and confident in himself. This is a psychic reaction (of the patient's soul), therefore psychologically recognized in Psychology as "group stimulation," in which the loss of heart derived from solitude is overcome. On the other hand, the personal visit of the pass-giver to the patient's home, gives him an added sense of social value, boosting his hope, thereby aiding him to return to his normal life. Moreover, the presence of the patient in a meeting allows him to receive the added aid from the human warmth plus the direct fluidic donation, either from the medium or from the people accompanying him. Thus, the absentee pass should only be used when it would be absolutely impossible to receive the direct pass. These are the reasons that justify the practices of the individual passes in the Spiritist Centers, where everyone knows that no one will depart there without receiving assistance and the necessary re-energizing.



PASS OF MEDIUMISTIC AID

In the meetings designated (pre-arranged) for the manifestation of the spirits, through counseling, the pass is used as a way to aid the mediums who are in their early stages of mediumistic development, and therefore being less capable of controlling the manifestation of antagonistic entities. The spiritist technique is not that of utilizing violence, as was the former practices of exorcism, but rather that of clarification and persuasion. The fluidic assistance given to the medium involved occurs strictly and only through the laying on of hands, without touching the medium. Certain exceedingly anxious people, or poorly informed on the subject, attempt to hold the medium, to grasp him forcefully into submission. This only serves to provoke a reaction from the entity that is creating a tumultuous atmosphere in the meeting. The medium will lose even more control and the entity will take further advantage of this situation at the meeting. In this circumstance we have to call out to the communicating medium by his name, ask him to react and warn the spirit to calm down, as he could otherwise harm himself. One should not forget that the power and effect of the pass is spiritual and not physical. The auxiliary spirits are in the room and they will remove the rebellious entity. The inexperienced medium and the pass-giver need to be instructed on the possibility of these occurrences and about the correct behavior to practice under these circumstances. These comments must always be repeated at the meetings of this nature so that the pass of assistance does not become a motive for tumult. This is one of the facets of the pass that many have difficulty in understanding, due to a lack of an accurate knowledge of the pure spiritual nature of the pass.



PREPARATION FOR THE PASS

It is very common to see people arriving at the Center, or even going to the house of the medium, asking for a pass with urgency. The pass cannot be given at any time and in just any way. It must always be preceded by the preparation of the pass-giver and that of the environment, as well as of the patient. The medium needs to be well prepared for the mediumistic act of the pass. To attend to these cases immediately is to display ignorance of the laws of the pass. Everything depends on the appropriate tuning that needs to be employed. The tuning of the medium with his inner state; tuning of the pass-giver with the Spirit that is going to assist him; tuning of the people present at the meeting with the environment that must be accomplished and maintained in the room. This can only be achieved through prayer and the genuine interest of everyone present to assist the person in need. To give a pass disrespecting these procedures is imprudence and a sign of indifference to the Spirits that may be engaged in other tasks at that moment. The false idea that it is enough to extend the hands over a person to help is a pretension that has its roots in the practice of magicians. The pass is not an act of magic, but rather a conscientious action of supplication to the superior spirits that assist us. The existence and the action of these entities are not an assumption, but a scientifically proven reality and today necessarily is integrated in the natural laws, because it was not derived from mystical visions, but rather from facts, from objective phenomena whose laws have already been discovered. The paranormal phenomena are not of a magical nature nor do they belong to myths, but to the verifiable reality through adequate methods of research and even through technological means.



FLUIDIC TRANSFUSION

The pass is a transfusion of extra-physical plasma (to borrow the expression of Dr. Rhine) certainly composed of free anti-matter particles. In the famous research of the University of Kirov, in the USSR, where the Soviet scientists (materialists) had discovered the bioplasmic-body of the man, it was verified through recent technological means that the psychic-force presented by William Crookes is a vital reality in our own psycho-physical structure. The ectoplasm presented by Charles Richet, acting in these experiences as radiating plasma, confirmed the spiritist theory (of Kardec) about the semi-material fluidic action in the telekinesis phenomena (object movement and levitation from a distance). The supposed incompatibility of matter and anti-matter had already been discarded because of the production in laboratory of an anti-atom from helium, proving in this manner the reality of the interpenetrated spaces. From all these achievements, the evidence of the existence of invisible vital fluids of the human organism and of all living organisms, photographed by the Kirlian cameras resulted. The Soviet ideological officialism caused scientists to silence, in defense of the materialism of the State, but the discovery was registered and divulged by researchers of the University of Prentice Hall, in the United States.

This scientific and technological achievement at the University of Kirov, also fought by the church-like spiritualism, gave us the key to the mystery of the human hands and the pass. Raul de Montandon had already achieved in France, with a more modest result, photos of bio-plasmic bodies of inferior animals, and Gustavo Geley, in Paris, proved the flow of ectoplasm during the mediumistic sessions. The hands in the spiritist pass function as antennas that catch and transmit the energies of the anti-matter vital plasma. Today we know all the dynamics of the spiritist pass as being a fluidic transmission in the apparent simple and efficient process of the pass. There are no supernatural phenomena or miracle present in the effectiveness of the pass, which was applied and divulged by Jesus two thousand years ago in its purity. These are the reasons that lead us to insist that we should bestow upon the spiritist pass the respect or recognition that it deserves.



THE SCIENCE OF THE PASS

Although with good intentions, the people who had hurried to offer to the public the guidelines of the Science of the Pass, being based on common experiences of the pass used in the Spiritist Centers, have committed an imprudence. Kardec placed the subject of the pass in scientific terms, in the field of the Fluidics, or the Science of Fluids. With his methodological strictness, he bound the pass to the dynamic structure of the perispirit (spiritual body), today recognized as the source of all the perceptions and paranormal activities. The Fluidics is today a Technological Science, directed only toward the study of the material fluids of propulsion. The current discoveries of the Parapsychology, and particularly at the University of Kirov, have confirmed the validity of the secularly precursory position of Kardec. The Fluidics is wide open, in the face of the advance of Nuclear Physics, for the research of the dynamics of fluids throughout the Cosmos. Only now, are we starting to make use of elements for an accurate knowledge, that is to say, scientific, of the millenarian problematic of the pass.

In the experiences of Kirov, the manifestations of fluids had been seen and photographed by the Soviet scientists, who had risked their neck to proclaim the importance of mediumistic fluids in the therapeutic science of the future. This was another victory for the Spiritist Science, through the research of materialistic scientists. This confirms that Science, in fact, is nothing more than the general method of research and objective evidence of the reality, that, in contrast with the Kantians restrictions and the multiple methodological classifications in use, it is essentially one and the same, as defended among us by Carlos Imbassahy. Through whatever angle we examine, through scientific research, the field of what is *real*, we always arrive at coincidental conclusions.

Regarding the pass, the psychological theories of the suggestion, the stimulus provoked in the human organism are today surpassed by the objective discoveries of the Fluidics applied to the Psychism. The Psychosomatic Medicine is proof of this.

When, however, we go beyond the limits of the natural suggestion to the excesses of the theatrics and fairy tales - as when one asks the patient to imagine himself entering a golden room etc. - we disturb, through imaginary detours, the action, which is naturally controlled by the devices of the subconscious (the sublimar conscience of Myers), the natural process of readjustment and cure.

When Kardec considered the thesis of the semi-material nature of the perispirit (bioplasmic-body) the expression seemed to be strange and rebarbative in the scientific arena. The research of Crookes, Notzzing, Crawford, Geley, Imoda and Richet, among others, had later proven the correctness of Kardec's assertions. Nowadays, Science has recognized that the explanation of the fields of forces does not exclude the recognition of a constant union of energy and matter in all of the dynamic structures of Earth, the man and the astral space. All of this demonstrates that the scientific study of the pass cannot be conducted by people without the updated scientific knowledge. The idea of an outdated Kardec that some pretentious spiritists of today have is absurd, as the Spiritist Doctrine is always ahead of current discoveries. Spiritism is a Science and, above all, a Science that anticipated and gave birth to all Paranormal Sciences, from the most overlooked scientific attempts of the past to the Metapsychics of Richet and the current Parapsychology of Rhine and McDougal. Any new and valid discovery of these Sciences has its roots in "*The Spirits' Book*." All of the accessories commonly associated with the traditional practices of the pass must be eliminated from the serious Spiritist Centers. What is essential for us to realize in this hour of transition of our Earthly Civilization is not to invent new doctrinal features, but to penetrate into the genuine knowledge of the doctrine, with all due respect to the men of science and to the eminent scientist who elaborated it, in the most perfect tuning to the thoughts of the Superior Spirits.

Counseling



1



COUNSELING⁴

The counseling method is the modern spiritist technique to distance the spirit obsessors away from the victim through the doctrinal process of clarification and enlightenment. This technique is new and was created and developed by Allan Kardec to substitute the former barbaric primitive practices of Exorcism widely utilized in the past, in both fields of medicine and religion. The concept of mentally impaired person suffering from demonic possession originated the idea of spanking or beating the sick person in an effort of removing the demon from within his body. In the hospitals the cure was processed through daily beatings. In the Religions the methods employed to expulse the demon from the body were that of prayers, the use of sacred objects such as, crosses, relics, rosaries, medals, imbibing blessed water, through threats and curses, the burning of incense and other ingredients, beatings and tortures. The most well known forms of exorcism among us are the ones employed in Judaism and in Catholicism. The Jewish method is the most rational one, as it is also utilized to appeal to Dibuk (considered to be a demonic spirit or punished soul) to come to his senses. The translation of the Hebrew word Dibuk, that seems to us to be the one that more closely reflects the true meaning of the word, is a wandering punished soul. The Jews recognized and identified the obsessor spirit as the human spirit of a deceased person seeking revenge upon the person suffering from spirit attachment, charging him or his family with a debit. In the catholic exorcism practice of today what prevails is the idea of a demonic possession.

The spiritist research of the 19th century had taken Kardec to institute and to practice intensively the counseling as a persuasive form of enlightenment for the obsessor and for the one under the spiritual attachment, carried out in disobsession meetings. Both incarnate and discarnate need evangelical enlightenment to overcome the conflicts of the past. Once the frightening idea of the devil is eliminated, the obsessor and the person under the spiritual attachment are treated lovingly and with understanding, as human beings, and not as a satanic executioner and an innocent victim. The spiritist counseling at the same time made the treatment of psychic and mental illnesses more humane and Christian-like, thereby, influencing the new routes that medicine took, in this sense. Today, some spiritists

⁴ Translator's note: The counseling referred to in this chapter is the counseling offered to spirits at mediumship meetings, which is also known with the name of indoctrination in many Spiritist groups.

try to suppress the counseling, alleging that it is carried out more efficiently by the superior spirits in the spiritual plane. This is proof of a generalized ignorance of the Doctrine that occurs among spiritists, as in Spiritism everything is defined in terms of relation and evolution. The suffering spirits that are the obsessors remain attached to Earth and to all material things. In this manner, quite often the Benefactors communicate through the mediums in the disobsession sessions in order to be able to communicate with the obsessors. Attached to matter and to earthly life, the obsessors need to feel secure in the mediumistic environment, involved in fluids and emanations of ectoplasm, to be able to talk and to benefit more from the contact with the enlightened spirits. This fact alone is sufficient, in the well organized directed sessions, to show that the counseling of the discarnates is a necessity. Let us analyze what was said about relation and evolution. The spiritual planes are superposed. From Earth, they constitute the so-called spheres of the European spiritualist tradition, according to the scale of the Spiritist Hierarchy (*"The Spirits' Book"*) as regions destined to the different degrees or orders of spirits. These spheres or spiritual planes are worlds that elevate to the infinite. The more evolved the world is, the greater distance it is from our carnal world. The counseling exists on all planes, but the rougher and more difficult work occurs in our world. Here the superior spirits come to collaborate with us, to assist us and guide us in the counseling work. Proud and useless, and sometimes even harmful, is the counselor who judges himself capable of enlightening the spirits by himself. His efficiency always depends on his humility that allows him to understand the necessity of being assisted by the good spirits.

The counselor who does not understand this principle is in need of counseling and enlightenment to eliminate his vanity and pretense. The only ones who can truly counsel the spirits are those who are loving and humble.

But it is important not to confuse humility with sentimentality. Many times the counseling requires attitudes not energetic, offensive or aggressive, but rather firm and imperious. The counseling is the moment in which the counselor, sustained by his natural humility – resulting from his awareness of his own limitations - treats the obsessor with moral authority, the only authority that we can have on the inferior spirits. These spirits sense our authority and they comply with it, in virtue of the moral strength that we have. This authority can only be achieved through our dignified conduct in the world, and by always being righteous in our intentions and our acts. Our moral imperfections, when not firmly controlled, diminish our authority over the obsessors. This shows what moral is: spiritual power is born of the righteousness of the spirit. We are not referring here to the conventional morale of the social morals, but rather of the individual, inner and

profound moral, that carries through the spiritual integration of the being focused toward goodness and truth.

However, this integration cannot be achieved by way of systems or artificial processes, with imposed inner-reforms from the outside to the inside, as is generally supposed. There is the exogenous moral that is imposed on us by the conveniences of the human relationships. This exogenous moral, by the simple fact of being founded in man's immediate interests and not within the being, is comparable to the house constructed upon the sand according to evangelical parable. The moral that we need is the endogenous, the one that originates from within us, that sprouts from the true and deep understanding of the meaning of life. It is a spontaneous moral, determined by a clear conscience that does not yield to the immediate interests of society. This is a problem that we should think about, to meditate profoundly and seriously over, so that we can attain the best manner of efficient counseling, extending love, understanding and moral stimulus to the inferior spirits. "Spiritism," as accentuated by Kardec, "is a question of depth; to be bound by form would be a folly unworthy of the magnitude of the subject." Counseling, when practiced with full conscience of these principles, reaches the obsessor spirit, the obsessed one, the incarnate and discarnate assistants and particularly the counselor who, in enlightening others, enlightens himself. It is imperative to recognize the importance and the far reaching effect of the counseling. It is the counseling that is the lever with which we can disassociate the mind from the mire of inferior thoughts and feelings, selfish and evil where it has sunk. The counseling can be considered the lever with which we can move the world, as proposed by Archimedes, to put it in the orbit of the spirit. We can use this lever at all times: in the silence of our mind, in the incessant activity of our thoughts, in the serious or even trivial conversation, in the relationships with others, during conversations of the various problems, in the exposition of the doctrinal principles to those who wish to hear from us, in a letter, a brief note, a social greeting -- but always discreetly, without constantly disturbing others, without frowning or presenting a serious countenance and formal seriousness. The first sign of our understanding of this problem is the joy that illuminates us from within and that radiates around us, reaching others. This, because life is a blessing, and therefore it is a joy and not sadness, joviality and not scowling.

We are not living to suffer but rather to learn. Each difficulty that defies us becomes a learning experience. Our suffering is a consequence of our lack of understanding of life's purpose. By developing reasoning in the human plane, the being becomes dazzled by his capacity to judge and ends up committing errors that are the fruit of his arrogance, illusionary power, vanity, and insolence. He judges himself to be more endowed than others and therefore with more rights. This is the

source of all human evils. The spiritual counseling, well balanced, loving, modifies us and others; it opens minds to the perception of the true realities that escapes us, when we become attached to the illusion of our individual pretensions, generally cheap. It was this that Jesus taught us, when he said that if we become attached to life we will lose it, but the ones that had lost it for loving him, these will find it.

The sincere and unselfish meditation over these topics is the road to our freedom and to the freedom of others. Only those who are free can set others free.



PSYCHOLOGY OF THE COUNSELING

Every now and then the counselor must read attentively and persistently the *Spiritist Hierarchy* (“*The Spirit’s Book*”) to be well informed about the types of spirits that he will encounter during the sessions. The Spiritist Hierarchy offers us a psychological picture of the spiritual evolvment of the discarnates that can also be applied to the incarnates. In the communications with the spirits the knowledge of the *Spiritist Hierarchy* will greatly facilitate the counseling. The inferior spirits generally utilize tricks in order to deceive us and they amuse themselves when they behave in this manner. However, this type of behavior winds up by jeopardizing their spiritual advancement as well as causing us to waste our time. In spite of this, we always have the obligation to observe them as brothers and sisters in need and to assist them with the true desire of being useful. However, a great dose of psychology is in order so that we can be of assistance to them. The archetypes presented in the *Spiritist Hierarchy* offers us a great deal of help. Moreover, the reading of the cases of counseling described by Allan Kardec in the “*Revue Spirite*” offers valuable examples of how we can address them, assisted by the spirit benefactors of the session, to achieve the best results.

Counseling can be considered as an art that requires practice so that gradually the active counselor improves in his technique. Those who believe that it is enough to disclose to the discarnates their situation as belonging to the realm of the dead, to touch them and to make them change their behavior, are totally misguided. Also, it is not enough to refer to biblical quotations or to ask them to pray with us. It is pivotal to explain to them that they are in a dangerous situation, threatened by evil spirits that can dominate them and force them to submit to their whims. The threat of loss of their freedom frightens them and generally leads them to search for a better understanding of their current situation. However, this elucidation should not be conducted with a threatening tone of voice, but rather, as a pure and simple explanation. Many of them are already controlled by evil spirits, serving their purposes, even if, at the moment, they are not completely conscious of this fact. In turn, the medium who is serving as the instrument for the communicating spirit feels the spirit’s vibrations, perceives his state and can assist the counselor, intent on absorbing his teachings. Through the medium’s greater understanding of the suffering of the obsessing spirit, he is more easily touched in his inner being and may awaken to a more realistic vision of his own situation.

Counselor and medium form a unison that when well articulated will more efficiently benefit the entity.

The counselor must always keep this in mind so that he can act in accordance with the possibilities offered by the communicating spirit. When counseling rebellious spirits addicted to the practice of evil, only the triple conjugation of the moral authority of the counselor, medium and the spirit benefactor will make it possible to achieve positive and immediate results. If either the medium or the counselor does not possess this authority, the spirit will lean upon their weakness in order to persist with his inferior intentions. This is the reason why Allan Kardec emphasizes the importance of morality in the relationship with the spirits. This morality, as we already said, is not formal, but substantial and it is a result of the intentions and the moral actions of the participants of the mediumship meetings, not only during the spiritist sessions, but in every aspect of their lives.

Thus, the suffering spirits are more easily enlightened, because the environment in which they find themselves will favor the counseling. Even if they have committed many errors during their life on Earth, which explains their difficult situation, the very fact of not giving in to the obsession after death, already proves their willingness to rehabilitate. Only the altruistic practice of counseling, with a true desire to serve those who are in need, will give the medium and the counselor the necessary sensitivity to promptly distinguish the type of spirit with whom they are communicating. The intuitive counselor will quickly sharpen his intuitive skills, being able to perceive at the very beginning of the communication the condition of the communicating spirit. The psychology of the counseling does not have specific rules, it will depend more on the sensitivity of the counselor who will improve it with constant and assiduous practice. Even when the counselor is a clairvoyant, he should not rely on what he is visualizing, for there are ways for the evil entities to deceive him by simulating deceptive appearances that the refined psychological perception acquired with practice will easily discover. Moreover, it is not necessary to have a degree in Psychology to be an efficient counselor; however, it is essential to be familiar with the Spiritist Hierarchy, which is the only positive way to possess the indispensable basic knowledge.



THE RECENT DISCARNATES

The manifestations of recent discarnate spirits frequently occur in the meetings designated for the spiritual aid. These spirits soon disclose their state of anguish or confusion, being easily identified as such. Many times they are children which provokes astonishment because they seem as if they were abandoned. Quite often these spirits complain of feeling cold, causing the medium to tremble and feel as if their hands were frozen. This is because they are still mentally attached to their physical body. If the counselor abruptly informs them that they had died, they will be more frightened and confused. It is first necessary to cut the negative link, trying to lead them to concentrate their attention to the spiritual field, thinking about Jesus and beseeching the assistance of their spiritual benefactors. The communicating spirit has to be treated as a patient who is ill and not as a discarnate. First, it is necessary to cut the mental and emotional link of the spirit, favoring his perception toward the good spirits that surround them, and in a few instants the entity will perceive that he has already departed through the process of death and that he has been assisted by relatives and spirits who are trying to help him.

In the manifestation of abandoned children who call out for their mothers, the picture is very moving, deeply touching the sensitivity of people. But the truth is that these children have been assisted. The reason that they do not perceive the assistance is the result of several reasons: the incapacity to understand the situation for themselves, the complete ignorance of the problem of the death in which they had been kept, or as a result of previous lives in which they had abandoned or even killed the children. The moral reaction of the law of cause and effect compels them to endure the same conditions to whom they subjected others in previous lives. The counselor must remember, on these occasions, that the Spiritual World is perfectly well organized and that these trials and learning experiences will end soon. When they are received lovingly and with understanding, these spirits soon perceive the presence of spirits who truthfully had been helping them and that have accompanied them to the meeting in order to facilitate their perception of the spiritual assistance. No one is abandoned after the death. These same shocking situations represent assistance to the spirit in order to awake in him the mercy that he had not possessed during his life time.

Regarding the manifestations of children who are considered belonging to legions of infantile spirits to aid and assist, the counselor should not be deviated by this appearance. He should enlighten the spirit so that he may more easily regain his original position as an adult, which usually depends merely on doctrinal enlightenment. The group of children who communicate in the sessions of “Umbanda”⁵ and other forms of popular mediumship, are formed by spirits that are already capable of being addressed as adult spirits in the spiritual plane. If we pay attention to them they will continue to present themselves as children, giving way to simulations that although not misguided by evil intentions will interrupt their imperative reintegration into the spiritual life. These spirits become attached to the earthly corporeal form, which they originally had when they died (as children) giving way to fantasies and illusions that are pleasant to them, but which, at the same time, distract them from their post-mortem obligations. The same can be applied to spirits that manifest as having mental impairment or with mental disturbances. We have to call their attention to reason, because they deliberately yield to idleness, trying to indefinitely prolong the situation they had lived in their past incarnation. The same occurs in the cases of spirits that present themselves other than in human forms (lycanthropy⁶). The counselor cannot conform to their thinking, as in a way they are merely trying to avoid facing their responsibilities and continue to amuse themselves.

All discarnate spirits have the obligation of reintegrating into their individual conscience and duties. By abusing their free-will and attaching themselves to conditions that for the moment seem more advantageous to them, they lend themselves to illusions that must be undone through the counseling. It is for this reason that they are taken to the mediumship meetings, and not to continue to feed their fantasies. The spirits who protect them appeal to the mediumistic environment so that they can more easily be awakened and called back to reality. This occurs thanks to the human condition that submerges them within the mediumistic energy of the meeting.

⁵ Translator’s note: Umbanda is a Afro-Brazilian spiritualist religion.

⁶ Translator’s note: Lycanthropy:-The transformation of a human being into an animal. The term is derived from the Greek words, *lukos* a wolf, and *anthropos* a man, but it is employed regarding a transformation into any animal shape. (Lewis Spence, “*The Encyclopedia of the Occult,*” page 255). In Spiritism this is the state in which certain spirits may find themselves in the spiritual world due to their inferiority or the hypnotic influence received from an evil spirit.



SAINTS, DEVILS AND PRIESTS

During mediumistic manifestations among the Apostles, the so-called “pneumatic cult” calls of the apostles and their disciples, the manifestation of devilish spirits with taunting remarks to Jesus and God were frequent, as is described by the historians of Primitive Christianity. The Apostle Paul mentions this cult in the Epistle I to the Corinthians, in the topic referring the Spiritual Gifts. The name “pneumatic cult” has its origin in the Greek word *pneu* that means blow, spirit. Nowadays, in the spiritist sessions we see the manifestation of saints, devils and priests generally condemning the spiritist practices. The counselors need considerable ability to distinguish the jokers and the deceivers from the entities that are still attached to the religious functions that they had executed during their life on Earth. The supposed saints use a mellifluous language loaded with false goodness, with which they intend to confuse the ingenuous participants of the meetings. The counselor must bear in mind that if they were true saints, they would not come to interfere antagonistically in the mediumistic meetings and the mediumistic teachings of Jesus. The counselors should not waste too much time with them. It is enough to explain to them that they are acting improperly and that they will achieve nothing through their whims. The devils always appear in a grotesque way, intending to create disorder, with their threats and snoring, as animals. With patience and calm, however, without letting them take control, the counselor will quickly move them away. The spirit of priests and nuns, and other clergymen are more insistent, trying to argue about evangelical interpretations. The best that can be done is to invite them to join us in our prayer to Jesus. Although whining, they are nevertheless spirits in need of assistance and of enlightenment. With sincerity and love they can be readily enlightened. Rarer are the manifestations of protestant shepherds and Jewish Rabbis; however, they also occur. When this occurs, they always position themselves as being much attached to the textual Holy Writ and Evangelical texts. It is useless to quarrel with them. When we demonstrate our love and sincerity they often leave accompanied by old friends from their former profession who are already enlightened, and who are generally responsible for having brought them to the meeting in the first place, to take advantage of the benefits of the environment. The counseling has the double strength of the truth and love that they cannot resist for too long a time. Some of these spirits return to the meetings, insistently, several times. When this occurs, they should always be received with brotherly love and with the pure desire and

intention of assisting them. We are fully aware that in the inferior planes of existence in the Spiritual World, the spirits find favorable situations for the continuity of their earthly activities. Nature does not act by leaps and bounds. The spirit that has left his body feels in his spiritual body in the same manner as when he was incarnated and develops relationships with spirits of his similar conditions. They join an adequate environment for the development of their ideas, the continuation of the earthly experience in the very similar conditions that they lived on Earth. The counselor must fully understand this problem, reading and studying the works of Allan Kardec, wherein the superior spirits have placed these problems in a sufficiently clear way. Our function during the sessions is to assist them to freed themselves from their past, by adjusting to the spiritual reality that they had not sought while incarnated, since they allowed themselves to be carried away by the deceits and the illusions of false doctrines.

Other types of manifestation, as those of spirits of “preto-velho”⁷ and of Indians still connected to their primitive religions, rarely disturb inexperienced counselors. These spirits are not deceivers, but rather entities that continue to be attached to the physical form and to the beliefs they followed while on Earth. The spirits who intend to deceive us soon demonstrate who they are, as explained by Kardec, and they always leave a clue as to who they really are. It is neither correct nor Christian like to banish them or to offend them under any circumstance. Patience and love are always the best ingredients for a positive and efficient counseling. When they are too obstinate, disturbing the task at hand, the best attitude is to call the medium and ask him to disconnect himself from the disturbing spirit. Generally they will return during other meetings, but then they will already be moved by the effect of the counseling and without illusions as to their prior intent of dominating the situation. This situation also serves to strengthen the confidence of the medium in himself, demonstrating that he is capable of exerting his will in order to terminate any disturbing manifestation.

⁷ Translator’s note: “preto-velhos” literally translated as Old-Black Slave, is a type of spirit associated to the Afro-Brazilian spiritualist “umbanda.”



THE TELECOUNSELING

Loving hearts in all times had appealed to prayers in order to assist their loved ones from a distance. From the primitive practices of magic born in the forest, in the Polar Regions, in the deserts and in the vastness of the seas, humankind passed from the agrarian and pastoral civilizations, to the pleas directly to the gods. From the form of direct action of the wild magic -- mainly the sympathetic one -- based on the idea of the relations through likeness, the more experienced and developed minds utilized the indirect action through requests or pleas. The direct action is magical. It does not belong to the field of religion, but to the one of magic. The *homo-faber*, that is to say, the man who trusts in his capacity to create, having discovered similarities between people and things, believed to be able to act directly from the distance between enemies and friends through the relations of similarity. The *homo-sapiens*, that is to say, man interested in knowing, searched to achieve a superior type of relationships -- mental and emotional -- united to the gods (good spirits) to whom he addressed his pleas. Thus were all religions born, drawn out by the spirit from the material entrails of magic.

From the most advanced people of ancient times -- among which, the Egyptians, the Greeks, the Jews, the Aryans of India, the Chinese and Celts -- the utilization of mediumship in the oracles triggered the spiritual development of Humanity. This acceleration propitiated an intellectual refinement, which up to that time, had been restricted to certain cultural elites, and transformed the array of experiences of the magical practices into theological formulas and liturgical and ritual elaborations, covered with the glitter of the sophisms and the theological pretensions. The ordinances had filled the civilized world with supposedly sacred institutions in which remain, until today, the residues of the magic of the forests. These religions and occultist orders are loaded with absurd concepts about life and death, with ceremonials especially prepared to influence in the credulities of the ingenuous or sensible beings.

The European Middle Age, followed by the medieval periods, differentiated in other parts of the world, generated religious fanaticism and the religious wars -- the most impious and brutal ones -- carried out on behalf of God, whose concept was drawn from the Biblical model of Jehovah, the god of the armies of the barbarous Jewish conquests. Christianity became transformed into a cultural superstructure based on the primitive magic of blood, with all the false and

inhuman consequences of a Science of the Nonsense -- Theology, the science of the men who had God as objective. The dialectic reaction was inevitable and the cultural improvement, resulting from the laws of the spirit, generated the scientific revolt of the Renaissance, the Age of Reason.

Only in the 18th and 19th centuries, the perspectives for a rational understanding, and therefore humane, from the spiritual relationships between God and man, were opened. Only the spiritist and sacrificial research of Allan Kardec was capable of breaching the remaining fog of the heavy theological-medieval darkness. Removing the fog, Kardec could offer the world the concept of human telegraphy, in which the subject of prayer, considered in its simplest meaning of the word, reestablished the truth about human nature and its relationship with God.

At the same time, the existence of human relationships at a distance was discovered, in human telegraphy, so simple and natural as those that were then occurring through the electric telegraph. In this apparent mental telegraphic process, men could communicate among themselves in spite of the distance, even incommensurable distances, that of death. And the subject of death, which had until today remained confusing for the Churches, became clearly understandable by any person with common-sense.

This common expression -- common-sense -- plebeian and popular that was transformed by the common people into a vulgar expression used by the pretentious moralists, Kardec transformed into a criterion of truth. It was a scandal to speak in common-sense between the theological hallucinations of the time and the fruitful madness of the scientists. Descartes succeeded in doing it as a skilled swordsman challenged, in a blow of irony against the theologians; however, Kardec positioned it in the field of Truth. Common-sense, which until then had only served as a comfortable resource of mediocrity to the banal rules of the bourgeois moral, among the cotton balls of the hypocrisy, was changed into a compass for the audacious navigators of seas that had never before sailed. Kardec demonstrated without ostentation, and with the serenity of the scholar, that this humble and rejected expression was the proper key of the future. It was not through imaginative blows, of wonderful inspirations and intuitions, but through the observation and the scientific research of the phenomena that one could reach from the truth about man, life and death. The destination of the civilization was to get a logical concept of God. The total reality was only accessible through this point of view, through this visual center where the entire cosmos is reflected. The discovery of human telegraphy had not been a blow of genius, or of a lightning of infused wisdom of the theologians; but rather, a result of minute and serious research, in the flesh and in the spirit of ingenuous and simple creatures.

Today the parapsychological research and biophysics, in the Cosmic Age, prove the reality of the human telegraphy with the scientific expression of telepathy that accurately attests to what Kardec proclaimed in his time, more than a century ago. Telepathy is not merely the transmission of thoughts, but of all individual *pathos* of the creature, that is also defined as projection of the self. It is thanks to this spiritual projection that we can discuss about tele-counseling, that is to say, counseling at a distance. Kardec reports, in the “*Revue Spirite*” the cure of an obsessed young woman, whose catholic family did not allow her to attend the spiritist meetings. Without the knowledge of the family and the young woman, a small group of friends started to congregate every day, at a previously determined hour of the day, to transmit positive thoughts of assistance and spiritual guidance toward the disturbing entities. The young woman was eventually cured without ever being aware of this fact. Current experiences in telepathy, carried out by English researchers, as the University professors C.G. Soal, Wathely Caringthon and Price, as well as some North American researchers, as Rhine, Pratt and Puharich, and Russians researchers as Prof. Vassiliev and the research team from the University of Kirov, had fully confirmed the success of these interventions at a distance. They were even capable of proving the possibility of hypnotic action at a distance, by means of telepathy. Spiritist Science today has the sanction of Parapsychology, through experiments and research carried out through the greatest and most important University Centers of the World.

In this manner, the apparent ingenuous habit of placing the name and address of people in need on the table during the spiritist sessions, so that they can receive benefit at a distance, not only through the traditional methods of healing, but also through the removal of disturbing and obsessing entities, today are placed in the field of proven scientific realities. Spiritism has affirmed itself as the first paranormal science from whose beaten flanks by the arrogant and false wisdom of materialism and religious fanaticism, the modern and contemporary scientific disciplines of Parapsychology, the Psychophysics and the Metapsychic of Richet, was born.

The practice of healing at a distance can be performed for an individual or for a group of people. Its effectiveness will depend simply on the good will and the true and firm intentions of assisting the needy spirits.

People who still today consider these practices of human solidarity as utopian or superstitious, in spite of their cultural knowledge, display a lack of scientific update or, what is worse, inadmissible preconceptions in our time.

People who intend to reduce the paranormal phenomenology to the manifestations of human faculties, without the intervention of spiritual entities, are contrary to the scientific reality, proven world-wide; intending to place their

personal opinions and their preconceptions above the rigorous current scientific evidences. This is undoubtedly an exaggerated pretension. Those who base their opinion upon beliefs and religious dogmas to be opposed to this reality, are systematic spirits. Spiritism, as affirmed by Kardec, is contrary to the spirit of system, basing its principles on observation and research. Facts are facts and they can only be denied by rigorous scientific research, carried out through and by qualified scientists.