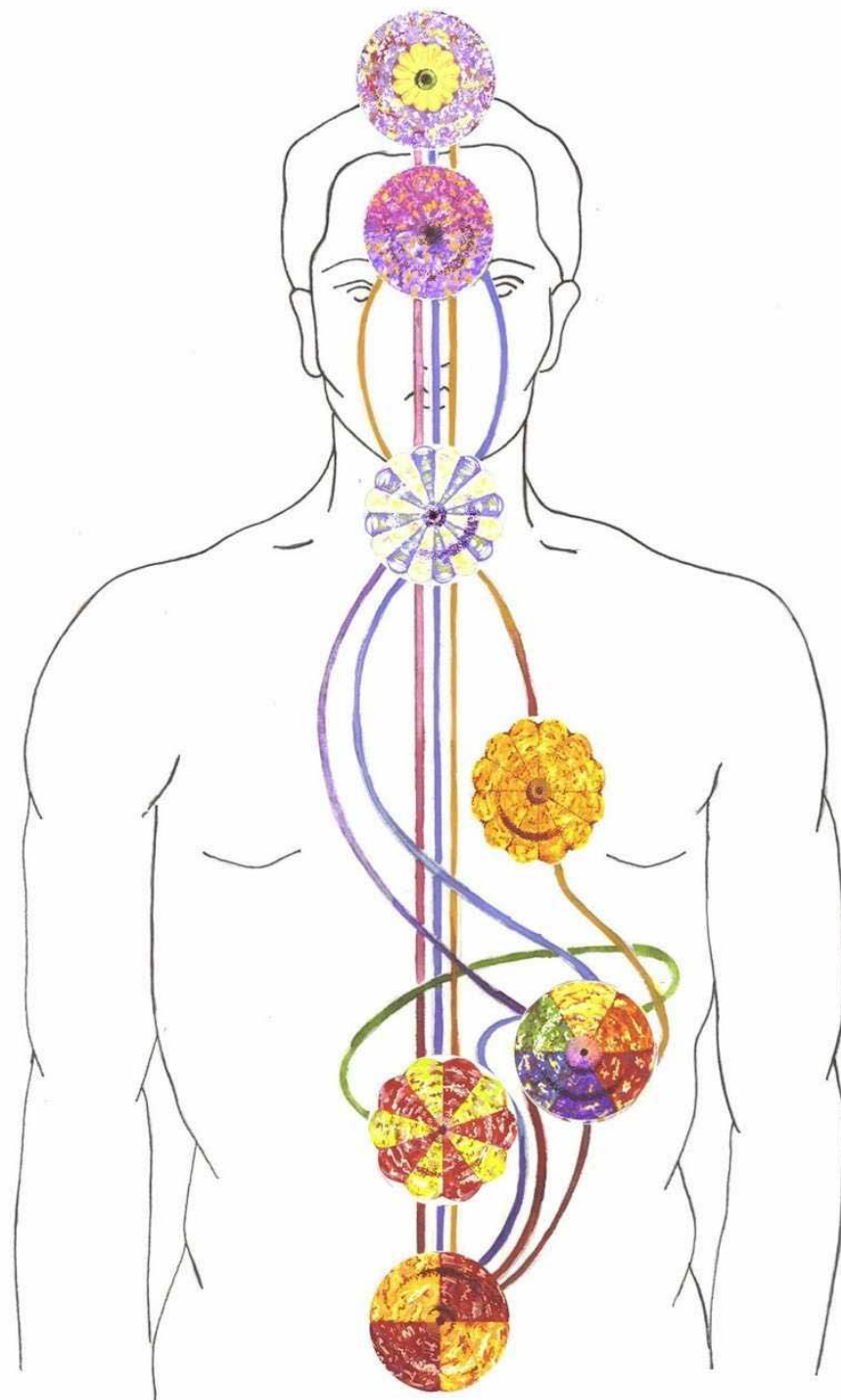


Practical Guide for

Magnetic and Spiritual Healing



Jussara Korngold

**Practical Guide
For
Magnetic and Spiritual Healing**

Jussara Korngold

English Revision: Maria Levinson and Edward Christie

Dedicated to Tete Pretti, Maria Levinson and Nilce Palotta, the star-guides of my soul.

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The Spiritist Group of New York (SGNY) is a non-profit organization, 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, the members of the group have been earnestly fostering the dissemination of the Spiritist Doctrine in the United States for over six years.

As a result, a number of its founders and participating members have founded The Spiritist Alliance for Books (SAB), which 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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FOREWORD

The nature of this practical guide requires an explanation.

In our earnest desire to promote the Spiritist Doctrine further in the United States, we realize the tremendous need of material in the English language. Only through instructive books and comprehensible brochures will we, undoubtedly, be able to spread the principles of the Doctrine and create and form new groups of knowledgeable workers.

Since we departed Brazil nine years ago, our efforts have been directed toward this goal.

While compiling and translating most of its contents in order to formulate them into book form, we have attempted to satisfy the great need for this type of material in English. We sincerely hope that it can be of assistance and benefit to other groups, who sincerely dedicate themselves to the blessed task of the pass.

May God's blessings be with you,

Jussara Korngold
New York, 2002

PASSES¹

Jesus imposed His hands over the sick and transmitted health to them. His loving power knew the slightest imbalances of Nature and the resources to restore the indispensable harmony to it. Not one of the Divine Master's actions lacked significance. Recognizing this fact, His disciples began to lay their fraternal hands in the name of the Master and became instruments of His Divine Mercy.

Now, in revived Christianity, we once again benefit from a rescue effort from the invisible plane through passes. The administration of passes as psychic transfusions of energy represents a continuation of the Master's work to alleviate suffering in the world. This is how precious spiritual energies flow from Christ's Messengers to donors and beneficiaries

It would be audacity on the part of the new disciples, to expect results as sublime as the ones obtained by Jesus when He healed the disabled, the disturbed or dying persons. The Master knows, while we are merely learning. It is necessary, however, not to neglect His lesson, and continue the Masters' work through use of fraternal hands.

Jesus' providential service can be extended wherever there may be a sincere mental disposition for the good; the external method is not important. It is up to us to recognize that good can and should be done in His name.

Emmanuel / Francisco C. Xavier
Caminho, Verdade e Vida (Path, Truth and Life)

¹ Pass -- "A moving of the hands over or along something."

Webster's New Collegiate Dictionary

Pass: to serve as a medium of exchange. Merriam-Webster's Collegiate Dictionary

THE ACT OF LAYING ON OF HANDS

The act of laying on of hands is not just for a transfusion of psychic energies. It is the ideal tool to balance the mind, and an effective aid to all kinds of treatments. Discouragement and sadness, as much as dissatisfaction and revolt, are syndromes of the soul; they establish imbalances and promote diseases in the body. Where there is health, these states of mind bring about organic disasters; when there is disease, they are equivalent to predispositions for premature death; but this is not all. In every mental unbalance, negative forces enter more easily into action, starting obsessive processes of unpredictable duration. If we use antibiotics as a substance to frustrate the development of microorganisms in the physical body, why not adopt passes as an agent capable of impeding depressive hallucinations of the soul?

If we tend to asepsis, in relation to the body, why neglect, asepsis in the spirit? The application of healing forces in magnetism is present in the fluid-therapy with the same importance as the use of providential emanations from electricity. Spirits and mediums help us cultivate passes, by means of prayer, and with the respect that is due to one of the most legitimate complements to ordinary therapy.

Certainly, abuses of hypnosis are responsible for the regrettable flightiness in showroom treacheries, all done in the name of science. These are new disturbances in the world; however, passes and the dignity of prayer have always been a Divine aid to human needs. It is enough to remember the Gospel, which depicts Jesus by the sufferers' side, imposing His hands.

Andre Luiz / Francisco C. Xavier
Opinião Espírita (Spiritist Opinion)

INTRODUCTION

According to Fowler's Concise English Dictionary to heal is "to restore to health," and health is defined as "soundness of body." The definition found in the Oxford Dictionary is very similar "(cause to) become healthy and sound; restore a (person) to health, cure." Definitions of health can vary, however, and are influenced by the emphasis of one aspect or another and by the sociological approach. As an example, the World Health Organization defines health as a state of complete physical, mental and social well being, while the medical profession's definition of health emphasizes the absence of disease or biological disturbances.

There are many branches on the healing tree. Today, there is a division between orthodox medicine and spiritual healing. However, the gaps between them are slowly closing. Doctors, nurses, therapists, and psychologists are healers, but because of the mentioned division the word "Healer" is usually associated with Spiritual Healer.

To heal through passes is not a modern concept; it is as old as Man himself. Let us look at some of the different aspects of passes throughout history and the world. In Egypt there were healing priests called "Shrine Bearers" who were very advanced, and learned their medical arts from six books which formed part of a total of 42 works, brought to Egypt by a different race of people before the flood. Their six books dealt with: The Constitution of the Body, Diseases, Instruments, Drugs, Eyes, and The Maladies of Women.

There were also many Gods of healing: Thoth, Inhotep, and others. Thoth or Tehuti was a principal god of healing; he was also associated with time and karma. Other Egyptian healing gods were the Cat Goddess, Bast, who protected the mentally sick. Isis, mistress of magic, was invoked for her nurturing qualities and healing energies. Horus, son of Isis, favored healing young children and physical wounds. Anubis, patron of anesthetics, was believed to watch over the spirit while it was separated from the body during surgery.

In China pass givers knew medicine and practiced acupuncture. Prevention of diseases was the aim and it was said, "when one became ill one would stop paying the doctors." The Chinese had a concept of a "subtle body" or what might also be called "Perispirit." The Goddess Kuan Yin was believed to cure all illnesses.

Healing in ancient India was quite advanced in the treatment of diseases. Records show that they knew surgery, brain and cesarean operations, as well as herbal treatment for all sorts of complaints. Healing was also based on the importance of mind and body.

The inhabitants of Greece and Rome, as well as other populations of the Mediterranean, had strong healing traditions. Socrates knew the importance of healing the soul in order to heal the body. Medicine as it is known today basically originated in Greece with the rational school.

It is important to note that the Hebrews and the Essenes also based their healing on the cure of the soul as well as the body. Like the Egyptians their pass givers were initiated and when they became elders they could cast out the "devil" from people. They worked with the "etheric body" and believed that it should be adjusted before physical healing could take place.

The greatest healer that has ever existed on Earth was Jesus Christ. The primitive Christians witnessed many healing events and a strong tradition of the “laying on of hands” was established. This practice continues today, although in a modified way.

It is clear that all people have a common healing inheritance, differentiated solely by tradition and custom. From the Egyptians, Hindus, Chinese, Celts and Druids to the American Indians and Australian Aborigines, healing is indeed a need that surpasses all national boundaries and can be found in the very essence of human nature.

Some ancient practices advocated the need for cure of the subtle body prior to any permanent physical cure could be achieved. This is also present in the Spiritist approach to healing. To heal, man must be considered in his wholeness – body plus spirit.

Despite modern medicine’s incredible technological advances, its main focus is the physical body. This causes the cure to be one-sided. Equilibrium is needed for perfect health and this is frequently lost. When this occurs, there is little or no harmony between body and soul.

All the healers of antiquity were initiates and priests. In modern medicine there is a great demand for highly specialized training, and this leads us to ask: “Who can heal?” When considering spiritual healing through passes, we can safely say that everyone is able to heal to some degree, and we will be looking at this throughout this work.

In the 18th century, Dr. F. Anton Mesmer gave an important contribution to the field of healing, carrying out his research into animal magnetism and its properties. Also known as mesmerism, magnetic passes developed into hypnotherapy and still survives today.

Many persons confuse magnetic pass with spiritual pass, so it is useful at this point to clarify that when the pass is magnetic, the transfusion is of the pass giver’s own fluids to the patient; in spiritual pass, the transmission is mainly of spiritual fluids, through the pass giver, who acts as the channel. When the pass is spiritual, the pass giver does not become depleted of energies, as may be the case in magnetic passes. A magnetizer who is well intentioned, however, inevitably receives help from the Spirits during their work, whether they ask for it or not. In this case their own potential will be greatly enhanced (see item 2.5 – The Three Types of Passes).

THE PASS

OBJECTIVE OF THE STUDY OF THE PASS THROUGH THE MANIPULATION OF FLUIDS TO THE RESULTS

OBJECTIVES:

1. To comprehend, master, and exercise adequate techniques in the transmission of fluids, based on simplicity, discretion and Christian ethics.
2. To associate correctly the need for concentration, prayer and irradiation with the pass process and so, be better able to feel the transfusion of vital fluidic energies during the pass, thus making the transmission easier.
3. To understand the necessity of a special ambient combined with special conditions for the atmosphere of that ambient, as well as favorable situation for the application of the pass.
4. To rigorously observe moral, physical and spiritual necessities, combined with knowledge of the doctrine in order to be able to perform the act of giving pass with efficiency and seriousness at all times.
5. To observe simplicity and the correct form in which to apply the pass, avoiding rituals, strange attitudes and gestures. These gestures incorrectly applied lead to conditioning on the part of the pass giver and misinterpretation on the part of the patient.
6. To illustrate the correct form of the application of the pass through demonstrations, to be observed by an entire group of participants.
7. To recognize the need for and to exercise constant discipline during the pass without any ostensive display of mediumistic manifestation. Avoid counseling the patient during the pass, as well as being conscious of the fact that each application should be given in silence.
8. To recognize that physical contact during the pass is improper. Contact may cause a negative reaction and be an embarrassment to the patient. It is totally unnecessary within the ethics and simplicity of the doctrine, since all fluid energy transmitted from the pass giver to the patient is by means of the aura and not by means of the epidermis. This has been proved through the use of the Kirlian photography, which clearly show the flow of energy from the pass giver to the patient without physical contact.
9. To develop initiative with discipline and discretion in the task of helping members of the group during their mediumistic development by means of spiritual passes, as well as, those who may be suffering a temporary imbalance due to either a pathological or obsessive cause.
10. To be aware that during the pass the medium should not rely solely on good faith, but rather should learn to depend on himself and his own efficiency.
11. To understand the necessity of working with a minimum of three pass givers (as a team and not individually), in order to achieve and sustain the concentrated vibrations required. Every Spiritist Group or Center, should maintain regular Sessions of Passes. They should not be carried out at

home except when following a “Gospel in the Home” meeting, or in the case of an emergency due to physical illness. In the last case it is important to remember the absolute necessity for the team to prepare the ambient before commencing the passes through prayer and specified reading (e.g.: The Gospel According to Spiritism, or other spiritual message of an edifying and instructive nature).

12. To know in which situation the pass would be beneficial, harmful or of no effect. Every Spiritist Center or Group should offer passes along with Gospel and doctrinal instruction, and inform the general public as to its collaboration with the pass giver in order to receive full benefit from the pass. Passes should always be administered in a room designated solely as the Pass Sanctuary.

THE SPIRITIST APPROACH TO THE PASS

The Spiritist definition of health is characterized by the degree of a Spirit's commitment to the natural laws. In the words of the Spirit of Emmanuel "...health means the perfect harmony of the soul. In order to finally obtain this, however, it is often necessary to receive valuable contributions in the form of illnesses and deficiencies pertaining to Earth." (*The Consoler* – question 95)

Nevertheless, as Man consists in his essence of soul, perispirit and physical body; it is important to preserve the good functioning of the latter, not forgetting that the quality of our thoughts affects our perispirit, which accordingly reacts on our physical body. A Protecting Spirit stated his concern by saying: "So then, love your soul and also look after your body, which is the instrument of your soul." (*The Gospel According to Spiritism* – Chapter 7 – Paragraph 11)

The Spiritist Doctrine tells us that following the teachings of Jesus is a secure pathway towards spiritual evolution and eventual purification. "Love being the finest sentiment that exists, summarizes the complete doctrine of Jesus." (*The Gospel According to Spiritism* – Chapter 11 – Paragraph 8)

Jesus taught us to love our neighbor and the pass is one of the many ways we can practice this. In Spiritist Centers it is traditional to hold meetings in which the pass is offered. There we can observe three aspects of the pass:

- ❖ It offers the patient some relief from suffering, even though a cure might not necessarily be achieved.
- ❖ It offers the pass giver an opportunity to be charitable and to serve his neighbor.
- ❖ It offers the spiritual workers a more effective means of helping those in need.

Passes, as practiced in Spiritist Centers, can be described as a transmission of fluids coming directly from the spiritual world. These fluids are manipulated by the Spiritual Benefactors and channeled through incarnate pass givers, who donate a portion of their own "vital fluid" to assist the patient.

Great pass givers, who were also magnetizers, could achieve instant cure for many ailments. But in the Spiritist Doctrine we trust the Spiritual Benefactors to give the patient that which he or she most needs. This takes into account the Law of Action and Reaction and the fact that many difficult situations, and even certain illnesses, are exactly what our souls need. We cannot escape the Universal Law and the fact is that we are accountable for all our actions past, present and future.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." (Matthew 10:8). It is also expected from spiritists that no charge be made for the pass, whether offered inside or outside of a Spiritist Center.

THE MECHANISMS OF THE PASS

2.1 FLUIDS

According to classical physical science, matter can be found in three states: solid, liquid and gaseous. Each one of these states is characterized by a specific arrangement of the molecules.

In the solid state the molecules are brought together and the intermolecular forces, which are inversely proportional to the closeness of the molecules, are very strong, allowing for molecular vibrations within only a very short range of amplitude. Generally speaking, these facts account for the preservation of the form and volume of solid bodies, regardless of the container they are in.

In their liquid state, molecules are allowed to move almost freely and intermolecular forces are, thereby, much weaker than in their solid state. As a consequence, liquids conserve their volume but not their form. The form of the container will determine the form of a liquid.

In the case of a gaseous state, the molecules are free to move around, which denotes the existence of almost no intermolecular forces. In this state, there is no preservation of either form or volume, as this will be determined by the form or volume of the container.

The last two states of matter, liquids and gaseous, characterize the substances called fluids.

THE UNIVERSAL COSMIC FLUID (UCF)²

The universal cosmic fluid is, as has been demonstrated, elementary primitive matter, of which the modifications and transformations constitute the innumerable varieties of the bodies of nature (Chap. X). So far as the elementary universal principle is concerned, it offers two distinct states; that of etherealization, or imponderability, that one can consider as the primitive, normal state, and that of materialization, or ponderability, which is in some sort only consecutive. The intermediary point is that of the transformation of the fluid into tangible matter; but there is no sudden transition, for one can consider our imponderable fluids as a boundary between the two states (chap. IV, Nos. 10 and following ones).

Each one of these two states gives place necessarily to special phenomena. To the second belong those of the visible world, and to the first those of the invisible one. Those called *material phenomena* are, properly speaking, in the domain of science. The solution of the others, designated *spiritual or physic phenomena*, because they are allied more especially to the existence of spirits, is among the prerogatives of Spiritism. But, as spiritual and material life are in incessant contact, the phenomena of these two orders are presented often simultaneously. Man, in a state of incarnation, can have only the perception of the physical phenomena which are connected with the material life. Those which belong to the exclusive domain of spiritual life escape the eye of the material senses, and can be perceived only in the spiritual state.³

² An excerpt from the “Genesis” – Allan Kardec – Chapter 14, Items 2 to 6

³ The name *psychical* phenomena expresses the idea better than spiritual does, as these phenomena rest upon the properties and attributes of the soul, or rather on the perispiritual fluids, which are inseparable from the soul. This qualification attaches them more intimately to the order of natural facts, regulated by laws. One can then

In an etherealized state the cosmic fluid is not uniform. Without ceasing to be ethereal, it is submitted to modifications as varied in their kind and more numerous than in a state of tangible matter. These modifications constitute distinct fluids, which, although proceeding from the same principle, are endowed with special properties, and give place to particular phenomena of the invisible world.

All being relative, these fluids have for the spirits, who are themselves fluidic, an appearance as material as that of the objects for the incarnated, and are for them that which the substances of the terrestrial world are for us. They elaborate and combine them, in order to produce determined effects, as men do with their materials, yet by different processes.

But there, as here, it is only given to the most enlightened spirits to comprehend the *role* of the constitutive elements of their world. The ignorant people of the invisible world are as incapable of explaining the phenomena of which they are witnesses, and in which they cooperate often mechanically, as the ignorant of earth are of explaining the effects of light or of electricity, or of explaining the process of seeing and hearing.

The fluidic elements of the spiritual world elude our instruments of analysis, and the perception of our senses. They are things suited to tangible, and not to ethereal, matter. Spiritual substances belong to a midst so different from ours that we can judge of them only by comparisons as imperfect as those by which a man born blind seeks to form an idea of the theory of color.

But among these fluids a few are intimately joined to corporeal life, and belong in a measure to the terrestrial universe. In default of direct perception of cause, one can observe the effects of them, and acquire some knowledge of their nature with precision. This study is essential; for it is the key limited to a multitude of phenomena, which are inexplicable by the laws of matter alone.

The starting-point of the universal fluid is the degree of absolute ethereality, of which nothing can give us an idea. Its opposite point is its transformation into material substance. Between these two extremes there exist innumerable transformations, which are allied more or less to one another. The fluids which are the nearest materiality – consequently the least pure – are composed of that which might be called the *spiritual terrestrial atmosphere*. In this midst are found the widely different degrees of ethereality whence the incarnated and discarnated inhabitants of the earth draw the necessary elements for the economy of their existence. These fluids, however subtle and impalpable they may be to us, are nevertheless of comparatively gross nature to the ethereal fluids of the superior regions.

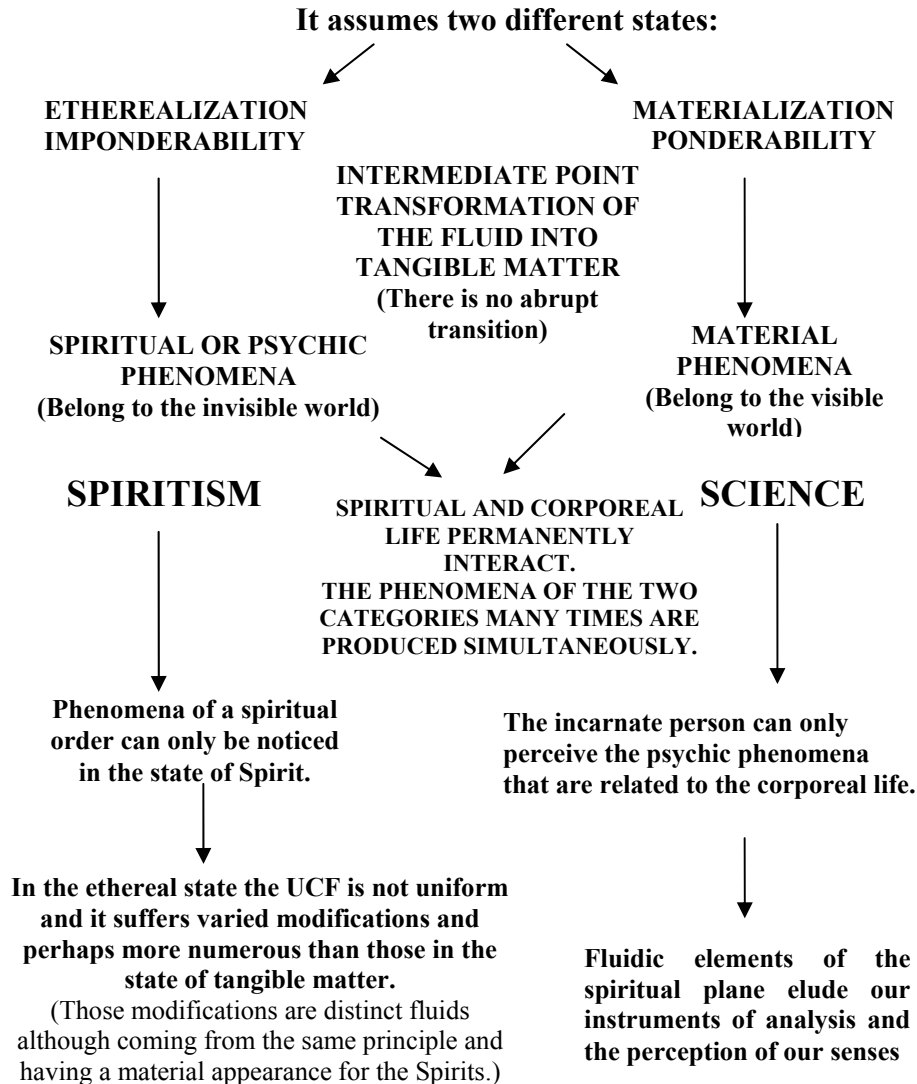
It is the same on the surface of all worlds, saving the differences of constitution and vitality proper to each. The less material life there is there, the less the spiritual fluids have of affinity with matter.

The name "*spiritual fluid*" is not rigidly accurate as it is really always matter more or less refined. There is nothing really spiritual, but the soul or intelligent principle. We designate fluids thus by comparison, and chiefly by reason of their affinity with spirits. They constitute the substance of the spiritual world. That is why they are called spiritual fluids.

admit them as psychical effects without allowing them the title of miracles.

UNIVERSAL COSMIC FLUID

Elementary primitive matter whose modifications and transformations constitute the variety of bodies of Nature.



There is among the fluids of the spiritual world those intimately linked to the corporeal life.
(Here we find the key of an immensity of phenomena that cannot be explained with the laws of matter)

UNIVERSAL COSMIC FLUID

ABSOLUTE PURITY

SPIRITUAL FLUIDS ARE NOT AN EXACT QUALIFICATION BECAUSE THEY ARE ALWAYS MATTER MORE OR LESS REFINED.

Spiritual is only the soul or the intelligent principle (It can be said that they constitute the substance of the spiritual world that is why they are called spiritual fluid)

TRANSFORMATION IN TANGIBLE MATTER

CLOSER TO MATERIALITY

They compose the spiritual atmosphere of the Earth, from which incarnates and discarnates receive the necessary elements for their maintenance.

Who understands the intricate constitution of tangible matter? It is, perhaps, compact only in relation to our senses; and that which seems to prove this is the facility with which it is traversed by spiritual fluids, and the spirits to whom it is no more of an obstacle than are transparent bodies to light.

Tangible matter, having for a primitive element the ethereal cosmic fluid, must be able, *by becoming disintegrated*, to return to a state of etherealization, as the diamond, the hardest of bodies, can be volatilized into impalpable gas. *The solidification of matter is in reality only a transitory state of the universal fluid, which can return to its primitive state when the conditions of cohesion cease to exist.* Who knows even if, in a tangible state, matter is not susceptible of acquiring a sort of etherealization which would give to it peculiar properties? Certain phenomena which appear authentic tend towards such a supposition as this. We do not yet possess all the beacon-lights of the invisible world; and the future has in reserve for us, without doubt, the knowledge of new laws, which will allow us to comprehend that which is still to us a mystery.

VITAL FLUID

The Vital Fluid is a modification of the Universal Cosmic Fluid. It generates nervous impulses that circulate through the body via the nervous system.

The quality of the Vital Fluid will vary according to the nature of the living beings, as much as its quantity. Once it is weakened, it can be restored through the absorption and assimilation of substances in which it can be found (respiratory system, skin, and food.) The first state pertains to the invisible world, which is qualified as spiritual or psychic phenomena, and so belongs to the field of Spiritism.

Several studies have shown the existence in the Perispirit of energetic wheels which controls the currents of energy (from the spirit to matter, and from matter to the spirit) that are ever present as manifestation of life itself.

These energetic wheels command with their “extraordinary functions,” the various nervous zones and particularly the neural-vegetative system, inviting through the genes and the genetic codes to a proper and organized work from the neural-endocrines architecture.

(Jorge Andrea – Sexual Forces of the Soul)

2.2 SPIRIT, PERISPIRIT AND THE PHYSICAL BODY

According to Allan Kardec’s comment following question 175 of “*The Spirits’ Book*,” man is formed by three essential parts:

1. the body or material being, analogous to the animals, and animated by the same vital principle,
2. the soul or incarnated spirit, of which the body is the habitation and,
3. the intermediary principle or perispirit, a semi-material substance that constitutes the outer envelope of the spirit and unites the soul with the body.

In question 27 of the same book, the Spirits tell us that there are two general elements in the universe: matter and spirit. Spirit is defined as the Intelligent Principle of the Universe, and as Spirits we are the individualization of this principle. Similarly, our bodies are the individualization of the Material Principle.

The perispirit is of a semi-material nature belonging to the realm of matter, although of a very subtle kind. In fact, the perispirit can be understood as the Spirit’s fluidic body. It is one of the most important products of the Universal Cosmic Fluid, being a condensation of this same fluid around a focus of intelligence or soul. Within the composition of the perispirit the fluid conserves its imponderability and its ethereal qualities. Although it might appear to us as mere vapor, it appears to Spirits as gross matter.

The universe is populated by spirits. During an incarnation, Spirits take on a physical body that is in harmony with the material state of the world in which they live. This physical body is composed of matter, which has been animated by its union with the vital fluid.

Within any one planet, a Spirit draws elements available to form its perispirit. The purity of its elements depends on its degree of moral advancement. In this way we can

perceive that the perispirit's intimate constitution for each individual is not identical with all other incarnate or discarnate Spirits that populate our planet and the atmosphere around it.

On incarnating, the perispirit is united to the physical body molecule by molecule; in this way the Spirit is enabled to participate in the material world. It can be said that the Spirit wants; the perispirit transmits; and the body executes. Similarly, the body receives external impressions, the perispirit transmits them and the Spirit, being sensitive and intelligent, receives them. So we can see that the spirit and the physical body are acting and reacting upon each other by means of a link, which is the perispirit.

Because of its ethereal quality the perispirit cannot act upon the physical body without the vital fluid, which gives life to the body. This vital fluid, which is a modification of the Universal Cosmic Fluid, is very similar to an electro-magnetic fluid and this enables it to generate nervous impulses, which circulate in the physical body through the nervous system.

The amount of vital fluid varies according to the species, as well as within the same individual at any given time. Not only does the quantity vary but also it can also become exhausted and thus become insufficient to maintain life. It can be renewed by various means such as: absorption and assimilation of substances in which that fluid resides; the respiratory system; through the skin; and the ingestion of foods. It can also be absorbed when transmitted from one individual to another; this is essential in the pass, as we shall see further on.

2.3 THE AURA

The aura is the energetic emanation of perispiritual fluids that extends beyond the boundaries of the physical organism and is joined by energy extracted from the vital fluid. As man is constituted of billions of cells, and each cell emits radiation, the total radiation which is produced can be described as an "energetic field." This field is continually modified by the Spirit's thoughts and by the conjugation of physio-psychochemical forces, which participate in the formation of the so-called human aura.

Every aura is unique to each individual. It both interpenetrates and surrounds the physical body and can present colors. The variety of colors depends on the Spirit's level of evolvment. They vary from dark gray to black for Spirits inclined to inferior passions or evil tendencies, or to great brightness for those who have already achieved a higher level of evolvment. Illnesses can be detected from the irregularities in the appearance of the aura because the part of the aura produced by the energies of the physical organism can show lack of functioning. This also affects the coloring. The aura is thought to play an important role in the mechanism of the pass, because the pass process takes place from the pass giver's aura to the patient's aura

2.4 CHAKRAS

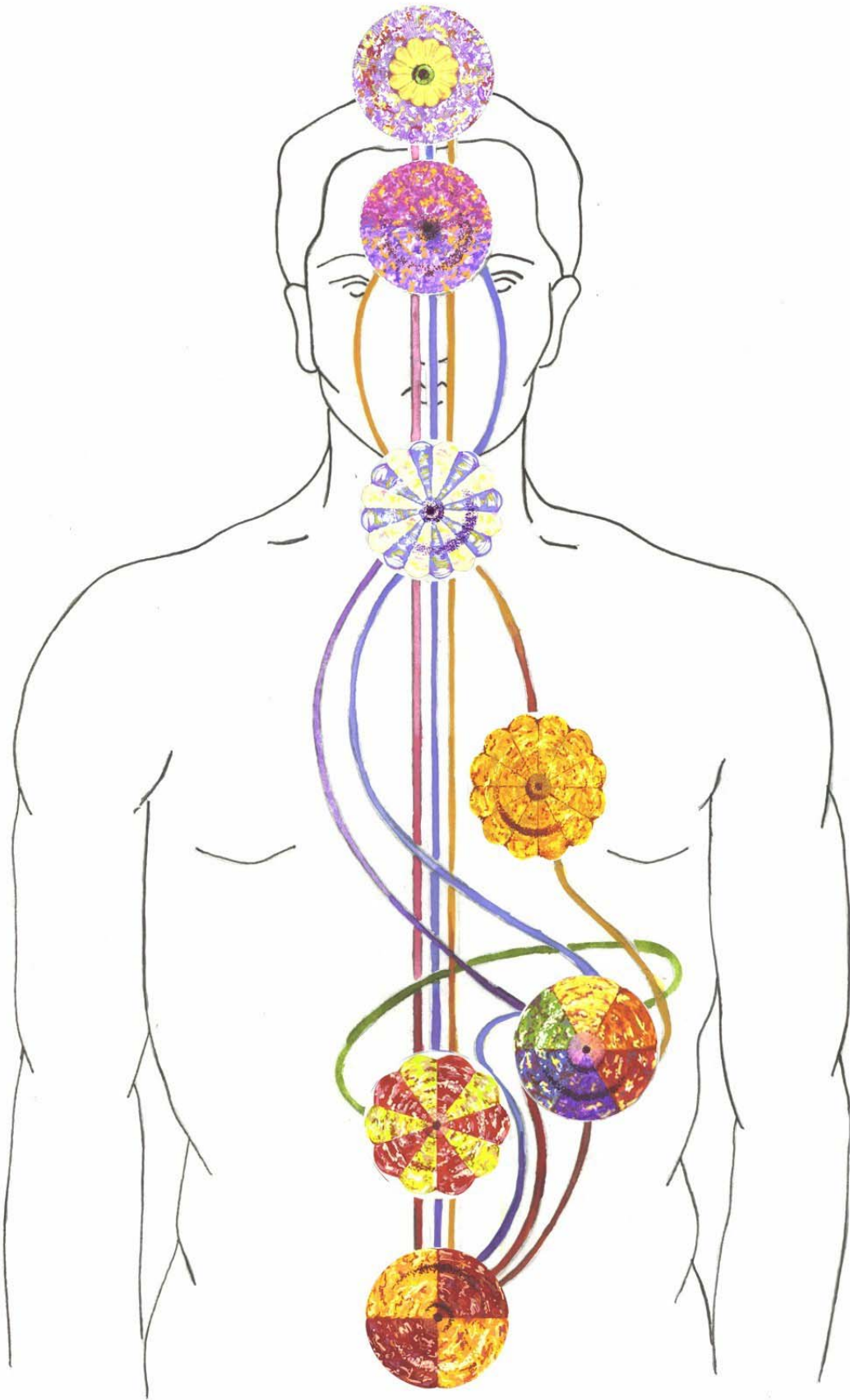
The perispirit is composed of layers of fluids in different stages of condensation, which allows it to act as mediator between spirit and matter. The layers close to the Spirit are composed of more ethereal fluids whereas those closer to the physical body are more condensed. The regions where there is a greater condensation of the perispirit are those known

as “chakras,” and it is there that the spiritual fluids are absorbed. These spiritual fluids are then transformed into vital fluids when absorbed by the physical body. According to C.W. Leadbeater in the book *"The Chakras"* the word chakra means “wheel” in Sanskrit. The word reflects the chakras that are a series of vortexes, which look like wheels that exist on the surface of the etheric double of man. All these wheels are perpetually rotating, absorbing energy, without which the physical body could not exist. The Chakras are points of connection at which energy flows from the vehicle or body of a person to another. When spiritual fluids are absorbed via the perispirit, they circulate among the various chakras. These are then transformed into vital fluids, which then circulate via the nervous system throughout the whole body. The free flow of fluids in the perispirit, in the chakras, and in the physical body can be affected by a series of factors, which can cause physical and psychic imbalances that can then result in illness.

The chakras correspond directly with the main human plexus. The seven principal ones are as follows:

1. Crown or coronal
2. Brow or frontal
3. Throat or laryngeal
4. Heart or cardiac
5. Navel or umbilical
6. Spleen or splenic
7. Root or basic

THE STREAMS OF VITALITY



CROWN OR CORONAL CHAKRA

CENTER OF WISDOM

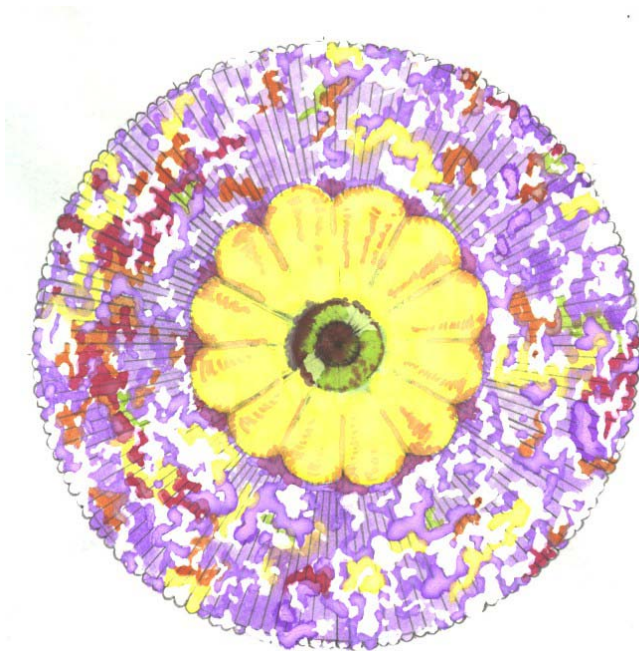
GLAND: Pineal

LOCATED: Top of the Head

RAYS: 960 + 12 – Lotus of a Thousand Petals

COLORS: Predominantly Violet (Gold and White)

RESPONSIBILITY: Supervises and commands all the other chakras and is responsible for the link between the spiritual and the physical planes. Also related to the development of the brain and spinal system of nerves.



Crown Chakra: This is located at the top of the head, in the direction of the pineal gland. It is not connected with any sympathetic plexus of the physical body. This chakra, however, is associated with the pineal and the pituitary gland. It is the biggest receiver and distributor of spiritual energies. The crown chakra receives spiritual energies, which are distributed to the other six chakras, as well as receives energies emanated by those chakras. In this way the crown chakra is both a receiver and a donor.

In mediumship it is the chakra that propitiates the affinity, proximity and contact with the Spirits. In magnetism, it perceives and captures the spiritual energy, at the same time that it subtilizes denser energies when transmitted to the spiritual world.

BROW OR FRONTAL CHAKRA

CENTER OF INTUITION

GLAND: Pituitary

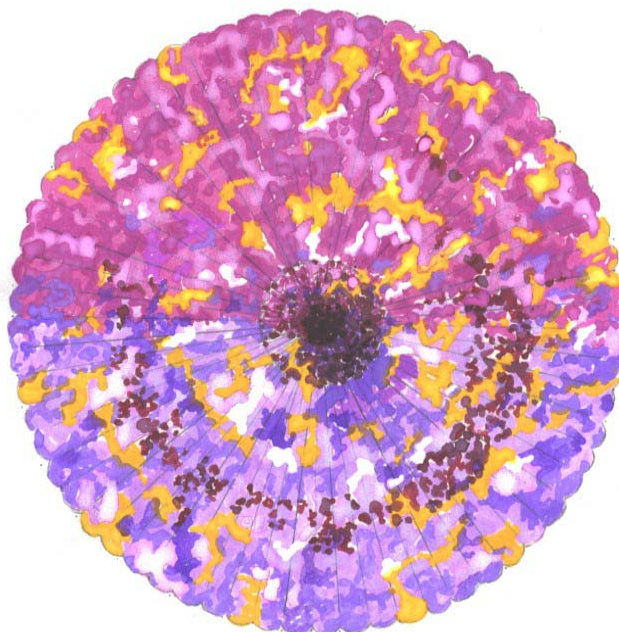
LOCATED: 1st cervical – In the space between the eyebrows

SYMPATHETIC PLEXUS: Carotid

RAYS: 96

COLORS: One half - Rose and Yellow; the other half – Purplish blue

RESPONSIBILITY: The workings of all the superior centers of intelligence and the central nervous system, as well as, vision, hearing and smell.



Brow Chakra: This is responsible for integration, synthesis, reasoning, and for intellectual perception. It is made up of three pairs of intra-cranial ganglions. It gets intensely involved in mediumistic reception. It has a direct link to the pituitary gland, sensitizing all otorhinolaryngological and ophthalmologic regions, stimulating odors and other endocrine glands that increase hormone production. The main function of this chakra is to develop the inner being and the intellectual and spiritual evolvement in men.

In mediumship, it is the chakra that is activated during the manifestation of phenomena such as: clairvoyance, clairaudience and intuition. It also plays an important role in the exteriorization of ectoplasm for materializations and other phenomena in physical manifestations. The Brow Chakra is also in charge of the degree of control of the gesticulations during a trance communication. In magnetism, it plays a strong role in hypnosis as well as in memory regression. Through the brow chakra a relation of control can be established or broken from the bond exerted by someone else.

THROAT OR LARYNGEAL CHAKRA

CENTER OF CREATIVITY

GLANDS: Thyroid and Parathyroid

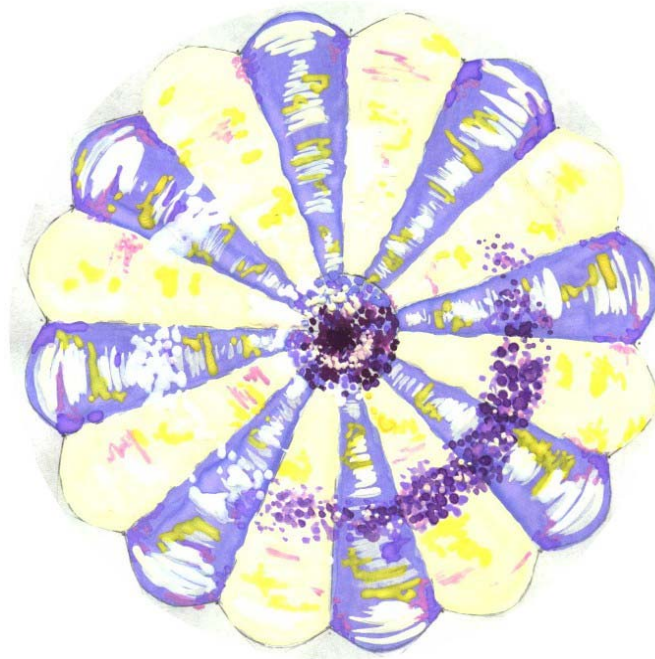
LOCATED: 3rd cervical - At the throat

SYMPATHETIC PLEXUS: Pharyngeal

RAYS: 16

COLORS: Color of the Moon, Violet-blue

RESPONSIBILITY: Speech, the respiratory system, the initial digestive process, and blood pressure.



Laryngeal Chakra: This chakra regulates the psycho phonetic functions and all activities related to speech. In the physical body it has two ganglions that supply the larynx and the base of the tongue, it also activates the larynx muscles and serves as a constrictor to the larynx and the vocal cords. The influence of the sympathetic Plexus, which we can call Pharyngeal, also provokes a very common phenomenon that makes the medium feel heaviness in that area and, then, is able to hear the words before he pronounces them. The laryngeal chakra completely dominates the phonetic system, from the involuntary lung muscles to the controlled expulsion of air used in talking.

In mediumship it plays an important role in the phenomena of trance communication. It is also very active in the exteriorization of ectoplasm. In magnetism, it is responsible for the healing breath therapy.

HEART OR CARDIAC CHAKRA

CENTER OF SENTIMENT

GLAND: Thymus

LOCATED: 8th cervical - Over the heart

SYMPATHETIC PLEXUS: Cardiac

RAYS: 12

COLORS: A glowing golden color

RESPONSIBILITY: The circulatory system, the control of the sentiments, and the nervous system.



Cardiac Chakra: This is located over the heart. It is related to the spiritual principle of being and governs the circulatory system. On less evolved beings, the vibrations from the Gastric Chakra, which transfers uncontrolled and inferior emotions to the Cardiac Chakra, affects it. In the physical body, it is located on the trachea bifurcation, unnerving the aorta, the lung artery, the heart and the pericardium. This chakra and its sympathetic Plexus are greatly utilized during the passes. The Spiritual Mentors of the Center and the pass givers link themselves through fluidic ties if the pass givers pray asking for their assistance during the task.

In mediumship it acts in the assimilation of the emotional field of the communicating spirits. In magnetism it utilizes subtle energies in the pass process. It also acts as an attenuator of the vibrations of the material energies and as a condenser in relation to the spiritual energies.

NAVEL OR UMBILICAL CHAKRA

CENTER OF VITALITY

GLAND: Pancreas

LOCATED: 8th thoracic - Over the navel

SYMPATHETIC PLEXUS: Solar Plexus

RAYS: 10

COLORS: Red and Green

RESPONSIBILITY: Feelings and emotions of various kinds, with the digestive processes, with part of the metabolic system, stomach, and sympathetic nervous system.



Umbilical Chakra: This is located in the area between the belly button and the stomach, it expresses emotions on a personal and human level. It is used excessively by mankind causing it to be a very troubled chakra. In this level, passion influences and conditions men: their opinions, decisions and actions. Ethereally, if there is emotional immaturity involved, the cosmic energy will not flow to the Cardiac Chakra, but will remain blocked in this chakra. In the physical body, it is made up by two semi-biliary ganglions, right above the pancreas. It enervates the stomach, intestines, liver, etc.

In mediumship it attracts suffering spirits and spirits of a dense vibration. In magnetism it produces the greatest quantity of vital fluid that an organism normally produces for its self-maintenance, donation and exteriorization.

SPLEEN OR SPLENIC CHAKRA

CENTER OF THE EQUILIBRIUM

GLAND: Pancreas

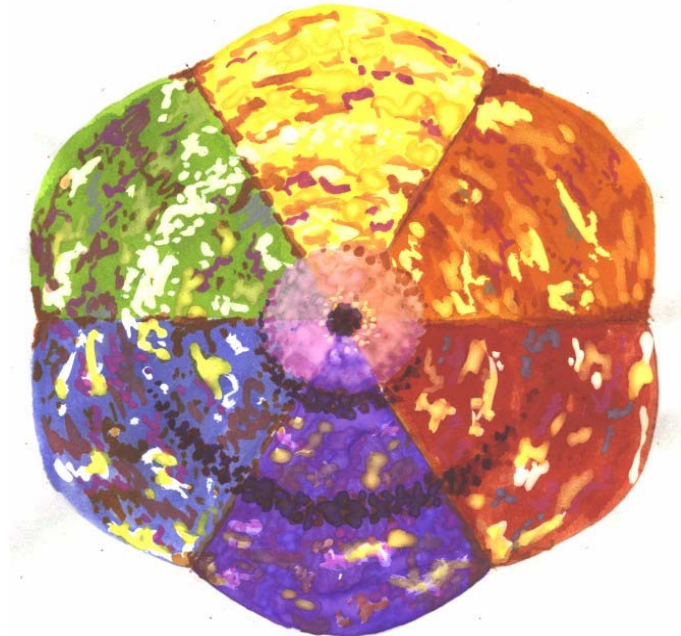
LOCATED: 1st lumbar - Over the Spleen

SYMPATHETIC PLEXUS: Splenic

RAYS: 6

COLORS: Colors of the Rainbow

RESPONSIBILITY: The spleen, which is responsible for the formation and replacement of organic defenses through the circulation of blood. It is dedicated to the specialization, subdivision and dispersion of the vitality that comes to us from the Sun.



Splenic Chakra: This is located over the spleen. It is one of the chakras responsible for the vitalization of the physical body, intensely absorbing energy and then distributing it. The Splenic Chakra regulates the circulation of cosmic vital elements, which are eliminated through the pores after circulation. There are spirits who link themselves to the Splenic Chakra, intent on sucking vital energy from human beings. They are commonly called "vampires" because they thrive on our energy for their objectives. On the physical body, its sympathetic plexus is composed of lumbar nerves that reach the kidney. When the patient is under the control of vampire entities, certain signs of discomfort may be noticed around the lumbar and abdominal regions. Sometimes the patient may also feel shakiness in the legs, as well as excessive paleness and weakness.

In mediumship it responds to the activities of the fluidic donations made by frail Spirits or Spirits with grave problems in their perispiritual body. In magnetism, it produces a great amount of vital fluid for the organic recombination, especially those pertaining to the reconstitution of organs, bones, etc.

ROOT OR BASIC CHAKRA

CENTER OF THE EQUILIBRIUM

GLAND: Sex Gland

LOCATED: 4th sacral – At the base of the Spine

SYMPATHETIC PLEXUS: Coccygeal

RAYS: 4

COLORS: Red and Orange

RESPONSIBILITY: The reproductive organs and all the resulting emotions related to them.



Basic Chakra: When this chakra is utilized excessively for the satisfaction of inferior pleasures, it becomes a factor of imbalance; when utilized with dignity and wisdom in the name of love, it represents the fundamental energy of life. Physically, it corresponds to the Coccygeal Plexus, with six pairs of sacred nerves, from where the sciatic nerve extends to the legs. It regulates activities related to sex and reproduction.

In mediumship the basic chakra liberates energies of vigorous magnetic attraction. In magnetism it is the producer of dense energies.

2.5 THE THREE TYPES OF PASSES:

- ❖ **Magnetic Pass**
- ❖ **Spiritual Pass**
- ❖ **Combined Pass (magnetic and spiritual)**

There are two types of fluid: magnetic and spiritual fluids. During the pass our efforts are seconded by Good Spirits who control the pass in its spiritual aspect as well as influence it magnetically. Magnetic pass, therefore, does not occur on its own. Theoretically, the pass combines spiritual components under the control of Good Spirits and magnetic aspects accentuated according to the pass giver's own magnetic resources.

Spiritual Pass:

The Spiritual Pass is given by the Spirits to one or more persons at the same time, with or without the assistance of a pass giver. In the case where the Spirits use the resources of a medium, they manipulate fluids used in this type of pass, even at a distance.

- **Spiritual Pass Giver:** The pass giver normally perceives a gentle and agreeable sensation at the top of his head. He feels a circulation of a subtle vibration and a pleasant sensation comes over his body, especially circulating through his forehead, heart, lungs and upper part of his body. It proceeds uninterruptedly through his arms, reaching the hands and finally is spread over the patient. At the end of the pass session the pass giver feels no disagreeable sensation or fatigue.

Magnetic Pass:

The Magnetic Pass is transmitted by the pass giver, who provides his own personal magnetic fluids, only, using his irradiating personal energy. It is extremely useful for organic, physical and perispiritual problems.

- **Magnetic Pass Giver:** The pass giver manifests clear signs of the magnetic processes that his perispirit undergoes. The chakras trigger the "fluidic production" that are felt in the physical body. In the majority of the cases, the umbilical chakra is the first and more powerful one in the emission of magnetic fluids; therefore, it is common to perceive sensations in the abdomen.

Combined Pass (magnetic and spiritual)

The Combined Pass uses both magnetic and spiritual fluids. It aims to assist in physical, perispiritual and spiritual problems.

- **Combined Pass Giver:** The pass giver perceives slight sensations of the above mentioned types, depending on the sensitivity of the pass giver. If he does not possess a minimum amount of sensitivity, he will probably not register any special sensation. In this case, it does not mean that he is not transmitting magnetic fluids and that he should be prevented from participating as a magnetic pass giver.

2.6 THE PROCESS OF THE PASS

Physical and moral imbalances affect our perispirit, either by aiding or inhibiting the process of organic equilibrium. The symptoms of an imbalance differ according to the type, source and duration of the pain or suffering, which can be mental, physical or both. We should understand these symptoms as alarm signals informing us of an emergency and of needing assistance to heal the body, Spirit or both. The assistance may be in the form of medicine, as pass, or a combination of both. The pass, as considered within the Spiritist Doctrine, can be helpful for both the body and the soul.

In the process of the pass we have the following essential elements:

1. The patient: a person in need at the moment.
2. The pass giver: a person willing and able to help.
3. The Spiritual Benefactors: the directors and organizers of the process

The pass process originates on the spiritual plane where highly qualified Spirits participate in manipulating fluids, thus ensuring that they are the most beneficial for each patient.

During the process, the pass giver, who has become attuned to the Spiritual Benefactors through prayer and through a correct mental attitude, becomes endowed with these fluidic resources. Thus, good affinity enhances the pass giver's ability to absorb healthy fluids from the spiritual world, which are received through his coronal chakra. The pass giver then transmits these fluids to the patient together with any vital fluid, thereby seeking to bring about an improvement in the patient's general well being. This transmission of fluids is usually carried out by placing the pass giver's hands above the patient's head.

One of the reasons that the pass giver's hands are placed over the patient's head is because the crown chakra, located on the top of the head, commands the function of all the other chakras, and is responsible for the distribution of vital fluid throughout the entire nervous system. The healing fluids that are in close contact with the patient's perispirit are those closest to the patient's crown chakra. This chakra propels the fluids toward the ones where they are most needed and where they are absorbed. This process is no different from taking a pill that is digested in the stomach, but which is destined to alleviate a headache.

THE PASS GIVER

When the subject matter is the pass, the most frequently asked questions are:

- Who can be a pass giver?
- How do I know if I can be a pass giver?

The answer to these questions is two-fold because both physical and moral requirements must be analyzed.

First, someone who is physically unwell or weak is not in condition to donate vital fluid to another person. Although these fluids are replenished in the process of the pass, anyone who is in need of vital fluid should be a “patient” and not a “pass giver.” Some persons have a greater capacity to absorb and to store vital fluids than others and, as a result, enjoy greater vitality. This accumulation can occur unconsciously or as a result of a humble request through prayer. Second, having established that a person is physically well and in condition to transmit vital fluids to a patient, we must also consider the moral and mental condition of the proposed pass giver because this also affects the quality of the spiritual fluids he or she will be transmitting.

When we remember that the flux of fluids from the pass giver to the patient is established and maintained by the pass giver’s willpower, we understand how important it is that the pass giver actively participates. The whole process begins with the setting up of the contact between the pass giver and the Spiritual Benefactors through prayer. Therefore, someone who is not able or willing to pray is not a proper instrument for the task.

The pass giver is simply a channel for the spiritual fluids, which have been manipulated and offered by the Spiritual Benefactors. Therefore, it is necessary for this channel to be clear as possible so that he will not contaminate the fluids. A “clean channel” must not only provide a physical body that is well, but also one that is not intoxicated. This channel must also have healthy and charitable thoughts, which do not allow any inferior thought-patterns to interfere in the process. No pass giver is expected to be perfect, as this is still an inferior world, but a constant conscientious effort towards perfection must exist.

In order to maintain good physical health the body requires proper food, regular exercise, rest and the avoidance of all harmful and intoxicating substances. In order to maintain good thoughts, it is necessary to practice Christian virtues, to make a daily effort towards moral improvement and to study the Spiritist Doctrine, which offers a means of putting these into practice.

Above all, every potential pass giver must understand the great responsibility that he is undertaking as the patient is placing himself trustingly in his hands. Furthermore, the potential pass giver is also undertaking a commitment with the group where the pass will take place. They will also be counting on the pass giver to be available for the task on pre-arranged days.

Finally, the pass giver must cultivate humility and remember that he is solely a channel or instrument of the pass and can always be substituted without prejudice to the patient. In parallel, the pass giver must cultivate love for his neighbor by trying to offer his best always and make a continuous effort to be a better person.

RECOMMENDATIONS TO THE PASS GIVER

The Spirit Andre Luiz, in his book *"In the Domain of Mediumship,"* informs us that goodwill is the basic quality that the medium must possess. In addition, he must also have the following qualities:

1. Doctrinal knowledge and balanced behavior.
 - The pass giver is the incarnate that stands in front of the patient and represents the magnetizing Protecting Spirit, in addition to transmitting a message of love. The absence of study on the part of the incarnate represents stagnation.
 - The pass giver's cultural achievements will improve his/her psychological resources, which will facilitate a better receptivity to the recommendations and guidance received from the Spiritual Instructors.
2. Good mental and physical health.
3. Emotional balance.
4. Control over thoughts and feelings. He must also feel love for his neighbors, have a good understanding of life and an unshakable faith.
5. Desire for inner reform.
6. Exercise self-control.
7. Faith and a deep trust in Divine power.

But apart from these requirements above, there are impediments that must be avoided by the pass giver:

1. Emotional imbalance.
2. Excessive lamenting, hatred and anger.
3. Passionate rage, short temper, discourtesy, envy, jealousy, vanity, pride, and intolerance.
4. Uneasiness, mental depression, loud laughter and hysterical crying for no significant reason.
4. Lack of moderation, cursing, being ironic and intransigent.
5. Bad habits such as: smoking, taking drugs, the use of alcohol, and deviation from correct behavior.

THE PATIENT

As stated in item 2.6, the process of the pass has three essential elements: the Spiritual Benefactors, the patient and the pass giver. The Spiritual Benefactors are always present because they are the directors of the work. Furthermore, by comparing the remaining two elements, we can conclude that the patient must exist, whether present or absent, as otherwise there is no need for the pass session to occur. When the patient is not present in the Spiritist Center the pass is called “absentee pass.”

Although the pass giver is an important element in the process of the pass, he must beware of assuming pride or judging himself to be indispensable to the work, as, the Spiritual Benefactors can heal the patient directly, if required.

If this is the case, why is it necessary for the patient to participate in the pass in a regular session at a Spiritist Center? This is because, being an incarnate, the pass giver can help the patient by transmitting spiritual fluids as well as part of his own vital fluid and this is what, in some cases, the patient most urgently needs.

Considering that the patient is seeking assistance, he should receive orientation either prior to or after the pass as to how he can best help himself through prayer and a change of attitude, as well as praying for others in need. When a reverent state of mind can be easily achieved, it is possible for the patient to heal himself if he is in need of passes and is unable to go to a Spiritist Center. This is called “self-pass.” Generally, however, the results of the pass will depend on having both, the presence of the Spiritual Benefactors and of the patient.

These results fall into three categories:

- **Beneficial:** The pass giver’s vital fluid depends on his state of health, and the spiritual fluids he is able to assimilate depends upon his affinity with the Good Spirits. This affinity is needed for the pass to have beneficial results.

Simultaneously, the patient must be receptive to the pass process and well disposed to spiritual improvement. If the patient is unwilling to collaborate in the general process, the results are temporary. This is especially true, if he makes no effort to lead a Christian life.

- **Harmful:** If the pass giver is in a precarious state of health, or his organism is intoxicated due to vices such as smoking, drinking, drugs, etc, or is in a state of spiritual imbalance due to sentiments of revolt, vanity, pride, anger, desperation, worry, mistrust, etc, he is not in condition to transmit the pass.

If, in addition, the patient’s defenses are almost non-existent and he is unable to neutralize the torrent of inferior and gross fluids being transmitted by the careless pass giver, the pass received can only be harmful.

- **Null:** If, despite the aid being offered by a well-prepared pass giver, the patient places himself in an impenetrable position due to disbelief, aversion, or a frivolous attitude, etc, the pass is voided. The patient will not be able to absorb the spiritual fluids, thus becoming nullified. Here we can reiterate the need for the patient to collaborate by being receptive and also by changing his mental attitudes so as to be healed.

The pass can also be nullified by the patient who receives gross or negative fluids. This occurs when receiving the pass from an unprepared pass giver, or in an improper environment.

WHEN THE PASS IS HELPFUL

The Spiritist Doctrine teaches the Law of Cause and Effect, wherein each of us must face the consequences of his actions, whether these actions were in the present or past life. Each person must go through trials and expiations, as well as learn new lessons. This brings pain and suffering - emotional, spiritual and physical. The Spiritist Doctrine also teaches: "Without Charity there is no Salvation;" therefore, it is essential that assistance be offered to all in need. This is God's infinite love and mercy in action, which gives us opportunity to practice charity that is vital to our progress.

If it is our Christian duty to help those in need, we must then ask when is it most appropriate. In terms of passes, should we therefore offer assistance anywhere, anytime, whatever the situation? Let us then remember that there is a time and a place for everything.

Let us now look when the pass is most indicated.

- **In Relation to the Patient:**

There are many ways of helping a person in need. Sometimes a constant renewal of energies (through the pass) may be seen to have no effect. This is perhaps due to the fact that after the pass the individual was not advised of the necessary accompanying guidance, which should always encourage the individual to participate in his own process of recuperation. This guidance should never be given during the actual pass. The pass giver may be of assistance, but the patient must also fulfill his part.

- **Passes May be Administered When:**

The patient requests passes with the understanding that he abides by the rules of the regular Pass Sessions of the Center or Group.

Passes are advantageous in all cases, be it physical, emotional or spiritual, if the patient is disposed to collaborate. However, there are some instances in which the patient's participation is impossible, such as: in cases of epileptic seizures, obsession, violent fevers, etc. There are also occasional cases of hypnosis or deep somnambulism in which the patient needs to be awakened.

Passes are of a great benefit as a restorer of energy and as a complement to all medical treatment. It can be essential as a means of repairing prior problems caused by modern medical medicine. It is also beneficial in preparation for surgery or other special treatment recommended by the medical profession, as well as the approach of either a reincarnation or a discarnate process.

In cases of obsessions, there are specific instructions that apply, which are discussed in the next chapter.

WHEN PASSES ARE NOT CONVENIENT

In cases of obsession never give pass without first consulting with the Director of the Center or Group, bearing in mind that in these cases there is need for additional preparation, special precautions as well as a team of pass giver.

- Never give passes when there has been no preparation in the form of prayer or away from the Spiritist Center, a reading from the Gospel and a message, in the ambient where the pass is to take place.
- Never give pass for the mere convenience of the patient, other than at regular times, nor when there are no prepared pass givers available.
- Always use common sense in all matters of this nature remembering the responsibility of all the mediums to be prudent, disciplined and responsible at all times.
- Never give pass when feeling not well, either physically, emotional or spiritually.

As for this last point, it is rare for us to say that we are perfectly well, so we must guard against exaggerating our own limitations for giving passes. If we have the “flu”, are coughing, have a sore throat, or if we feel excessively tired or nervous, upset, stressed, depressed, or have a toothache, or a stomach ache, feel unusually sad, desiring to weep or become angry without sufficient reason, then we can be assured that all is not as it should be. In such cases the pass giver must excuse himself from giving pass on that day.

If the pass giver has a chronic health condition that is not contagious and is not necessarily disturbing the rhythm of that day, so that he can pray normally, feel happy and uplifted, there would be no impediment to perform the task of the pass.

Do not let your enthusiasm and joy over giving passes override your judgment and sense of responsibility. If a pass giver is not in good condition, it is better for the patient and for himself if he refrains from giving passes on that particular day.

If there is any doubt in his mind, the pass giver can always ask for advice of the directors from the Spiritist Center.

WHERE PASSES MAY BE PERFORMED

Most appropriate place for passes:

The most appropriate location for the pass is within a Spiritist Center or Group since it is there that an effort is made to maintain a constant environment of spirituality, as well as being a place populated by Spiritual Benefactors who specialize in this work.

However, location is not the only point to be considered. Punctuality, dedication, assiduousness, seriousness on the part of the incarnate workers within the Center and particularly of the team of pass givers are also essential ingredients.

Wherever possible use a small room, or as a second alternative, a regular location allocated to the service of passes on given days, at specified times.

Inadequate places for passes:

Any place where there is improper or insufficient ventilation, fumes from smoking, alcohol usage or a large gathering of people, where there might be sarcastic or irreverent people in the vicinity is inappropriate to the pass. No goodness can be derived in a polluted atmosphere.

This also includes places frequented by large groups of people in transit, any ambient where there is loud noise or where there is any form of mental pollution. These restrictions omit the majority of public places other than a Spiritist Center.

Generally, it is not advisable to heal in a private home, be it yours or any other, as here discordant vibrations are frequently encountered, as well. However, there will be occasions when this becomes necessary. In this case it is imperative to prepare the room thoroughly by reading the Gospel and offering prayer. In addition it is necessary to utilize a team of pass givers with a minimum of three well-qualified and experienced persons.

Bearing all this in mind, we must be reminded that above all, we must always observe a charitable attitude. Therefore, in cases of an unexpected emergency, special needs and circumstances, the pass giver of true faith, conviction and discipline will find it possible, to render assistance even in what would ordinarily be considered as unsatisfactory, or our precarious situation. For the dedicated pass giver there will always be protection and assistance available from the Spiritual Benefactors.

Nevertheless, the pass giver must never overuse this permission, because he would soon lose out the “back up” of the trustworthy Spiritual Helpers. Therefore, we must be cautious in evaluating an “emergency.”

Organization within a Center:

The most adequate location to be chosen for this work is within the Spiritist Center. As already mentioned, a separate room dedicated exclusively to this work is ideal. When this is not possible, a quiet place can be screened off, preferably at the back of the room, away from curious eyes. All sessions for passes must be prearranged and held at a fixed time.

There should always be a person experienced in passes, who has received the specific orientation, designated to supervise the “work team” in case of any emergency or if special attention is required.

Regular seminars of passes should be held to train newcomers for this work, as well as to offer opportunity for established pass giver to review the basic principles of the pass.

Before any “session” begins it is essential that the ambient be properly prepared through prayer. Water can be provided in small disposable cups. Music for the ambient can be also utilized, provided that it is adequately chosen and played softly.

Preparation of pass givers:

Preparation for the pass is a daily occurrence, whether the person is scheduled for the pass on that day or not. The pass giver must work diligently and persistently on their personal inner reform and evolvment with the aim of spiritual elevation. Clean spiritual fluids will be sullied if passed through a soiled channel! So there is a great responsibility in becoming a pass giver!

The most adequate Spiritual Companions for this task will only work through those persons who offer the correct vibrations of a corresponding nature, who are prepared, punctual, assiduous, responsible, work hard at their inner reform and who hold reverence for God, Jesus and the Spiritual Benefactors. Also, these workers must make an intentional effort to love their fellow beings and be willing to sacrifice themselves for this blessed work. Other requirements for the prospective pass giver are: to observe a balanced diet, regular exercise and sufficient rest (see also chapter 3 – Recommendations to the pass giver).

NOTE: A person who smokes, is a habitual drinker, a drug user, is frequently irritable, is easily roused to anger, who suffers bouts of depression, constantly uses bad language, excessively committed to sex, who frequents undesirable ambient, or generally lives a frivolous life, is not an adequate candidate to become a pass giver as long as he is unable to change his life-style and habits.

Preparation on the day of passes:

Extra care is needed on this day. Upon awakening the usual prayer should be followed by a short reading of the Gospel in order to commence the day.

Care with personal hygiene is always necessary, but special care is required on this day. You should not fast, but neither should you overeat. The pass giver must only eat foods that are easily digested. It is impossible to have a full dinner and then go giving passes! The

entire digestive system will be occupied with digestion, which could interfere with the quality and capacity to serve as a good, clear channel. So, only a light snack is recommended prior to going to the session.

It is also necessary to observe your attitude carefully on that day. Particular care should be observed to avoid attracting inferior Spirits, which will nullify or intoxicate the pass dispensed by the pass giver.

All attire should be very clean and comfortable, do not wear tight clothing. Also, the use of comfortable shoes is recommended. Be sure that you are not too warm or too cold. Avoid using noisy jewelers, pagers, cellular phones, alarm watches, etc., during the session.

During the day, the pass giver should be, as much as possible, praying for his own protection and for the assistance of any spirit that may be close by. A short reading from the Gospel and a prayer before leaving home on the way to the Center is advisable. If at all possible, a short rest is also recommended before starting out. If the pass giver is coming directly from work then rest, pray or read on the way in.

The pass giver must cultivate a humble attitude on this day and seek to maintain peace and harmony with everyone with whom they come in contact with, even those who desire to become argumentative!

Upon arrival at the Center:

Upon arrival at the Center, the pass givers must ask themselves the question: Am I in condition to give pass today?

Long conversations with companions upon arrival are not advised. This is a pleasure to be reserved for after the task has been completed. There is need to maintain a state of seclusion and constant prayer prior to the commencement of the meeting.

Pay close attention to the teachings during the lecture or study and then be ready for the special prayer for preparation.

When the pass session is about to begin (after the pass givers have assumed their positions), the pass giver must then maintain a state of prayer and evolved thoughts. A state of trance is not allowed; however, there will be a very slight “altered state of consciousness” during the period of concentration.

The pass giver must be attentive when someone approaches and sits on their chair. When the patients are seated all the pass givers begin the pass together.

Once the patient has received the pass, he continues in concentration and contact with the Spiritual Benefactors, keeping his eyes closed until the next patient approaches the chair. This procedure continues until all guests have been cared for

During the closing prayer, the pass givers should offer their own personal prayer of thanks for the opportunity to be of service, and for the protection and collaboration received from the Spirits, who allowed the task to be accomplished successfully.

At the close of the session it is proper to maintain the spiritual ambient, as long as possible, and to direct conversation to elevated topics.

PRACTICAL GUIDANCE

1. The pass giver may take up his position at the rear or at the side of the patient. When the pass commences he may continue to stand in that position or may move around and stand in front of the patient. If this is the case, the pass giver must quietly move to the side when the pass is completed, while awaiting the arrival of the next patient.
2. The hands should be held approximately 6 to 12 inches above the head of the patients. This position is to be maintained as long as the pass giver feels the “the pass vibration” flowing through his fingers and palms of his hands (that’s assuming the Spiritist Center is using the technique of laying on of hands). Then slowly and carefully the hands should be lowered to the sides.
3. At no time should the pass giver’s hand touch the patient, or even brush against his hair. This will cause a “shock” sensation to both the patient and the pass giver, which is disruptive for both parties.
4. Every pass session must have a director observing the task from the physical aspect. This person should be responsible for calling the correct number of patients at any given time.
5. There is also a need for a person to distribute the magnetized water (see item 13.2) after the pass session is completed (providing the Spiritist Center follows this procedure).
6. When the pass is carried out in an adjoining room, the door of this room is closed before the pass is begun and re-opened when each patient has been attended.
7. When all the patients have received the pass, the final prayer of thanks is pronounced. This prayer should be short and precise. However, it is essential during this prayer to acknowledge the team of spiritual workers and to offer them our thanks. We may also ask for assistance with our own struggles toward progress and personal inner reform. Remember that true prayer comes from the heart, with deep sentiment, love and humility. We should add to these sentiments sincere feelings of immense gratitude for being permitted to take part in the task of giving passes.

ABSENTEE PASS

This is a type of pass that is carried out in the absence of the patient. There are many cases in which the patient is physically unable to go to the pass session, because of distance involved or because the patient is bed-ridden. Sometimes it may be the case of someone who is in dire need but does not believe in Spiritism or in any other belief. Therefore, Absentee Pass makes it possible to be of assistance to anyone in need, either physically or spiritually, whether they are believers or not, or whether they know what we are involved in or not.

This process is usually carried out in conjunction with the Mediumship Development Session. At a pre-arranged time especially reserved for this purpose, the names of those patients needing this type of assistance are called out individually and the group spends a few moments in concentrated prayer, directing their thoughts exclusively to each person, as their name is said. This creates a greater concentration of energies in their direction, the energies are multiplied according to the number of persons joined in prayer and not, as is usually supposed, by the length of time dedicated to each name.

THE PASS OUTSIDE OF THE SPIRITIST CENTER

The pass may be given away from the Center when specially organized for that specific purpose.

1. Team of Mobile Pass Givers:

It is first necessary to organize a Team of Mobile Pass Givers. It is best to form a list of local pass givers who are available to answer calls to give passes at irregular times. Each team should not have less than three pass givers, including the director, and not more than six.

These teams should receive special orientation and given instruction as to the work routine to be applied, as well as being made well aware of the various difficulties that might arise in these circumstances.

2. Passes at Home:

Passes at home are offered only to those persons who are physically unable to visit a Center. Apart from the person who is to receive the pass, no other family members should be allowed to remain in the room, so as to avoid any break in vibratory harmony.

The procedure followed is customary. First it is necessary to prepare the ambient by means of a short prayer, a reading from "*The Gospel According to Spiritism*" followed by another prayer to completely create an appropriate ambient before the service of pass begins.

The reading should always be taken from "*The Gospel According to Spiritism*," followed by a few words of explanation by the director of the Team, if he/she is so inspired. At this point it is not advisable to allow discussion or questions. If the patient wishes to ask a question, he must wait until the pass has been completed. In addition to the Gospel, a message from a doctrinal book may also be read. In total, about fifteen minutes is usually sufficient to begin to form a good vibratory ambient.

Then, the Team director will indicate the positions for the pass givers to assume and may either offer the pass prayer himself or designate one of the Team members to offer it. Among other things, this prayer must renew the request for protection, and call for the presence of the Spiritual Benefactors, having first offered the services of the pass givers as channels for the pass. At this point it is important that the person offering the prayer has an awareness of the formation of the ambient so as to be able to judge when it is appropriate to terminate the prayer and begin the actual process of the pass. Remember that in a home ambient, it is usually necessary to work harder to prepare a correct vibratory field than when the pass is at the Spiritist Center.

When the pass is over a closing prayer is offered. At this moment it is suggested that the patient be asked to offer thanks, provided that he has a habit of praying. When in doubt, it

is better that the Team director offers this prayer, or else designate a Team member to close the procedure. Finally, the patient is offered a small cup of magnetized water.

3. Passes in Public Places:

By this is meant such places as public halls or theaters, etc, where the pass givers will be surrounded by members of the public and be unable to effectively isolate themselves. Therefore, it is not advisable to give passes under these circumstances.

We are well aware of the power of thought and this can work against us. As rapidly as the pass givers try to create a good ambient the onlookers, having varied thought patterns, would immediately interrupt all attempts to effect a healthy ambient around a patient. Even more important, the curious observers and often the incredulous stares would inevitably cause the penetration of negative fluids, which could cause great harm to both patient and the pass giver alike. What should be a positive healthy pass fluids would become negative and even destructive interference.

4. Passes in Hospitals and Prisons:

These are places in great need, but are also places where facilities for the pass are not readily available. Nevertheless, pass givers have been called upon to work in this type of ambient, at the request of patients or prisoners.

Whenever possible, a secluded place must be used. To apply passes in a hospital is perhaps even more difficult than a prison! It is frequently necessary to disguise the act of giving passes in a hospital, the type of pass being offered is usually frowned upon or prohibited. The pass under these circumstances is perhaps better done through ABSENTEE PASS, rather than creating a disturbance within a hospital.

In a prison there are more possibilities. A request through the Warden of the Prison may be arranged for the pass, or perhaps even an opportunity may arise, cleared by the Governor, for study meetings and passes within the confines of the prison. In this latter possibility, an appropriate room could be arranged for the pass therapy.

However, in all probability it would be exceedingly difficult to take a Team of Pass Givers into a prison! Therefore, it is recommended that unless a Team of Pass Givers can be present, this task should not be attempted.

5. Emergencies:

Within the Center: The person “taken over” by a spirit should be offered immediate and appropriate assistance. In case of sickness, call an ambulance and continue the pass until help arrives.

If at any time during the pass the patient begins to go into a trance state, the pass giver must continue the pass and redouble efforts at prayer for both the patient and the spirit trying to communicate. It is essential to call upon the Benefactors to envelop the spirit, while at the same time the pass giver continues to send out love to both parties. At the onset the pass giver

must also quietly advise the patient not to concentrate, but rather, to open his eyes, so as to not allow the spirit to take over.

Remember in these cases it is primarily the responsibility of the supervisor to deal with both patient and spirit. The main task for the pass giver is in increasing his effort at prayer and have loving thoughts directed to the spirit, while maintaining close contact with the Benefactors.

Outside the Center: We need to remember that without charity there is no salvation. Situations of genuine emergency may present themselves to the lone pass giver from time to time. On verifying that it is a true case of emergency, and that no other help is available, it is possible to offer passes but only after a brief prayer (through elevated thoughts to the Benefactors) without the usual preparations. We stress, however, the importance of verifying that is a true emergency.

These situations usually arise when no one else is present, except for the person in need. In such a case we do not need to fear any negative influences from the public. It will be necessary to maintain fervent (silent) prayer during the pass, and offer a verbal prayer of thanks afterward.

THE SERVICE OF “SPIRITUAL PASSES”⁴

We entered the door and found ourselves in a balmy and luminous ambient.

An elderly gentleman and a respectable lady were taking notes in a small notebook. They were surrounded by Spirits evidently involved in the healing services.

Pointing to the two mediums, the mentor informed us:

“They are our brothers Clara and Henry⁵, who are dedicated to the task of assistance under the orientation of the spiritual friends that direct them.”

“How can we comprehend the radiant atmosphere in which we find ourselves?” ventured Hector with curiosity.

“In this room,” explained Aulus affectionately, “sublime mental effluvia of the many utilized in the magnetic assistance full of love and confidence have accumulated. Here we possess a kind of inner altar, created by the thoughts, prayers and aspirations of the many that look to us to bring the best that they have.”

We did not dispose of enough time for a long conversation.

Clara and Henry were now in prayer, and were being surrounded by a halo of light.

It could be said that they were almost separated from their dense body, since spiritually they appeared to be more free and in direct contact with the benefactors present, although, they personally, could not appreciate it.

Serene and self-assured they appeared to absorb the invigorating forces in the intimacy of their souls. They had a firm idea that the prayer maintained their spirits in communication with the invisible and profound fountain of luminous energy.

In front of the door, still closed, afflicted and murmuring people stood shoulder to shoulder waiting for the prior indispensable preparation to finish.

The two mediums, however, appeared to be spiritually distant, totally amazed in the company of brotherly spirits, registering their instructions by way of intuitive resources.

Via the radiations of Henry’s magnetic personality, one could immediately recognize his superiority over his companion. Of the two he was the dominant point. Because of this, positioned at his side, the spiritual mentor of great hierarchy that this task of assistance required appeared.

Aulus embraced him affectionately and introduced him to us.

Brother Conrad⁶, our new friend, embraced us warmly.

⁴ An excerpt from the book *In the Domain of Mediumship*, chapter 17, from the spirit Andre Luiz, received through automatic writing by Francisco C. Xavier

⁵ N.T.: The name as it appears in the original Portuguese is Henrique.

⁶ N.T.: The name as it appears in the original Portuguese is Conrado.

He informed us that the service would be at our disposal in order that we could make the observations that we might consider opportune.

Our mentor invited us to feel comfortable and authorized us to direct whatever questions we had to Conrad.

Hector, who at no time repressed his spontaneity, started the questioning, as usual, asking respectfully:

“Does the friend come here frequently?”

“Yes, we have under our responsibilities the services of assistance of the Institution in favor of the sick, two nights per week.”

“Only to the incarnates that are ill?”

“No, it is not exactly that way. We take care of the needy of whatever nature.”

“Can you rely on many cooperators?”

“We integrate a frame of auxiliaries according to the organization established by the mentors from the Superior Spheres.”

“Do you mean that in a Center such as this one, there are spiritual collaborators duly qualified, as occurs with medical doctors and nurses in an ordinary hospital on Earth?”

“Exactly, as much between men as between us, who still find ourselves far from spiritual perfection, the success of the task requires experience, time, accuracy and responsibility from the faithful worker toward the obligations assumed. The Law cannot underestimate the rules of logic.”

“What about the mediums, are they invariably the same ones?”

“Yes! Notwithstanding, in justifiable situations they can be substituted. Although in those cases some small problems result from natural mal-adjustment and are inevitably verified.”

My colleague directed a disquieting glance toward the incarnate companions that remained in prayers and continued:

“Do our friends prepare themselves to the task through prayers?”

“Without a doubt. Prayer produces a prodigious shower of forces due to the vigorous mental energy that it draws. Through prayer, Clara and Henry expel from their own interior world the somber bad habits of the common activity they bring from their daily circle of struggle, and they absorb from our plane the renewing substances with which they replenish themselves in order to be able to succeed in working efficiently in favor of our fellow man. In this way they can assist and end up being firmly assisted.”

“Will this mean that they should not fear their exhaustion?”

“Not at all. Just as we, they do not appear here under the pretense of being the recipients of the benefits, but rather, as beneficiaries who receive, in order to give.”

“Prayer, along with the recognition of our minor merits, places us in a position as simple links of a rescue chain whose orientation resides in the Heavens.”

“Here we are in this room consecrated to an Evangelical mission and under the inspiration of Jesus, somewhat similar to an electric outlet that allows the force that is not our own to pass, and which will serve for the production of energy and light.”

The explanation could not be clearer.

While Hector smiled quite satisfied, Conrad put his arms over Henry's shoulders in order to remind him of the established work schedule. The medium, in spite of not registering the gesture in his field of physical impressions, immediately walked over to the door and opened it to the needy ones who were waiting behind it.

A large group of incarnates and discarnates conglomerated at the entrance, as the companions of the Center guided their movements.

Conrad became involved in the task that corresponded to him, we, therefore, returned to the intimacy of the mentor.

Both mediums commenced the task.

Ill patients of all kinds entered the room with great hope and would leave after being treated, displaying contentment. The hands of Clara and Henry radiated luminous sparks projecting vigor and well-being to them.

In the majority of the cases it was not necessary to touch the patient's body directly with their hands. The magnetic resources applied at close range penetrated the aura or vital halo of the sick, provoking sudden changes.

The pass-givers involved in the spiritual passes appeared as if they were to be two human batteries spreading a multiple variety of rays that flowed from their hands after passing over their heads, upon contact from brother Conrad and his collaborators.

The scene was truly fascinating by the display of lights that it presented.

Hector, upon checking out the ambient, asked our mentor:

"Why does the energy transmitted by our spiritual friends first pass through the heads of the mediums?"

"Here as well," answered Aulus, "we cannot underestimate the importance of the mind. Thought plays a decisive influence on the projection of the healing principles. Without the illuminating idea of faith and by good will, the medium could not succeed in tuning in with the friendly spirits who work upon these areas."

"Meanwhile, there are many people who also are endowed with the magnetic energy and so unconcerned with the moral aspect!" I pondered.

"Yes," reiterated the mentor, "you are referring to the common hypnotizers who are often conveyers of an exceptional energy. They display beautiful demonstrations, impressing, and convincing, but overall, they move in a sphere of pure phenomena without achieving edifying accomplishments in the spiritual field. It is imperative not to forget, Andre, that the magnetic potential is a common patrimony of all, with different expressions that are graduated into the infinite."

"But can such professionals also cure?" asked my companion furthering my observations.

"Yes, they can also cure; however accidentally when the ill patient is worthy of the immediate spiritual assistance and through the intervention of our spiritual friends who can favor them. Apart from this, those that take advantage of this fountain of energy and exploit it to their personal gain generally fall into a state of demoralization. This occurs as they enter into a field of forces that is unknown to them guided solely by vanity or by an inferior ambition. They frequently encounter entities with which they have affinity, submerging thereby, in difficult situations that there is no need to mention. If they do not possess an

elevated character capable of posing a barrier to the vicious influences, they end up suctioned by an energy more accentuated than theirs. If we consider this problem exclusively by that of force, we are obliged to recognize that there are an immense number of vigorous spiritual hypnotizers in the tormented rows of ignorance and of cruelty who are the initiators of the most afflictive processes of obsession.”

Later smiling he added:

“Let us remember Nature. The serpent is one of the beings that possesses the greatest hypnotic power.”

“Then, for curative purposes, certain conditions of the spirit are indispensable?” asked Hector

“Without a doubt we cannot succeed without the noble heart and a pure mind exercising love, humility, and a living faith, in order that the rays of the Divine Will can penetrate and flow from us for the benefit of others. In order to sustain a methodic service of cure, this would be pivotal.”

“Moreover, for a task of this type would we not require chosen people who would have previously achieved special studies?”

“It is important to clarify,” said Aulus with conviction, “that in whichever sector of work, lack of study would signify stagnancy. Every collaborator that resists learning, refusing to incorporate new knowledge, fatally condemns himself to activities of a lower level. But regarding the magnetic assistance, such as is administered here; it is necessary to recall that the task is one of pure solidarity, which requires an ardent desire to aid via the invocation of the prayer. Every prayer, which is born of sincerity and a well-fulfilled duty, with moral respectability and clean sentiments, bears an incommensurable power. Upon analyzing the subject in these terms, all dignified and devoted people can with the aid of a prayer attract the sympathy of the venerable magnetizers of the Spiritual Plane, who utilize them to promote goodness. We are not into spectacular hypnotism, but rather in a group of cure, in which the mediums transmit the benefits that they receive, without presuming to be giving of themselves. It is important not to forget this truth in order to stress clearly that wherever humility and love surges, the Divine assistance is absolute and immediate.”

The healing task that was going to be accomplished within the efficient and quiet environment required our attention.

The patients entering two at a time, were affectionately greeted by Clara and Henry, and with the providential assistance of Conrad and his collaborators.

The obsessed individuals were entering the room accompanied by their cruel executioners, but as soon as the mediums applied their hands over the cortical region, they immediately separated themselves, remaining however, close by, as if waiting for their victims, with which the majority of them rapidly reunited.

Upon reviewing the observations achieved, we agreed that some of the patients had not even achieved a minimum of improvement.

The magnetic radiations were not penetrating their organic vehicles.

Registering the observations, Hector’s question came quickly.

“Why?”

“They lacked a state of confidence,” clarified the mentor.

“Will faith be indispensable, then, in order for them to receive the assistance they require?”

“Oh yes! In photography we require a negative in order to retain the image, as in electricity we require the sensitive wire for the transmission of the electric current. In the spiritual field work of assistance, it is indispensable for the one in need to present a “favorable tension.” This tension originates from faith. Of course we are not referring to religious fanaticism or the blind faith of ignorance, but rather to the attitude of an intimate assurance that is affirmed with reverence and submission, in the recognition of the Divine Laws, under whose wisdom and love we will try to protect ourselves. Without devotion and respect in the receptivity, we shall not be able to take advantage of the imponderable resources that are offered to us for our own good, since the jeers and the harshness of the heart can be compared to thick capes of ice that cover the temple of the soul.”

The lesson was simple and beautiful.

Hector became quiet, perhaps in order to reflect silently over it.

Without losing sight of the objective of our study, Aulus considered it to be convenient for us to have direct contact with the service to be accomplished. It would be interesting for us to examine a few of the cases that were being treated.

With this purpose in mind he approached an elderly lady who had just entered in search of assistance, and with Conrad’s permission he suggested that we examine her with as much attention as possible.

The lady while awaiting her encounter with Clara stood up with great difficulty. Her stomach was extremely extended and her face expressed pain.

“Observe the liver,” said Aulus.

We utilized the resources at hand and commenced to analyze.

Truly, the organ referred to appeared to be dilated which was characteristic of persons who are suffering from a cardiac insufficiency. The hepatic cells appeared like a vast beehive working with an enormous difficulty. The congested gall bladder led me to inspect the intestine. The compressed bile reached the spleen and was assaulting the blood. The common bile duct, which was not functioning, facilitated the diagnosis. A slight examination of the ocular mucous membrane confirmed my impression. The jaundice was evidenced, without a doubt.

After listening to me, Conrad affirmed:

“Yes, it is a complex jaundice. It has its origin in a terrible fit of anger, which affected our friend in her home environment. Allowing herself to be controlled by anger, she developed an obstinate hepatitis from which the jaundice is the consequence.”

“And how can she be assisted?”

Conrad, placing his hand over the forehead of the medium, sent a radiant current of energy that inspired her to move her hands over the patient, from her head until reaching the infirmed liver.

We noticed that the encephalic cortex became covered by a luminous substance, which descended as fine threads which reached the visceral area.

The woman displayed an undeniable expression of relief in her countenance, departing visibly satisfied after promising us to return to continue with the treatment.

Hector fixed his inquiring eyes on the mentor who was amicably accompanying us and asked:

“Will our sister be cured?”

“It is impossible,” repeated Aulus in a fatherly manner. “There are many organs and vessels that are affected. Time cannot be overlooked for her solution.”

“And on what basis are you articulating such a process of cure?”

“The pass is a transfusion of energies which alter the entire cellular field. You are all aware that in today’s human science, the atom is no longer the indivisible brick of matter, but rather, prior to it are found currents of agglutinating forces from the sub-atomic principles, and that prior to those principles surges the mental life. In the sanctuary of Nature all is spirit. If we renew our thoughts everything within us will be modified. In the magnetic aid the spiritual assistance is utilized by way of a harmonious ensemble form from the emission and the reception assisting the needy patient so that she will help herself. A reanimated mind renews and lifts the microscopic lives that serve in the temple of the body, edifying valuable reconstructions. The pass, as we view it, is an important contribution to he who receives it with the respect and confidence that it should inspire.”

“And can it be given at a distance?”

“Yes, as long as there is harmony between the one who administers it and the recipient. In this case, several spiritual companions collaborate in the task of assistance in order to favor its spiritual realization. The silent prayer will be the best vehicle for the healing energy.”

Around us the service proceeded with intensity.

Aulus considered that our presence might be overtaxing Conrad’s preoccupations and that we should not remain there any longer, since we had so quickly grasped the teachings that we had desired to obtain. In lieu of this, we said our farewells to the supervisor, seeking out the main salon in order to continue our blessed lessons.

THE HEALING MEDIUMS⁷

We shall here give but a glance at this variety of mediums, because this subject requires too extended developments for our outline; we know, besides, that a doctor, one of our friends, proposes to treat it in a special work on intuitive the healing. We shall say only that this kind of mediumship consists principally in the gift possessed by some persons of healing by the simple touch, by the look, even by the gesture, without the help of any medication. It will, doubtless, be said, that it is nothing but magnetism. It is evident the magnetic fluid here plays a great part; but when this phenomenon is carefully examined, it is easily seen that there is something more. Ordinary magnetization is a real treatment, continuous, regular, and methodical; in it things happen very differently. Nearly all magnetizers are capable of curing, if they know how properly to undertake it; but with healing mediums the faculty is spontaneous, and some even possess it without ever having heard of magnetism. The intervention of a hidden power, which constitutes mediumship, becomes evident under certain circumstances: it is so, particularly, when it is considered that most persons, whom we can reasonably qualify as the healing mediums, have recourse to prayer, which is a real invocation.

Here are the answers to the following questions addressed to the spirits on this subject:

- 1. Can persons endowed with magnetic power be considered as forming a variety of mediums?**

You cannot doubt it.

- 2. Yet, the medium is an intermediary between the spirits and man; but the magnetizer, drawing his strength from within himself, seems not to be intermediary of any foreign power?**

It is an error; the magnetic power resides, doubtless, in the man; but it is augmented by the action of the spirits he calls to his aid. If you magnetize with a view to healing, for instance, and you invoke a good spirit who interests himself in you and your patient, he augments your strength and your will; he directs your fluid, and gives it the necessary qualities.

- 3. But there are very good magnetizers who do not believe in spirits.**

Do you think that spirits act only on those who believe in them? Those who magnetize for good purposes are seconded by good spirits. Every man who has a desire to do good undoubtedly calls them; the same as by the desire of evil, and evil intentions, he calls the evil.

- 4. Would he who has the power act more efficaciously, should he believe in the intervention of spirits?**

⁷ An excerpt from the *“Book on Mediums”* – Allan Kardec – Chapter 14, Items 175 and 176, translated by Emma A. Wood, 1970 – USA

He would do things you would look upon as miracles. "Have some persons truly the gift of healing by the simple touch, without employing magnetic passes? Assuredly, have you not numerous examples of it?"

5. In this case is there magnetic action, or only influence of spirits?

Both; these persons are veritable mediums, because they act under the influence of spirits; but that is not to say they would be writing mediums, as you would understand it.

6. Can this power be transmitted?

The power, no; but the knowledge of the things necessary to its exercise where it is possessed. A person would not suspect that he has this power if he did not believe it has been transmitted to him.

7. Can cures be made by prayer alone?

Yes, sometimes, if God permits; but perhaps the good of the sick person is that he should suffer, and then you believe that your prayers are not heard.

8. Are there some forms of prayer more efficacious for that than others?

Superstition alone can attach a virtue to certain words, and ignorant or lying spirits alone can entertain such ideas in prescribing forms. Yet it may happen that, for persons not much enlightened, and incapable of understanding things purely spiritual, the employment of a formula helps to give them confidence; in this case it is not the form that is efficacious, but the faith that is increased by the idea attached to the use of the form.

MAGNETIC PROPERTIES OF MATTER

13.1 MODIFICATION OF THE PROPERTIES OF MATTER

MAGNETIC CURATIVE ACTION⁸

“...One part oxygen and two of hydrogen, both inoffensive, form water; add an atom of oxygen, and you have a corrosive liquid. Without changing the proportions, often a simple change in the method of molecular aggregation can change the properties; thus an opaque body can become transparent, and vice-versa. Since the spirit has by his sole will so powerful an action on elementary matter, it may be conceived that he cannot only form substances, but can denaturalize their properties, will have herein the effect of a reactive.

This theory gives us the solution of a fact in magnetism, well known, but hitherto unexplained – that of the changes of the properties of water by the will. The acting spirit is that of the magnetizer, most frequently assisted by a foreign spirit; he effects a transmutation by the aid of the magnetic fluid, which, as has been said, is the substance most nearly approaching cosmic matter, or the universal element. If he can effect a modification in the properties of water, he can as well produce an analogous phenomenon on the fluids of the organism, and from thence the curative effect of the magnetic action properly directed.

We know the great part played by the will in all the phenomena of magnetism; but how explain the material action of so subtle an agent? The will is not a being, a substance; it is not even a property of the most ethereal matter; the will is the essential attribute of the mind, that is to say, of the thinking being. By the aid of this lever he acts on elementary matter, and, by a consecutive action, he reacts on its compounds, whose intimate properties can thus be transformed.

Will is the attribute of the incarnate as well as of the wandering spirit; from thence the power of the magnetizer, a power that we know to be in proportion to the strength of the will. The incarnate spirit, being able to act on elementary matter, can, then, as well vary its properties in certain limits; here we have explained the faculty of curing by laying on of hands, a faculty possessed by some to a greater or less degree.”(See “*Revue Spirite*,” July 1859, pages 184 and 189.)

13.2 MAGNETIZED WATER

Among the many fluids that are of primary necessity for mankind, water is certainly one of the most important. The human body is known to be composed of about seventy percent of water. Thus, in the Spiritist Doctrine it is common practice to offer a small quantity

⁸ An excerpt from the “*Book on Mediums*” – Allan Kardec – Chapter 8, Items 130 and 131, translated by Emma A. Wood, 1970 – USA

of water to the patient after receiving the pass as a complement to this process and as a means of revitalizing the physical body. This is not ordinary water, because it has been saturated with beneficial fluids originated in the spiritual world under the guidance of the Spiritual Benefactors responsible for the work of passes. This is why it is called magnetized water. This special water enables the patient to retain energies and increases the absorption potentialities of restoring fluids received during the pass. This will allow the patient to continue to receive spiritual benefits between the pass sessions. It is also very helpful for the digestive organs to receive a direct influx of spiritual fluids.

Ordinary water has the possibility of conserving spiritual fluids for indefinite periods of time without having their properties suffer any deterioration. Being of an inorganic nature this substance also plays an important part in the revitalization of the physical body and is in fact the primal vehicle of vitality and thought to act as a possible link between organic and inorganic principles.

TYPES OF PASSES ⁹

14.1 LAYING ON OF THE HANDS

“Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses. Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, who did all those miraculous signs and wonders the Lord sent him to do in Egypt. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.”

Deuteronomy 34, 9:12

“Jesus reached out his hand and touched the man: I am willing, he said. Be clean! Immediately he was cured of his leprosy.”

Matthew 8, 3

“Then Ananias went to the house and entered it. Placing his hand on Saul he said: Brother Saul, the Lord – Jesus, who appeared to you on the road as you were coming here, has sent me so that you may see again and be filled with the holy spirit.”

Acts 9, 17

Without any doubt the laying on of hands is known as being one of the most common and universal practice utilized for healing purposes, as we can observe above in the citations of the Bible.

Mr. Paul Clement Jagot tells us that from a papyrus discovered by Ebers in the ruins of Thebes, the translators managed to extract a characteristic phrase: “Place your hand over the pain so that the pain can go away.”

In the *“Book of Dead”* we read: “I place the hands over you, Osiris, for your own good, to make you live.” It was a common practice in the Egyptian temples that the hierophant would place his hands over the sick and attain their cure. Prosper Alpini, a historian, mentions the mysterious “medical frictions” utilized in ancient Egypt that is easily recognizable as being magnetic passes.

In Greece, the Pythagorean Doctrine demonstrates that the practice of medicine by way of the hands of the Asclepiadeans was not considered to be empirical, but rather from reasoned data.

Throughout the Middle Ages, the laying on of hands, the healing breath and other manifestations of human magnetism were practiced. As the magnetizers of the Middle Ages utilized the “physical contact” they were known as “the ones who touch.” Actually, since the time of King Louis IX of France (some say since Clovis) it was a tradition among the French

⁹ Most of the material of chapters 14 and 15 were excerpted and translated from the books: *“O Passe”* and *“Manual do Passista”* written by Mr. Jacob Melo.

Kings to touch the sick in order to cure them. This practice was utilized until the time of King Henry IV.¹⁰

Apart from the historical references regarding the laying on of hands, we can affirm that the technical structure of this type of pass is so simple that there is not too much to be learned. The pass giver extends his arms forward in front of his body, placing the hands (separating his fingers) over the head of the patient, or any other area that requires treatment. The hands should face downward, without any muscular contraction. Apart from that, the most important point is to maintain oneself in fervent prayer, asking the Lord for His blessings for the patient. The pass giver will also utilize his will power to assist, and to transmit good positive energy, forgetting at this moment any kind of imperfection that he still harbors within, such as pride, vanity, resentment, or any material worry he may have. This is literally a sacred moment.

It is important to remember that among the principles, a general rule exists that was introduced to us by Jesus in the Lord's Prayer: "*Thy will be done on Earth as it is in Heaven.*" This means that we have to subordinate our action and our request for help and assistance to what is already determined by Divine Justice.

As a rule, the patient is under a psychic imbalance or disorder. For this reason, it is recommended to commence with a dispersive pass prior to the laying on of hands. By doing this, the pass giver will be removing and rearranging the unbalanced energies.

The laying on of hands may be performed with one (simple imposition) or both hands (double imposition). The most common technique is to utilize both hands. (Some examples of laying on of hands can be seen in the next page)

It is commonly utilized for the donation of fluids or to separate the obsessor or any negative spiritual influence from the patient.

¹⁰ Mr. Paul Clement Jagot, Historic Summary in the book "*Initiation to the art of healing through Human Magnetism.*" Chap. 5, pages 34 to 36.

EXAMPLES OF LAYING ON OF HANDS



OVER THE HEAD



OVER THE SOLAR PLEXUS



OVER THE BLADDER



OVER THE BRONCHIUM

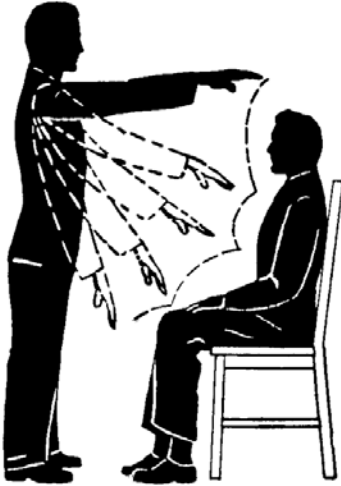


OVER THE HEELS



OVER THE CERVICAL AREA

14.2 LONGITUDINAL PASS



As a technique, the longitudinal pass is the one that is given to the patient along the body, starting at the head going downward to the toes (or to the area that needs assistance). The hands should remain open and the arms outstretched, but without any contraction and with the necessary flexibility required to execute the movements.

When the longitudinal pass is applied slowly (approximately 30 seconds from head to toe) and at close range to the patient's body (approximately 2 to 6 inches) saturating the patient with energies, it achieves an active and stimulating effect.

When the longitudinal pass is applied slowly and at a distance of 6 to 40 inches, it has a tranquilizing effect on the patient.

The longitudinal pass, also known as "Great Current," when applied very rapidly (approximately 5 seconds from head to toe) and at a distance of more than 6 inches, has an exceptional dispersive power. It also has a tranquilizing effect, regulating the circulation of the blood.

Longitudinal Pass is used:

- ❖ To move and to distribute fluids
- ❖ To separate Entities from the perispirit of the patient
- ❖ In cases of somnambulism
- ❖ To aid in sleeplessness

Great Current Pass is used:

- ❖ To move, distribute and to normalize fluids
- ❖ In fevers
- ❖ In cases of anguish and affliction
- ❖ To calm the patient down

Note: Great Current Pass is always applied from head to toe.

THE FIVE MOVEMENTS OF LONGITUDINAL PASS



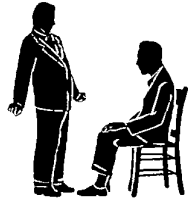
First: Concentrate and pray, while assuming the position to commence the Healing Process



Second: Place your hands over the top of the head (the crown center of force) and move them downward until you reach the basic charka.



Third: Open the hands wide, in order to release the negative energies that were displaced and removed during the second movement.

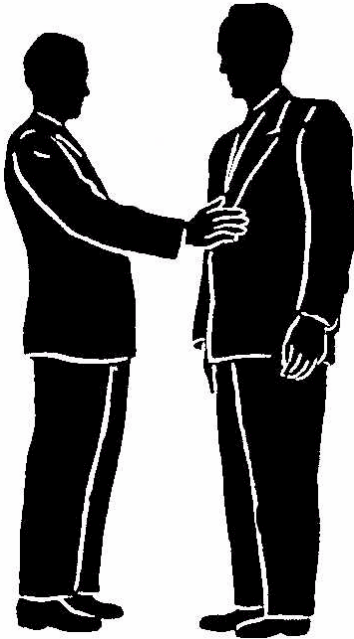


Fourth: Close the hands and return them rapidly to the starting point, which is the laying on of hands, and restart the pass.



Fifth: Once the pass is finished, close your hands and leave the arms away from the body.

14.3 ROTATIONAL PASS



This kind of pass is normally applied with the palm of the hand or with the fingers. The pass giver will slowly start with rotational movements from the right to the left, or vice-versa, on the part of the body that needs to be healed, at a distance of 4 to 6 inches. When applied with the fingers, those should be bent in the direction of the area that needs to be magnetized, without rigidity and muscular contraction. Then the pass giver starts with the concentric movements around the area for a few minutes. The rotational pass is extremely stimulating, therefore, being utilized when the intention is to treat vomiting, obstructions, abscess, irritation in the intestines, cramps, constipation and general indisposition of the lower abdomen. It also helps in cases of dehydration and malnutrition.

In case it is necessary the pass giver can use both hands, one that remains steady at the back of the head (the left hand for a right handed person or vice-versa) and the other that will be applying the rotational pass to the needed area.

DISPERSIVE ROTATIONAL PASS

The pass giver places his hand over the part of the body that needs to be healed at a distance of 4 to 6 inches, or a little closer. With the palm of the hand facing the area that requires a dispersive pass, he maintains the fingers totally opened and stretched as if he wanted to fold them backwards. At this time the magnetizer will clearly perceive the concentration of energy in the center of the palm of his hand starting to leave through his fingers in the direction of the etheric space.

In this as in all passes, let us pay attention to our mental attitude; as, it is not only the simple mechanical movements that contribute to the release of the dispersive fluids to help the patient. Our mental command is also indispensable.

14.4 TRANSVERSE PASS

After the Dispersive Rotational Pass, the Transverse Pass is the one most indicated to disperse accumulated energies. However, its usage presents some inconvenience in its utilization within the Spiritist Center. Let us see why:

1. The pass giver will stand in front of the patient at a distance of approximately 12 to 20 inches.

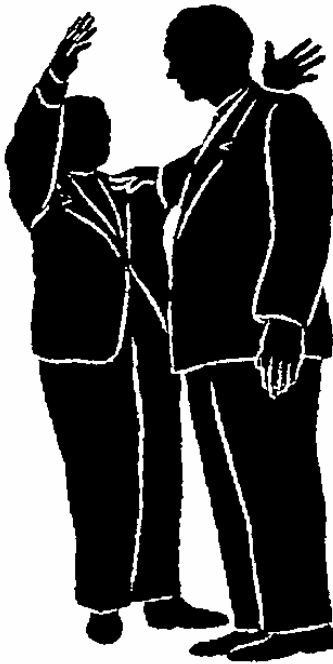
2. He will then extend his arms in a double imposition of the hands with his thumbs contracted and facing downward as if he were trying to hide them.
3. The pass giver will open his arms horizontally (cross position) rapidly.
4. He will return to the initial position in a rapid movement and will repeat the sequence a few times.

The use of this type of pass requires very rapid and violent movements of the hands and arms, as well as enough physical space for its performance.

The Transverse Pass can also be “crossed.” The technique and purpose of this pass are the same, except that the arms will be crossed in front of the patient. Instead of having his arms extended, the pass giver places one arm over the other in an “X” shape. This technique, however, presents more difficulty than the first because it places the pass giver in the risky position of unintentionally striking the patient.

Since there are simpler forms of passes with greater capability of dispersing, we do not recommend this pass as a regular practice.¹¹

14.5 THE PERPENDICULAR PASS



Like the Transverse Pass, the Perpendicular Pass is considered to be extremely dispersive. The pass giver stands at the side of the patient, starting with the laying on of hands, at the side of the head (as shown in the figure). The pass giver then simultaneously lowers his hands, one in front (right, for the right-handed person or left, for the left-handed person) and the other in the back of the patient to the feet, in a longitudinal pass. This can be repeated more than once. Its power of general dispersion is extremely efficient.

This type of pass is very often utilized for treatment of the nervous system.

¹¹ Mr. Jacob Melo, in the book: “*O Passe*” Chapter 8, item 2.4

THE HEALING BREATH

“The Lord God formed the man from the dust of the ground and breathed into his nostrils, the breath of life, and the man became a living being.”

Genesis 2: 7

“The wind blows wherever it pleases. You hear its sounds, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”

John 3:8

In the first Bible citation, we find the symbolism of the human genesis, where we encounter a notable and unquestionable register of the vitality of the healing breath. In the second citation, we see Jesus in an explanation, still inaccessible to our knowledge and understanding, presenting the spiritual creation in the figure of the Divine Breath.

There are two types of Healing Breath therapy: Cold and Hot.

15.1 THE COLD HEALING BREATH OR COLD INSUFFLATIONS



The Cold Healing Breath (CHB) is applied at a distance of approximately 12 inches to over 40 inches away from the patient. The further away the pass giver is from the patient, the colder it will be.

The procedure is to blow rapidly and vigorously over the area of the body that needs to be healed, as if we were blowing out a candle from a distance.

Its' effects are refreshing and tranquillizing, constituting a precious process of dispersion.

It can be used:

- To combat headaches
- For nervous breakdown
- For burns
- For convulsions caused by fever
- To separate the obsessor from the one who is obsessed
- To stop epileptic seizures

When applied in the area of the eyes and the forehead, it awakens the patient who is magnetically asleep due to the action of a magnetizer or because the patient is under the influence of an obsessor.

The technique of the cold healing breath is usually very efficient in cases of patients suddenly “taken over” during the pass, and that still remain in a lethargic state after such a procedure.

In this case, the pass giver applies cold healing breath with a greater vivacity in the area between the eyes (the frontal center of force).

Please be cautious and give the patient support during this procedure, as upon awakening he will usually feel somewhat dizzy and susceptible to falling.

15.2 THE HOT HEALING BREATH OR HOT INSUFFLATIONS



The Hot Healing Breath (HHB) is a type of magnetic pass commonly used by most people to assist in alleviating pain or any kind of suffering, even in asphyxia. Even though its restoring health principles are still unknown, its beneficial action cannot be ignored. As opposed to the technique of the cold healing breath, there may be physical contact when applying this technique. In this case, a handkerchief is placed upon the area that needs the magnetization and the pass giver, after taking a deep breath, puts his mouth over the tissue and proceeds exhaling forcefully and as slow as possible, until he completely expels all the air from his lungs, without any contraction or unnecessary effort in the area of the mouth. After he has finished, he lifts his head, remove his mouth from the tissue and inhale once again through his nostrils, from a healthy source of purified air, and then he repeats the process to a maximum of six times, as this is an extremely strenuous technique.

Another way of applying this type of pass is to bring the mouth over the sick area (without making contact) and then exhaling, as if he were trying to warm his hands from the cold or to clean his eyeglasses. This procedure can also be done over the area covered by a tissue.

Because the HHB is an exciting kind of pass, it should never be utilized in cases of deep lesions, and especially in cases of aneurysm of the heart or the aorta. It should not be used in persons in an advanced stage of tuberculosis.

The Hot Healing Breath can be used:

- In cases of ingurgitation and pain
- In obstructions
- In asphyxia
- In stomach ache
- In hepatic or nephritic cramps
- In headaches

- In glandular disturbances
- In ear ache
- In deafness
- On articulations

It can also be applied over the top of the head, at the cerebellum, the forehead, the eyes, the ears, the gastric region, the spleen, the kidney, the bladder, the spine and the heart.

Nevertheless, some advice must be given to the pass giver who wishes to make use of this technique:

1. In order to be fit to utilize the Healing Breath, the pass giver must have balanced health, especially the respiratory and the digestive organs, in addition to being free of any clinical condition of the heart.
2. A well-balanced nutrition should be observed, as well as care in brushing the teeth, in order to avoid an offensive odor from the mouth.
3. As this technique requires a closer range between the pass giver and the patient, the pass giver must be conscientious and not allow inappropriate movements or have disrespectful thoughts toward the patient.

To conclude, it must be pointed out that due to the active and concentrated aspect of the Healing Breath, a localized dispersive pass is suggested afterwards. Therefore, a dispersive rotational pass is recommended after the Healing Breath.

15.3 THE HEALING BREATH¹²

“...Talking of service, it is time for us to go to work.” Ismalia said affectionately.

At that very moment, Alfredo in an urgent tone, showing that he had suddenly remembered something important, said:

“It is imperative to remind Olivia and Magdalena about the critical preparation needed for tonight’s meeting. We are going to require the cooperation of additional healing breath technicians. We have several patients in grave condition due to the strong physical impressions impregnated in their minds.”

“The healing breath technicians?” I asked in great surprise before Ismalia could make any comments about the services.

“Yes, my friend,” Alfredo replied. “The healing breath, even on Earth, is a sublime privilege of man. Unfortunately, when we are incarnated, it takes us a while to take advantage of the great treasures that are actually available to us.

Usually, we on Earth, live wasting our time with illusions, believing in trivia or harboring suspicion.

¹² An excerpt from the book “*The Messengers*” chapter 19, from the spirit Andre Luiz, received through automatic writing by Francisco C. Xavier

If an incarnate could really understand the power of the healing breath therapy, he could create in this world the most efficient practices of this breath-therapy.

“But, is such a potential usable by any incarnate”?

Vincent asked, sharing my surprise.

Alfredo thought for some seconds and then explained:

“Just as the technique of passes can be practiced by a great number of people, with surprisingly beneficial results, the breath therapy could also be incorporated or utilized by the majority of people with prodigious advantages, and benefits to all.”

“However, to develop this potential one must be persistent in his efforts for its greater effectiveness. All noble achievements require a sincere effort.”

“Divine Goodness in order to manifest itself in action requires mankind’s good will. Our technicians did not develop themselves overnight. Long hours were exerted to acquire the experience and at a high cost. In everything there is a science of a beginning.”

“These technicians are respectable workers who have acquired significant spiritual remunerations for the services they have rendered, and must conserve the purity of the mouth and the sanctity of their good intentions.”

Fully aware of the interest his words were awakening, Alfredo, after a short pause, continued:

“In the sphere of the flesh in order for the incarnate to achieve the healing breath technique, it is essential to have a healthy stomach, a healthy mouth that is accustomed to spreading goodness, a total abstinence of evil, and a righteous mind solely interested in helping. By following these prerequisites one would be able to administer the gentle breath for healing purposes, to replenish vital energy, to sedate or to stimulate. Through its use one can transmit health, relief and well-being on Earth.”

And since Vincent could not disguise his perplexity, Alfredo continued explaining:

“The breath therapy is nothing new. You must recall that Jesus, in addition to touching those that He healed, on many occasions used the divine healing as He gently breathed over those who needed His loving assistance. The Holy Writ, commenting over the beginning of all existence, makes reference to the breath of life. Have you ever allowed yourself to think about the wind as being the creator breath of Nature?”

“As for myself, since the moment that I was elevated from the inferior zones to the Field of Peace for my rehabilitation, I can tell you that I received wonderful lessons on the subject of the healing breath that we are now discussing. For this reason, when I became administrator of the Fields of Peace I established courses in the training of new collaborators specializing in healing breath. I offered bonuses to those who were interested in learning this technique, not always easy for everyone.”

Astonished with what I had learned, I began to pay close attention to the arrangements that were being prepared.

While Alfredo was talking with us, Ismalia was welcoming some of her most valuable collaborators who were arriving and preparing to commence the task.

Finding myself alone with Aniceto, I told him about my great surprise, to which he replied confidently:

“Obviously,” he began to say, “you forgot that in the stories of the Bible there are portions mentioning God’s breathing life into the forms He had created.”

“Alluding to our incarnate brothers it is necessary to recognize Andre, that even though man is imperfect, if he has the good will, the healing breath in its intent to relieve, alleviate or cure, plays an important role among individuals, because we are all heirs of the Divine Power, but they are not exclusive to us.”

“In Our Home, in the Ministry of Assistance, we have an institute where there are many colleagues dedicated to specializing in the therapeutic method of breathing. You, Andre did not know this because your stay in that Ministry was very short. Among the incarnates, I would say that anyone who is holy inspired and truly desires to assist, can utilize the healing breath. However, those who have a pure and generous mouth will be able to distribute divine assistance, transmitting vital fluids for health and relief.”

We were expecting further explanations from Aniceto on the subject, showing us the magnetic qualities of the breath therapy, but Alfredo approached us solicitously, exclaiming:

It is time to start the work of assistance and prayer.

“Lead the way, Alfredo,” Aniceto said, “we will follow you.”

It was necessary to interrupt the lesson.

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