

PSYCHO-SCIENTIFIC FRONTIERS

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Communicating with God's World of Spirit – its laws and its purpose

Personal experiences of a Catholic priest

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2. 2 The Mediums (Transmission from the SPHERS of LIGHT)

Many were the occasions and fashions in which God used to speak to our fathers through the prophets. (Hebrews 1: 1)

In the days when men *sought* God from their inmost hearts, their communication with God's spirit world was a direct one. Most individuals possessed the natural qualifications needed for such spirit communication. Their own spirit, attuned to what was lofty and divine, was capable of receiving messages from the spirit world through spiritual sight, hearing and feeling. This was the same as what you call '*clairvoyance*', '*clairaudience*', and '*clairsentience*' today. No *intermediaries* were needed to transmit the messages from the Beyond.

- *These gifts disappeared as mankind turned away from God and devoted all its thoughts and care to worldly things.*

In their excessive pursuit of money and other worldly goods, people *forgot* God. This not only severed the communication with the good spirit world, but caused those gifts that had made spirit communication possible theretofore to fade away.

Today the *majority* of mankind has come so far that it *no longer even thinks* about or believes in the possibility of such communication. There are relatively few people today who possess the gifts in question and who are in touch with the world of *good* spirits the way the God-fearing folks of old were.

- *But the time is coming when things will again be as they formerly were in this respect, that is to say, when each individual can communicate with the Beyond via spiritual seeing and hearing.*

Until that time, however, those who still believe in God may communicate with spirits through *another* channel, and many who do not believe in God may witness the workings of the spirit world with their corporeal senses, and thereby be *roused* in their hearts to return to a belief in God, in the Beyond, and in the continuation of life after the death of the body.

For this purpose, God gave mankind of today so-called '*mediums*'.

The meaning of this term has already been made clear to you, but since a correct understanding of the nature of '*mediums*' is among the most important points in the domain of spirit communication, I do not want to neglect to instruct you thoroughly in this particular. I shall confine myself to discussing *human* mediums, omitting those cases in which animals may serve as mediums.

- '*Mediums*' are *intermediaries*, or *human instruments*, employed by the spirit world to communicate with mankind. Inasmuch as the spirit beings require *odic power* for this purpose, '*mediums*' are *human beings who serve the spirit world as sources of odic force*.

It is chiefly their *own* od that mediums surrender to the spirits manifesting themselves. The mediums are, however, at the same time collectors of the od contributed by the *non-mediums* in attendance at so-called spiritistic séances.

Just as sometimes happens in building an aqueduct, when the water from the main spring is supplemented by that of many smaller springs in order to increase the output, so the medium's capacity to supply od is *increased by adding* in the weaker odic power of the other persons present.

While all people possess odic power, in most cases it is *too closely bound* to the body to be surrendered readily. Hence it is not available to the spirit world in adequate strength.

People suitable to function as mediums are highly 'sensitive'. This means that because of the ease with which their od can be dissolved, the impressions made upon them are *much deeper* than in the case of other people. This is not a sickly state, as your scientists think, and has no relation to nervousness, hysteria or lack of will power; on the contrary!

- *Good spirits cannot use nervous, irresolute or sick persons as mediums. A good medium has more will power, stronger nerves and better physical health than other people.*

Mediums are divided into *different types* according to the purpose for which their odic power is employed by the spirit world.

2. .2. 1 Table mediums

If Od power is used to raise or lower a table or to cause it to emit raps, the medium employed in this connection is called a '*table medium*'. The raising and lowering or the rapping of the table are used as a *sign language* for obtaining messages from the spirit world.

This is the *lowest* form of spirit communication.

For the spirits that appear at table tipping séances are almost without exception those *of a low order*.

- *The high spirit world does not choose this manner of communication.*

Thus, it happens that at such gatherings the low spirits that appear often carry on much mischief, occasionally assisted by the tricks of the participants.

Unfortunately, table tipping with its partly laughable, partly untruthful manifestations does much to *discredit* also the *higher* forms of spirit communication. Those who seek God and friends of the truth will therefore *shun* communication of this kind and choose *only* methods *worthy* of high goals.

2. 2. 2 Writing mediums

When messages from the spirit world are conveyed through the writing of a human being, that person is called a '*writing medium*'. The *manner* in which the writing is accomplished *differs widely* among the writing mediums.

- In one case, the *thoughts* are *inspired* into the fully conscious medium and written down by him (or her); he is therefore also known as an '*inspirational medium*'.
- Another medium's *hand may be guided* at the same time as the words he writes are inspired into his spirit. All the while he is fully conscious of his actions. (*Semi-automatic writing mediums*)

Simultaneous inspiration is necessary in those cases where the medium offers *too much resistance* to the guidance of his hand.

- Others know only *that* they are writing, but are quite unaware of the content of their writing. (*Fully automatic writing mediums*)
- Still others write in a state of *complete unconsciousness*; they know neither *that* they are writing nor *what* they are writing. (*Writing trance mediums*)

Moreover, it frequently happens that one and the same 'writing medium' will write in several of these ways.

So-called '*direct writing*' is substantially different from the above type of mediumistic writing, being produced by the spirit itself, which makes use only of the odic force of the medium and not of the latter's hand. By means of the od it takes from the medium the spirit materializes its own hand, and with it writes upon a surface that is not in contact with the medium, like a slate, a sheet of paper, or something similar. The amount of od required for this method is *significantly greater* than when the medium's hand is used in writing. You are familiar with two examples of 'direct writing' from the Bible. The tablets bearing the Commandments were written on Mount Sinai by the hand of God, as related in the books of Moses:

Exodus 32: 16: 'The tablets were the work of God Himself, and the writing inscribed on the tablets was God's own writing.'

When King Belshazzar celebrated a great feast with his lords and drank out of the sacred vessels that his father had stolen from the temple in Jerusalem, while singing songs of praise to his idols.

Daniel 5: 5: 'The fingers of a human hand appeared and wrote on the whitewashed wall of the royal hall across from the chandelier, so that the king saw the back of the hand as it wrote.'

The medium's hand may also be used for drawing or for painting instead of for writing. In this case the mediums are called '*drawing or painting mediums*', the general process being the same as with the writing.

2. 2. 3 Planchette mediums

Another type of writing medium are the so-called '*planchette mediums*'. A 'planchette' is a slab of wood, metal or other material upon which are marked the letters of the alphabet, numbers and other symbols. The surface of the planchette is smooth, so that an object may readily be slid about upon it. The medium, who retains *full consciousness*, lays his hand on some easily movable object resting on the slab that has a point or pointer. He then waits until the object is moved towards the letters. The pointer indicates, one after another, the individual letters that will when put together spell out words and sentences.

The planchette medium sits with his eyes *closed* or, better still, blindfolded, so that he cannot see the letters himself, since otherwise there is a danger that he might help along the motion of his hand and thus reproduce his *own* thoughts.

- *The most famous of all planchettes was the 'breastplate' on the ephod (outer garment) of the high priest, who was himself the medium.*

In your modern translation of the Bible this 'breastplate' is referred to as the '*oracle plate*' because it was used by the Israelites when they 'asked of God'.

It was in the shape of a square and consisted of four rows of precious stones, the first row being composed of a sardius, a topaz and a carbuncle; the second of an emerald, a sapphire and a diamond; the third of a jacinth, an agate and an amethyst; and the fourth of a chrysolite, an onyx and a jasper. (*Exodus 39: 9-13*) On each stone was engraved a character, corresponding to the names of the twelve tribes of Israel; they thus formed a kind of alphabet. Precious stones were used because they possess strong odic force and thus strengthened the high priest's mediumistic power. Between the stones was a wide, smooth, groove of gold without corners or edges. A part of the equipment was the so-called 'forehead plate', a holy diadem of gold engraved with the words: 'Dedicated to the Lord'.. This was fastened to the headband with a cord of purple, and was the most important of the objects used in consulting the Lord. Hence it bore the inscription 'Dedicated to the Lord' with good reason. (*Exodus 39: 30-31*)

Whenever he 'asked of God', the high priest untied the lower edge of the breastplate from the ephod and brought the breastplate into a horizontal position. He then removed the engraved plate of gold, or 'diadem', from the headband and laid it into one of the grooves between the precious stones. Then he held his hand over the breastplate, without touching either it or the 'diadem' that rested upon it. The very strong odic force of the high priest was used by God's spirit world to set the golden diadem in motion. It glided along the grooves, touching in sequence, with a small eyelet by means of which it was fastened to the headband, those stones whose characters were to be joined into a word. When a *word* had thus been spelled out, the diadem glided to the right edge of the breastplate, where it struck a small bell to indicate that the word was complete. When the words had been put together to form a complete *sentence*, the diadem slid both to the right and then to the left side of the breastplate, striking the bells on both sides in succession. This double signal indicated the conclusion of a sentence. In this way all possibility of error was eliminated, since no character belonging to one word could be moved to the preceding word, and no word from a preceding sentence could be moved to a following one.

Inasmuch as this method excluded any possibility of misunderstanding God's answer, the diadem and the bells were known collectively as the '*sacred lots*', symbols of truthfulness and clarity. In the Hebrew text they are called 'the Urim and Thummim', words that also mean truth and clarity.

“In the days of the kings of Israel the ‘breastplate of judgment’ was often used when people ‘asked of God’, the priests acting as mediums. David in particular thus appealed to God in almost all important matters through the priest Abiathar, making use of the ‘breastplate’, and by means of it receiving God’s answer.

2. 2. 4 Voice mediums

The most *important* of the mediums for communicating the truth are the ‘speaking mediums’ as soon as they have been trained to be ‘*deep-trance mediums*’.

- *A medium is said to be in a ‘deep trance’ when his own spirit has completely left his body.*

In this state the medium is like a corpse, the only difference being that its spirit, which has left the body, is still connected to its body by a band of od, *whereas with a corpse the connecting band of od is missing*. Through this band of od the medium’s body receives enough life force from the out-of-body spirit to keep its organs functioning. It is along this band of od also that the spirit of the medium makes its way back into its body.

- *In the place of its out-of-body spirit, another spirit being enters the body of the speaking medium and delivers its message by using the medium’s organs of speech. In doing so it makes use of the odic energies remaining in the medium’s body after his spirit has left it.*

Of course, a deep-trance medium knows nothing of what the foreign spirit has said. When the medium’s own spirit re-enters the body, consciousness returns and he feels as though he has been asleep. Hence you speak of the ‘*psychic sleep*’ of deep-trance mediums.

It is of the *greatest importance* to those to whom a foreign spirit is speaking through a medium to know *what kind of spirit* has taken possession of the medium’s body – whether it is a high or a low, a good or an evil spirit. For this reason, I advise everyone to test the spirits in order to learn whether they were truly sent by God, or whether they are evil. This can be done by making them swear in the name of God as to their identity and to where they are from. A good spirit will take this oath, an evil one will not.

- If you are dealing with a *good* spirit, it will inform, admonish, instruct and advise you *for your good*.
- If, however, the spirit is an *evil* one, send it away at once, but first admonish it to turn to God and to pray to Him.

If spirits enter a speaking medium that are of a low, severely suffering type, *but are of good will*, it is your duty to *teach* them about their condition, to direct them toward God and to pray with them. In this way you will be doing a great kindness to many of these ‘poor souls’, as you call them, and they will be grateful to you for it ever after.

- *The duty of testing the spirits was emphasized by the Apostles when they preached to the early Christians. Every Christian community was carefully instructed in the matter; equally well informed in this domain were the people of the Old Testament.*

2. 2. 5 Apport mediums

‘Apport mediums’ are generally also *deep-trance mediums*.

- *Their odic force is used by the spirit world to transfer material objects into enclosed spaces from outside them, or from within such spaces to the outside.*

The deep-trance state is necessary in most cases, since the spirits require *all* of the medium’s physical od in order to make these ‘apports’ possible, as the objects apported must be *dissolved* into od in the one place, and recondensed into substance in the other.

There are, it is true, mediums who are able to release enough od to effect ‘apports’ *without* going into a ‘deep trance’, especially if several powerful mediums are used *simultaneously* as sources of od.

Although you cannot physically perceive the extremely high heat that is developed by the odic currents for the purpose of dematerializing matter, you can feel some of the heat that remains after the objects have been *recondensed*.

An example may make this clear to you:

There are so-called ‘*spook spirits*’, which occasionally ‘apport’ stones, sand and the like from the street into the closed rooms of a house. They can do this *only when* they have enough odic force at their disposal to produce hot, high-voltage currents.

- *With these they dissolve the matter of the objects and carry the dissolved od into the rooms, where they recondense it into solid matter.*

It now feels *hot* to the touch, for although it has been recondensed by cold power currents, it retains part of the very great heat used in its dissolving, just as glowing steel, after being cooled in water, will remain hot for a considerable time.

At times *the medium’s body* itself is transported from one place to another, occasionally over great distances. This is also done by dematerializing the medium’s body at one spot and rematerializing it into substance at the other.

When, as related in the Old Testament, the prophet Habakkuk, together with the food he carried with him, was to be transported by an angel of the Lord to Daniel in the lions’ den, the angel did not carry Habakkuk through the air as people seem to believe, but dematerialized him and all that he was carrying with him and *rematerialized* him at the lion’s den. The same happened in the case of Philip, as related in the Acts of the Apostles: when he had enlightened and baptized the treasurer of Queen Candace of Ethiopia, ‘the Spirit of the Lord carried Philip off to Azotus.’ The spirit dematerialized Philip’s body, causing it to suddenly disappear before the treasurer’s eyes, and rematerialized it in the city of Azotus. (*Acts 8: 39-40*)

Such happenings are beyond the comprehension of human beings because they *cannot see* the forces at work.

The fact that matter and even bodies of living people can be dematerialized at one place and rematerialized elsewhere can no longer be denied, since well-authenticated instances of this

phenomenon are *too numerous* to admit of such denial. The natural laws according to which these things happen should be abundantly clear to you after the explanation I have given.

2. 2. 6 Materialisation mediums

In the case of '*materialization mediums*', the medium's whole physical odic force is used to enable one or more spirits to make themselves visible to human eyes. Since all of the medium's od is needed, the medium's own spirit must be removed from its body. Depending on the amount of od available, the foreign spirit uses it to *envelop* either its entire figure, that is to say, its whole body and all of its limbs, or only certain parts, like, for instance, its eyes, face or hands.

If the materialization is to be complete enough to allow the materializing spirit to *look like a terrestrial being*, the medium's od alone is *not* sufficient, and matter must be taken from his body and used in the odic state for the materialization of the spirit.

- *On such occasions a medium loses as much body weight as it has surrendered in od and matter to the foreign spirit. Cases are known in which a materialization medium lost as much as eighty pounds within a few minutes.*

Your scientists have determined this loss of weight by means of automatic scales, on which they had placed the medium at the beginning of the investigation.

However, the surrendered od and *matter remain connected with the medium by means of the above-mentioned band* of od and flow back into the body of the medium when the spirit is dematerialized again. That is why you see the materialization always take place near the medium.

You may often notice, also, that the motions of a materialized spirit are accompanied by similar motions on the part of the medium, for the connection between the medium and the materialized spirit is a very close one. If your hands and arms were bound together with those of someone else by means of tightly drawn cords, and if you were to gesticulate with your own limbs, you would cause the other person to make similar gestures with his. The materialized spirit and the medium are bound together in analogous manner by spiritual odic bands.

This intimate connection between the medium and the materialized spirit explains another phenomenon which your scientists also find incomprehensible, namely, the different odours often diffused by mediums during materialization. At times these odours are pleasant, at other times they are a stench or the smell given off by a decomposing corpse.

- *These odours depend on the nature of the spirits materialized by means of the medium's od.*

When I spoke to you about Od, I explained that it assumes an odour in keeping with the qualities of the spirit it surrounds. The od taken from a medium and used by a spirit for its materialization therefore *assumes* an odour corresponding to the nature of that spirit, and since the materialized od of the spirit remains closely connected with the medium, the spirit's odic scent is *transmitted to the medium as well*. This gives the impression that the medium himself is the cause of the pleasant or unpleasant smell, whereas the smells really come from the spirits that materialize themselves with the medium's od.

2. 2. 7 Physical mediums

There is yet another type of medium; these mediums are not good for mankind, as they are used chiefly by evil spirits. They are the so-called '*physical mediums*'.

- *The spirits use the odic power of such mediums to move objects that are near the medium.*

Tables, chairs, utensils of all kinds rise and float from one spot to another; instruments begin to play; a trumpet rises into the air and blares; a nearby drum sounds beats; bells fly across the room and ring, and countless similar things happen.

It goes without saying that good spirits *do not behave* in this way.

For it is not the task of the good spirit world to produce phenomena intended only to satisfy man's obsession with *extraordinary experiences*. Mind you, this is true of some manifestations that occur with other mediums also, but it is *not the case as often* with them as with the '*physical mediums*'.

You ask to what purpose the low spirits hold such a 'carnival' at modern 'spiritistic séances', or why indeed they are allowed to do so. To this I can only reply that low spirits have *the same free will* as low and wicked people. Just as the latter are left free to act as they please, so no restrictions are placed upon the liberties of the former, at least not up to a certain point. True enough, they do not have complete freedom, for if they did, they would do mankind *even more harm* than they do now.

- *For man's goal is to reach God, and, considering this goal, God has set bounds to the activities of evildoers.*

But even the 'carnival' of evil, as you have called it, that goes on at today's spiritistic meetings frequently has *a good effect* in spite of everything. For today, when there are so many people who do not believe in God, the Beyond, the spirit world and survival after death, it does some good that they should witness such things, if only because it makes them think about these matters, to become insecure in their disbelief and to begin to search for the truth. This statement applies to everything that happens at the spiritistic meetings of today, *from levitation and table rapping to the physical phenomena and spirit materialization*. Even if for most people their interest in these things springs only from a craving for experiencing something sensational, it often happens that they do retain the impression that supernatural forces must exist. Even if this result leaves much to be desired, it is at least better than if those individuals had never been reminded about the Beyond.

- *What mankind does need, and needs badly, is a thorough explanation of the nature of spirit communication and of the manner in which communication can be established with the good spirit world.*

This is to be your life work.

You are receiving all of these teachings for this reason.

They are not meant for you alone, but for your fellow human beings as well. They are your brothers and sisters, and it is your duty to teach them these facts. When people have been taught *how* to seek communication with the good spirit world, every spiritistic gathering will become an inspiring *Divine service*.

2. 2. 8 The gift of clairvoyance and clairaudience

Your scholars include among the mediums those individuals who have the gifts of ‘*clairvoyance*’ and ‘*clairaudience*’. This is not correct. It is true that clairvoyants, clairaudients and clairsentients have mediumistic powers, but they are not true mediums. With them, it is their *own* spirit that is active, that sees and hears, whereas in real ‘mediums’ it is a *foreign* spirit that acts while the medium’s spirit is temporarily dispossessed.

Although the gifts of ‘clairvoyance’ and ‘clairaudience’ do indeed enable the spirit of a human being to see and hear the spirits about him, a clairvoyant is *not an instrument* of these spirits and is therefore *not* a ‘medium’.

The spirit of a person endowed with clairvoyance, clairaudience and with supernatural powers of smelling, tasting and feeling owes these abilities exclusively to the fact that it can *detach* itself *from the body* to a greater or lesser degree. A spirit so detached and partly withdrawn from the body becomes independent of the body’s physical senses and assumes the faculties and properties of a discarnate spirit, seeing, hearing and feeling in the manner of spirits of the Beyond, according to the extent to which it is detached from its body and according to the purity of the od surrounding the spirit.

- *This purity of od is of particular importance to ‘clairvoyants’, for one cannot see clearly through impure glass.*

By the same token, the spiritual powers of spirits of the Beyond *vary greatly* according to the composition of their odic body. Some of these spirits can see, hear and feel things that other spirits are *unable* to detect.

The same is true of human beings gifted with clairvoyance, clairaudience and clairsentience. Also, they possess these faculties *in countless degrees* of keenness, from the most rudimentary to the highest.

- Some merely *sense the proximity* of the spirits about them and vaguely feel their impression on them, but they do *not* see and hear the spirits.
- Others are able to *see* the spirits, but *not* to hear them.
- Still others *see* them plainly, *hear* their words and can tell the different spirits apart by their nature.

The many *mistakes* made by your clairvoyants in their statements are due to the fact that with most of them the faculty is present in a *very imperfect* state. “You will find many references to clairvoyance in both the Old and the New Testament. Of the patriarch Jacob we are told:

Genesis 32: 2-3: ‘As Jacob went his way, he encountered “*angels of God*”. On *seeing* them, Jacob said: “This is God’s camp.”’

During the reign of King David, when the angel of the Lord smote the people of Israel with the pestilence as a punishment, David actually *saw* the angel.

2 Samuel 24: 16-17: ‘The angel of the Lord had, however, just arrived at the threshing floor of the Jebusite Arawna. When David saw the angel that had caused the dying among

the people, he shouted to the Lord in prayer: “Lo, I have sinned and been wicked, but these sheep, what have they done?”

The prophet Elisha had the gift of clairvoyance. It is related of him in the Book of Kings that he clairvoyantly saw his servant Gehazi follow the cured captain Naaman and extort presents from him for Elisha on false pretexts. When Gehazi had hidden these presents in the house for his own use, and was standing before his master, Elisha asked him:

2 Kings 5: 25-26: ‘Where have you been Gehazi?’ He answered: ‘I haven’t been anywhere.’ Then Elisha said to him: ‘Was I not with you in spirit, when someone turned back to you from his chariot? Is this a time to receive money and garments and to acquire gardens and vineyards, small animals and cattle, manservants and maidservants with it?’

Elisha also foresaw Hazael’s destiny by clairvoyance, as is recorded in the same book of the Bible:

2 Kings 8: 12-13: ‘Elisha stared fixedly into space, horrified, and then burst into tears. When Hazael asked him: “Why does my lord weep?” he answered: “Because I know the disasters you will inflict upon the Israelites. You will set their fortified cities ablaze, killing their young men with the sword, dashing their children to pieces and slitting open the bodies of their pregnant women! The Lord God has let me see you reigning as king over Syria.’

It was by clairvoyance also that the great prophets saw the spirits sent to them, as well as the fate in store for humanity, for nations and for individuals. This fate was generally revealed to them by the spirit world in symbols. In addition to the gift of ‘clairvoyance’, the prophets were also endowed with ‘clairaudience’.. You will find an example of this if you will read over again the Book of Daniel, especially those passages relating the appearance of the archangel Gabriel:

Daniel 9: 21- 23: ‘While I was uttering my prayer, Gabriel, whom I had seen in the first vision, came swiftly towards me in the shape of a man about the hour of the evening offering. He wanted to enlighten me and said: “Daniel, I have come now to help you reach the proper understanding. When you began to pray, God spoke, and I have come to impart His words to you, for you are a man especially loved [by God]; ponder these words and understand the revelation.’

Daniel 10: 4 – 10: ‘On the twenty-fourth day of the first month, I was on the banks of the Tigris, and as I raised my eyes and looked around, I saw a man standing there dressed in linen, with a belt of fine gold from Ophir around his hips, his body like chrysolite, his face gleaming like lightning, and his eyes burning like torches of fire; his arms and legs glistened like burnished bronze; and when he spoke, his voice sounded like the roar of a crowd.

I, Daniel, was the *only one* who saw the vision. The men beside me did not see it, yet such a fright had seized them that they ran and hid. So, I was left alone to see the great vision. No strength was left in me; my face was drained of all colour, which made me unrecognizable; I became completely powerless. When he began to speak in a loud voice, and I heard the sound of his words, I fell down into a dead faint, my face upon the ground. Then a hand touched me, and set me on my knees and hands, all shaking.’

I have quoted these two passages from the Book of Daniel at length, because they are especially instructive for you and because they confirm much of what I have told you so far. In the first place you have here a most distinct example of clairvoyance and clairsaudience. Daniel *sees* the spirit figure, whereas his companions do *not*. But since they also were ‘mediumistic’, they felt the nearness of the spirit and its mighty odic power, and fled in fright. This supports my statement that some people, while they may not be able to see or to hear the spirits, can *feel* their presence..

- *Furthermore, these passages of the Bible, like so many others, confirm the fact that spirits have a figure and spiritual limbs similar to those of mortals.*

Finally, Daniel felt a hand that touched him and raised him up. It was the hand of Gabriel, who had materialized it with the aid of Daniel’s odic force. For only with a materialized hand could Gabriel raise a human being. The loud speech of the spirit and the materialization of its hand required so much odic force that Daniel sank to the ground, powerless, and had to be strengthened by Gabriel with his own spiritual odic energy.

Daniel 10: 18: ‘Then the one with the appearance of a man came again and touched me and gave me new strength.’

From the New Testament, I shall mention only the ‘*clairvoyance*’ of the *Apostle Paul*. In Troas, in the night, Paul suddenly saw a man from Macedonia standing before him, who besought Paul:

Acts 16: 9: ‘Come over into Macedonia, and help us.’

On another night, the LORD stood beside Paul and said:

Acts 23: 11: ‘Take courage! As you have borne witness for me in Jerusalem, so you shall bear witness for me in Rome.’

On a voyage to Italy, Paul said to the crew of the ship:

Acts 27: 10-11: ‘Men, *I foresee* that this voyage is going to be attended with danger and serious damage not only to the cargo and the ship, but also to our own lives.’

I have already told you that the great events of the future can be foreseen only if they are revealed to the clairvoyant by the spirit world *in a picture*. That is also confirmed in this case, for when the crew failed to heed Paul’s warning and ventured upon the voyage despite it, they encountered a storm which obliged them to throw overboard part of their cargo and also the ship’s gear, and had already abandoned all hope of being saved, when stood up among them and said:

Acts 27: 21 - 26: ‘Men, you should have listened to me and not set sail from Crete; we could have spared ourselves this hardship and loss. However, as things are now, I bid you to cheer up! There will be no loss of life, only of the ship. Last night an “angel of the Lord” I belong to and serve stood before me and said: Have no fear, Paul! You shall stand before Caesar; and behold, God has granted you the lives of all your fellow travers.” So, cheer up, men! I trust in God and believe that it will turn out just as I have been told. However, we are to be stranded on an island.’

To the Corinthians Paul writes:

I Corinthians 5: 3: ‘Though absent in body, I am with you in spirit, and I have already passed judgment on this person who has offended so greatly as though I were there with you.’

Similarly, he writes to the Colossians:

Colossians 2: 5: ‘Though I am far away in body, my spirit is with you, and it is with joy that I see your steadfastness in battle and the solid bastion of your faith.’

From these last two passages we see that Paul’s spirit could *leave* his body and be present at events that occurred in distant places.

2. 3 The training of mediums (Transmission from the SPHERES of LIGHT)

I will pour water on the thirsty land and floods of rain on the dry ground; I will pour my spirit on your people and my blessings on your offspring. (Isaiah 44: 3)

Whatever is intended to *serve* a particular purpose must first be suitably set out, prepared and adapted, as your machinery and tools are constructed to meet the ends for which they were designed.

Mediums are the instruments of the spirit world.

Their purpose is to make communication between the spirits and material creation possible.

Hence these mediums must be made capable of doing whatever may be necessary for achieving that purpose. This is accomplished by the development of their mediumistic powers.

Mediums are primarily sources of energy from which the spirit beings draw the fuel for their work. It is they who *furnish the odic force*.

To make the steps in the development of mediums as understandable as possible for you, I shall again make use of a comparison. To run your automobiles, you use a substance obtained from oil deposits. When tapping these, the first step is to drill deeply enough to obtain a sufficient amount of oil to make its extraction profitable. But the crude oil as it flows from the wells *cannot be used* as such. It must first be refined and undergo various forms of filtering to make it suitable for the many uses to which it is to be put. In the same way the spirit world's first concern is to provide for *as great an amount of od* as possible from the mediums.

- *This od is, however, bound to the medium's body, and it must be treated so that it can be easily released and made available to the spirit world in the quantity required.*

You also speak of *solubility*, for example, in reference to the components of your artificial fertilizers. You differentiate between total phosphorous, potassium, nitrogen and calcium content and the *soluble percentage* of these elements. Only the latter portion is of value to you, and only the soluble percentage is paid for. "Similarly, only that od is of value to the spirits which can be made available by reason of *its ability to release* from a terrestrial body.

- *The more soluble a medium's od, the greater the amount that can be made available, and the more striking and comprehensive the phenomena the spirit beings can produce.*

In speaking of the od made available by the development of the mediums and used as fuel by the communicating spirits, I must point out something very important.

- *If a spirit is carrying out a special command of God's, that spirit will have at its disposal more od than is possessed by all creatures on earth put together.*

In this case the spirit stands in a special bond with the source of all odic force, God Himself, and can draw from this source whatever amount is required for carrying out the Divine command.

If, for instance, *God commands a spirit* to impart instruction to mankind, the requisite amount of od is supplied to that spirit. The spirit will, however, make use of your od also, for the spirit world employs this precious resource as sparingly as you mortals do your most valuable worldly resources. In this case you reinforce the od at the spirit's disposal with your own, and enable the spirit to

prolong its communication beyond the time originally planned. It is thus, to make use of an earthly illustration, like adding fresh water to the cooling water of a cooling tower in order to increase the effect and the duration of the operation.

If, however, the good spirits are acting, *not at God's command* but upon their own responsibility, albeit with His sanction, the work they can accomplish depends on the amount of od available from terrestrial sources, that is to say, from the mediums.

The amount of od that can be *liberated differs* with each medium.

With one, it barely suffices for the *simplest* tasks of the spirit world; with a second, it permits activity of a much greater scope, while with a third it may be plentiful enough for the *most difficult* undertakings in this field. Among these is the corporealization of a spirit by means of a condensation of od so strong that the spirit stands before you in a complete body, differing in no respect from a real human being. It was in such a corporealized state that three of God's messengers appeared to Abraham, that the Archangel Raphael accompanied young Tobias, and that Christ stood before his disciples after his resurrection.

- *It is primarily the responsibility of the medium to make his physical od as easily releasable as possible. This is accomplished by steadfast inner composure, or what you call 'concentration'.. Only such individuals can therefore become good mediums who are able to spiritually compose themselves and divert their thoughts from all worldly matters.*

That is why your most powerful mediums are found among peoples for whom spiritual composure plays a great role as a religious exercise.

- *The greatest number of mediums is found among the people of India because their religion calls for daily spiritual composure from childhood on. They call it 'spiritual submersion', and many of them attain great perfection in this practice.*

Since the human spirit employs only its own od during such periods of spiritual composure, the physical od is allowed to *rest* in the meantime. No strain is put upon it, and it can therefore be liberated all the *more readily* for use by the spirit world.

- *The more often a person devotes himself to such spiritual composure, the easier it is for him to release his quiescent corporeal odic force and to make it available by emission.*

It is as with a magnet. The first time a magnet is used, its power is very slight, not enough to attract even the smallest particle of iron, but the more it is used, the stronger it gets, and in the end it becomes capable of holding onto relatively heavy iron objects. It is the same with the odic force: in the early stages of a medium's the development it is feeble, but the *more often* he practices inner composure, the more powerful the odic radiation suitable for spirit communication becomes.

The *primary goal* of the development of mediums is therefore to develop their ability to release as much Od as possible by spiritual concentration. The amount or the strength of this terrestrial od is of equal importance to all spirits, good or evil.

A *second task* in the development of mediums is the *adaptation* of the medium's od to that of the spirit working through him. Accomplishing this is the responsibility of the spirit world. The adaptation of the od varies greatly, according to whether it is to be used by high or low spirits.

- *A high spirit must purify and refine the medium's od, to filter it, so to speak, whereas a low spirit can forego this, as its own od is impure and readily accommodates itself to the impurified terrestrial od.*

With some mediums there is still a *third purpose* to be achieved by development. If, namely, a medium's entire physical od is to be used by the spirits in their work, this is possible only provided the medium's spirit *is removed from his body*; hence, provision must be made for his spirit to leave his body. This is not easy to accomplish. It requires much effort and time-consuming labour on the part of the spirit world. The medium thereby goes through a process not unlike that of dying. As you know, when a person dies, death also ensues from the separation of the spirit from the body. I have already explained to you the difference between the body of a medium whose spirit has left it and a corpse.

You will remember that when the spirit of a 'deep-trance medium' leaves his body, it still maintains *connection* with the body by means of a *band of od*, whereas in the case of a corpse, death has been caused by the *severance* of this band.

From what I have said you will have gained a clear idea of the purpose of the development of the mediums.

- *Its goal is the liberation of the greatest possible amount of od, the purification of the od for the tasks undertaken by the high spirit world, and, finally, the release of the spirits of 'deep-trance mediums' from their bodies.*

The development of the faculties of '*clairvoyance*' and '*clairaudience*' likewise requires training. There, too, the spirit is partly released from the clairvoyant's body, and the od that surrounds his spirit must undergo appropriate purification. The partial separation of the spirit in the case of clairvoyants *differs radically*, however, from the separation of the spirit of a 'deep-trance medium'. It is true that the clairvoyant's spirit leaves the body, but it remains *bound* to the body with its entire physical od and all its parts. The od merely *expands*, to use an earthly concept, and its expansion allows the partial leaving of the spirit. With a clairvoyant, a separation of the physical od from the spirit does not take place.

- With a '*deep-trance medium*' the entire od, except for an odic band, is separated from the spirit, which is thereby set free, being enabled to *leave* the body and to travel for great distances from it, thanks to the high elasticity of that band. When the medium's spirit has left his body, its place is taken by a foreign spirit, which proceeds to deliver its messages.
- This is not possible with a *clairvoyant*, for in his case no foreign spirit can enter, as his own spirit is still bound to the whole physical od of his body and, in consequence, no space is left available for occupation by another spirit.

In the case of the clairvoyant, therefore, a *very close union* is maintained between his own spirit and the od of his body, and in that of a 'deep-trance medium' there is an *almost complete liberation* of the spirit from the physical od. With the clairvoyant, it is his own spirit wanting to see and hear; with the deep-trance medium, the medium's spirit surrenders its place to another spirit, allowing that spirit to manifest itself through the medium's body by using the physical od, which has remained behind.

There are, however, clairvoyants who are also ‘trance mediums’, be it of the ‘partial trance’ or the ‘deep trance’ type.

You will readily understand that the spirit world has varied and difficult work to perform in developing and preparing the mediums. You can, of course, form no conception of how costly – to use a worldly expression – the development of mediums is for the spirit world. How much spiritual power must be expended, how many precious remedies and other substances are consumed in the process! Spiritual operations, often much larger and more difficult than those undertaken by your surgeons upon terrestrial human bodies, are necessary.

- *Some mediums have inner defects that must first be cured before their development as a medium can begin.*

Just as your surgeons have a great variety of instruments and medicines for the operations they perform, so do we, for we have a spiritual counterpart for everything that you possess in material form. Of course, we spirits are never ill and never require operations or treatment.

- *We use our substantial knowledge and resources only on behalf of material creation, to cure men and beasts and to develop mediums for the purpose of communication with the spirit world.*

We have our specialists in all departments, including the development of mediums. We have our chief physicians and assistants, and most diverse trained help. We have a great assortment of spiritual instruments, anaesthetics, tonics and medicines.

All of which are used in the development of the mediums.

Consequently, a great many spirits are involved in the development of a medium to serve the good. Just as each assistant at an operation conducted by human beings has a specific task, so, while a medium is being developed, each spirit connected with the process has its special work to do. Everything is beautifully organized.

- *Your mediums in development are therefore in good hands, provided that they place themselves at the disposal of the good spirits, that they shun all evil and do everything with God.*

No one need therefore be alarmed at witnessing what goes on during the development of a medium, especially a deep-trance medium. Everything follows fixed laws. The good spirits are the best friends you have, and you have nothing whatever to fear from them.

- *The development of mediums is accomplished most speedily at the so-called ‘spiritistic gatherings’ [séances].*

On this account and in view of the great importance of such development I shall go into greater detail as to *how* these séances should be held.

At the same time, I shall give you *the reasons* for the particulars that must be observed on such occasions.

I shall also explain to you the things that happen at these séances in the course of a medium’s development.

2. 4 The procedures of a spiritistic meeting (Transmission from the SPHERES of LIGHT)

When a group of seekers after God and the Truth have decided to unite in an effort to enter into communication with the good spirit world, the first thing to be determined upon is the *place* at which their meetings are to be *regularly* held. This place should be chosen so as to ensure that they are not *disturbed*. You, too, when conducting important worldly affairs, are careful to provide against intrusion. This is all the more essential when you are trying to establish a purely spiritual bond, which would be much more susceptible to disturbing influences than would any worldly undertaking.

- *The best time for such meetings is in the evening after eight o'clock.*

This is when the day's work with its worldly cares and thoughts is over, and people can devote themselves calmly to inner composure.

- *Generally speaking, séances should not be held more often than twice a week.*
- *Before the meeting, the room should be thoroughly aired to rid it of all vapor, tobacco smoke and stale air,*

For the odic force of the participants is greatly reduced by impure air, and the odic radiation so essential to the spirit world is obstructed.

- *To keep the air pure a large bowl of fresh water should be placed in the room; this absorbs a part of the air which becomes stale in the course of the séance.*
- *On the table at which the participants are to be seated place a few sheets of paper and a soft pencil for each of them.*
- *Immediately before the opening of the séance, those present must no longer talk about material matters, but must concentrate their thoughts and dismiss all purely worldly matters from their minds. Remember, it is for a Divine service that they have assembled!*
- *The seat each participant chooses at the first meeting should be regularly occupied by him thereafter, because the odic radiation, which varies with each individual, must gradually be brought into a certain equilibrium.*
- *For this reason, those present should seat themselves alternately according to gender, for the od of the male is predominantly positive, while that of the female is negative, and offsetting the one with the other is the best way of establishing a balance.*

However, this alternate seating arrangement is *not imperative*; it merely facilitates the balancing of the od for producing an effective odic current. A change in the originally adopted order of seating should be made only if the spirit world gives such an instruction through a trained medium or a medium undergoing development.

- *If there is a musical instrument like a piano or an organ in the assembly room, it is best to begin the meeting with a religious hymn, sung to accompaniment by the instrument.*

Alternatively, one can play a phonographic record of a hymn or other solemn song. The singing and playing of a beautiful song inspire the hearts of the hearers with harmony and solemnity and turn their thoughts to higher things. Such music is also a good safeguard against the influence of the world of evil spirits, which will try to infiltrate the meeting for the purpose of obstructing and disturbing it.

- *Since evil is discord and does not feel at home in surroundings in which the harmony of good thoughts and sentiment finds expression in words and song.*

That was why, as the Bible relates, the evil spirit departed from Saul when David played the harp before him and sang beautiful songs to the Lord.

- *After the singing is over someone present should speak a simple prayer in his own words.*

Should he be too shy to deliver the prayer without the aid of notes, he may write it down beforehand and read it aloud with due reverence. Everyone who attends these meetings should take his turn at offering a prayer.

- *Following the prayer, someone should read a passage from the Old or the New Testament, and those present should then discuss what has been read.*

The singing, the reading and the discussion should take about half an hour.

- *When the discussion is over, the participants join hands, the light being dimmed as much as possible, each person laying his right hand over the left hand of his neighbour. This is called 'forming a chain'.*

It is necessary to unite the odic force of each individual into a closed circuit, just as separate lengths of wire must be connected when one wants to send an electric current effectively through them. It must always be borne in mind that the ability of the spirit world to perform its work at a séance depends on the strength of the odic current, and that the effect of the od is greatly enhanced by *dimming the lights*.

- *The 'formation of the chain' also has a highly symbolic significance, for, just as those present join hands and thereby become linked outwardly into one unit, so they should be of one heart and one soul. They should love one another, help one another, forgive each other's faults and banish from their hearts everything that might disturb the internal harmony of the group.*

It was for the reasons I have cited that also the early Christians used to join hands when they gathered together for worship. They thus sought to signify unity of mind, but primarily they *strove to create a powerful odic current* in order to enable the good spirit world to deliver its messages.

- *The 'chain' should be maintained for 12 to 15 minutes.*

During this time everyone should strive to stay composed, to exclude all worldly thoughts and to think of what is good. To this end he may engage in *introspection*, review his own past life, his shortcomings, his behaviour toward God and his fellowmen, his sins of omission, and the like, make corresponding good resolutions, beg God for forgiveness and the strength to avoid evil. He should give thanks to God for all blessings received, praise and exalt Him and reverently beseech Him to be allowed to communicate with the good spirit world. He may include in his meditation and prayer

anything conducive to the spiritual welfare of his soul.

When the time allotted to the 'chain' has elapsed, the leader of the assembly disconnects it.

- *Each person now takes up the pencil before him and lays his hand lightly on the sheet of paper at his place. When doing this he must desire not to write of his own volition, yet keep his hand so relaxed that it will yield to any motion that may be imparted to it by the spirit world.*

At the first few séances the available odic force is usually still *very weak*. The spirits present can therefore not yet produce any effects. The séance participants still have great inhibitions. Everything is still too new to them. They find it difficult to keep their inner composure and are too tensely expectant of what may happen. *It is precisely this tension that is the greatest obstacle to the releasing of their od*, as I shall explain presently. The participants are like an unused magnet, which reaches full strength only through repeated use.

- *However, it often happens that the mediumistic development of a participant is much further advanced than he himself realizes.*

In such instances it may be that the workings of the spirit world are manifested at the very *first* séance, and one may feel a pulling at or a *stiffening of the hand* holding the pencil, which then begins to move. One must not give the slightest resistance to this impulse, but must *allow* the hand to move.

At the first few séances the spirit world may execute nothing more with the pencil than some *lines, arcs, circles* or other writing exercises, before a letter, a word, or a sentence is formed. This is because the odic force released by those present is *not yet powerful enough*, and particularly because the odic force of the developing medium is still in its initial stage.

- *Practice in writing will progressively strengthen this power.*

If the workings of the spirit world are manifested in this or in some other way, the great obstacle originating in the tension of those present will make itself felt. They usually watch with curiosity and the greatest attentiveness what is happening to the other person.

- *Tense expectancy, however, always holds back the odic radiation of a person, just as someone who is listening intently involuntarily holds his breath. This diminishes the odic current and makes the work of the spirits more difficult.*

For even the best engineer cannot make his engine run if the current is turned off or significantly diminished.

Fear, fright, distrust, doubt and all other forms of inward opposition exert upon the odic current an effect as unfavourable as that produced by mental tension.

- *Whoever harbors such feelings and takes part in a spiritistic meeting not only fails to release any odic force himself, but hampers and interrupts the odic current of the others.*

Hence mediums *can tell* at once when there is someone present who has the effect of a foreign body that cuts off the current, and they are justified in demanding the exclusion of such a person until he has adopted a different mental attitude.

- *Whenever, therefore, at spiritistic gatherings, there is a lack of harmony in feelings and beliefs, there can be no homogeneous odic current, and the successful outcome is questionable, or even impossible.*

This explains why *scientific* committees that experiment with mediums often meet with little or *no success*. The mediums, who, as we know, are the sources of power for the manifestations of the spirit beings, feel frightened and intimidated, surrounded by an atmosphere of distrust. They realize all the while that their investigators consider them capable of committing fraud and that they have no faith in the thing itself. Feelings of this kind are bound to reduce the mediums' release of energy, if not prevent it altogether. "That is a *law of nature*, and it is the same law of nature that makes the blood drain from the cheeks of a person seized with fear, making him turn pale. What happens is that the person's od is concentrated inward, drawing the blood to his heart. The blood follows the force of the od according to a natural law, because it is the conductor of the od in the body.

How *unjustly* your scientists so often judge a medium's failure to meet their tests! They would do better to *consider the obstacles* often placed in the way of the mediums – the sources of power for the spirit world – by the scientists themselves. They should remove these obstacles; then they would obtain a satisfactory demonstration of the ability of spirits to make themselves manifest. It is true that the *good* spirit world *very rarely* engages in communications that do not deal exclusively with the purposes of good, but serve merely to satisfy scientific inquiry, if not, indeed, sheer curiosity. That is the province in which the *low* spirit world is eagerly active and where it, unfortunately, only too often causes a great deal of harm.

- *Those who attend good spiritistic gatherings should repeatedly be reminded to banish all doubt and distrust from their hearts and to await what may happen with the utmost patience and composure.*
- *Whenever a participant in a séance feels an inner impulse to write down a thought with which he is inspired, he should do so. In time he will learn to distinguish between his own thoughts and those that are inspired.*

For the thoughts *instilled* by the spirit world will force themselves upon you insistently as you try to dismiss your own, and they will keep on *recurring* if you disregard them.

- *Should anyone present feel a numbness in his head or a striking heaviness in his limbs, should his head be turned from side to side or his body perform motions inexplicable to him, that is a sign that the spirit world is working on him.*

Most greatly impaired are the bodies of people who become '*deep-trance mediums*'. The back and forth movement, the up and down contortions of the body are connected with releasing the spirit of the developing medium from his body and from his corporeal od. The physical symptoms attending the releasing of a spirit are often frightening to those who witness them, for they resemble a death struggle, although without any pain to the medium.

There is, however, no cause for alarm.

Everything happens according to established LAWS.

The most difficult period of a deep-trance medium's development is the stage of what is known as 'semi trance' or 'partial trance'. His own spirit has not yet been completely released and left his body, while a foreign spirit is already using the body of the medium for its manifestations. The medium's spirit, still present, hears the words spoken through the medium by the foreign spirit, and this can easily lead the medium to believe that the words and thoughts uttered are his own. He is thus in danger of misunderstanding the entire proceeding and of regarding the manifestations as so much self-deception. In this stage of development, it may easily happen that the medium's own spirit butts into the communications being delivered by the foreign spirit, which raises legitimate doubts among the others present. It might seem at first glance that the foreign spirit would do better to hold off with its messages until the medium's development is complete, thereby avoiding inconveniences like those described.

- *But the reasons that impel the foreign spirit to communicate through a medium who has reached only the 'partial-trance' stage are so important, that it will sooner accept the described inconveniences than postpone its communications until the medium has completed his development.*

For it is precisely during the *early* stages, when no fully trained medium is available to the participants, that they require instruction and explanation on so many points that this instruction cannot well be postponed until later. So much of *inner benefit* to the participants depends on this instruction, especially at the beginning, that the imperfect manner in which the messages are transmitted must be regarded as a much *smaller evil* than a total neglect of such instruction would be.

- *The transition from the 'partial-trance' to the 'deep-trance' stage is generally of relatively short duration provided that the medium takes pains to progress inwardly and to reduce his human failings.. As soon as he has reached the 'full-trance' stage, the medium is entirely unaware of what the foreign spirit is saying or doing.*

The most serious obstacles and difficulties are put by the evil spirit world in the way of all those who seek to communicate with the Beyond in the *good sense*, for in this case, as in all others, Evil wants to prevent the accomplishment of Good.

- *Evil neglects no means of trying to divert the seekers from their purpose.*

Beginning by instilling into them – and especially into the developing medium – the idea that it is *all self-deception*, auto-suggestion or hypnosis, and doing its best to dissuade them from engaging in such matters, which will expose them to ridicule.

- *The evil ones will have accomplished much if they succeed in arousing serious doubts in one person or another as to the truth, genuineness and worth of the matter. For this purpose, they also often exploit the most superficial pretexts, especially minor errors and shortcomings, which are bound to happen as long as human frailty is involved.*

The evil spirit world likewise tries to frighten those being *developed as clairvoyants*, by showing them the most abhorrent monstrosities, grotesque devil's faces and similar images, in order to induce them thereby to discontinue their development and to abandon the cause.

Naturally, people who devote themselves to a *low form of spiritism* are spared these challenges. This is easy to explain, for low spiritism is the connecting link with Evil, so Evil has no reason to hold people back from pursuing it.

When the evil spirits are at work, this is *a time of testing* for the participants, and above all for the mediums. Everyone undergoes a special test, and always at his weakest point. Only those who can meet this test will receive the mediumistic gifts. Those who fail will either *abandon* their search altogether, or fall wholly under the sway of the evil spirit world. Therefore, everyone should pray for HELP and STRENGTH, so that they will successfully resist the temptations of the evil spirits.

- *As for the duration of the séances, they should not be unduly prolonged. Generally speaking, one hour should be enough.*

As soon as spirits manifest themselves through mediums, they usually decide *when* the meeting should be adjourned. For God is a God of order, and His spirits are spirits of order. This is also made evident in such a wondrous way at those meetings that are held under God's protection, in that there is always a *controlling spirit* that directs everything.

- *The controlling spirit decides what the participants must do to facilitate the development of the mediums.*
- *The controlling spirit tells them how to work on their own inner progress, what faults to correct and what virtues to cultivate.*
- *The controlling spirit often decides upon the passages to be read from the Holy Writ at the beginning of the séance.*
- *The controlling spirit occasionally alters the order of seating of the participants as may be required for obtaining an increase of odic energy.*
- *The controlling spirit furthermore determines what spirits are to be admitted into the mediums, the nature of the messages they may deliver and how long they may stay in the medium.*
- *The controlling spirit may also admit evil spirits into the medium, so that the other persons present shall come to know such spirits by their dispositions and actions, and thereby acquire practical experience in how to behave in their presence.*
- *The controlling spirit is especially pleased to admit into the mediums spirits that are in deep distress but whose intentions are fairly good, in order to give these spirits an opportunity to be taught and directed to turn to God by those present.*

This is a great act of brotherly love that those in attendance at such meetings can do for their suffering brethren in the Beyond. Sometimes the controlling spirit will later explain its reasons for admitting the various spirits.

- *The controlling spirit is the first of the spirits to arrive at each séance, and it always comes with a greeting that makes reference to God.*

It is the *spiritual* guide of the participants, whom it *admonishes, warns, criticizes* and *instructs*. In particular, both during the medium's development and afterwards, it emphasizes the need for an ever greater belief and trust in God.

- *The closer a person inwardly comes to God, the greater is his share in the power that emanates from God.*

And the greater and more wonderful the gifts that God bestows upon him for the benefit of his fellowmen. Thus, the aim of every séance in which God's spirits are active is: "*Nearer my God to Thee!*"

In the early stages of the mediums' education, when the first written messages from the Beyond are received, it is usually your departed kin and friends who obtain permission to communicate with you, provided that they themselves are on the road to God in the Beyond and are not among the evil spirits. They too will earnestly exhort you to believe in God, and will not weary of telling you that in communicating with the good spirits, you have chosen the right path. They also often express their *regret* that this path was not pointed out to them while they were living on earth. As the development makes further progress, the messages from departed relatives and friends *cease entirely*, and high spirit beings make themselves manifest.

- *This, however, presupposes that the participants work at improving themselves inwardly and that they are of good will.*

If a participant is *lacking* in good will or *loses* it, and if he *fails* to heed *repeated admonitions* addressed to him by the good spirits, he will be excluded from future gatherings by order of the 'controlling spirit'. This is necessary, not only because he himself is making no progress, but because he is an obstacle for the rest, forming, as he does, a *rallying point* for the evil spirits. They follow him to the séance and exert their bad influence also upon the *others present* in the most various ways. Furthermore, the odic force is adversely affected by the discord that he introduces into the assembly as a result of his inner attitude.

Gatherings held for the purpose of communicating with the spirit world that do not take place under the supervision of one of God's spirits *do not enjoy His blessing*. Even if they have all the external features of a 'Divine service', the direction spirit communication takes under these conditions is not toward God. They contribute nothing toward the purification and upliftment of the soul.

- *Wherever the Divinely appointed 'control' is lacking, that is not the place for the spirits assigned to the service of those who seek salvation. Salvation of the souls of the participants is the only purpose of spiritistic meetings.*

Therefore, although in many of the so-called 'spiritist churches' of today the meetings take place within a framework of prayer and hymns, the real object of what takes place there is *far removed* from serving any Divine ends.

Those acting as leaders or co-workers in these churches are generally gifted with clairvoyance, clairsentience and clairaudience, and through these gifts they are able to communicate with the spirits that accompany the participants at the gatherings. The odic radiation of these spirits establishes contact with that of the mediums, male and female, serving these churches. It not only communicates to them a *personality profile* of the spirits present and of their relationships to the people they are accompanying, but enables them to *receive* the messages brought by the spirits in

the interest of their friends among the living.

The chief feature of these church assemblies is the delivery of spirit messages relating almost exclusively to the worldly fortunes, concerns, and *material progress* of the participants. They look upon such churches as information bureaus, where, on payment of a certain admission fee, they can learn something about their own worldly futures from the spirits of departed friends or relatives, through the clairvoyants working with the church. Because of this, the leaders of churches of this type are careful to see to it that no visitor leaves the service *without* having received such a 'message'.

Inasmuch as God's spirits *keep away* from meetings of this type and, hence, exercise no control over them, the low spirit world is left *free to do* as it pleases. Even if the spirits that come and go are *not necessarily evil*, it is a type of spirit communication that is of *little benefit* to a person's soul.

If it should happen further that the 'clairvoyants' who perform at these churches are also 'part-trance mediums', they are like *open windows* through which the low spirit world can *enter at will*, since there is no controlling spirit on hand to keep them out or to maintain order. Hence the spirit messages are jumbled together in a fashion that cannot fail to put people off.

This is bound to reflect most unfavourable in regards to good, *divinely sanctioned* spirit communication in the judgment of people who are often complete novices in this domain. Because of the '*religious cast*' given to the services at these churches, the *impression is created* that the spiritism practiced there is of the kind that is *pleasing* to God.

- *The leaders of these churches therefore have a great responsibility before God for anything that happens at their meetings.*
- *It is the leaders' duty to devote their gifts entirely to the service of God, unselfishly and regardless of worldly considerations.*

They must pray for '*spirit control*', which will gladly be granted them. Having received it, they must obey it fully.. If they do this, their meetings will become *real divine services* and will serve the enlightenment and the *spiritual welfare* of the participants, for then the high spirit world will become active and the low spirits will be *denied* access.

If the meetings are held as I have just instructed you, they will bring you *great blessings, much joy* and *true peace of the heart*.

- *Every meeting is to be closed with a brief prayer of thanksgiving spoken by the presiding member and, where possible, with a song.*

The development of a medium and other communication with the *good* spirit world may, however, also take place in other ways than at 'communal séances'. Any individual may, *alone*, devote a *specific time*, such as *half an hour* or even less, to inner composure every day, or several times a week. He (or she) proceeds in the same manner as what I have described for group séances:

- *He begins with a brief prayer, reads a passage from the Holy Writ and reflects upon it.*
- *Thereupon he takes a pencil and lays his hand on a sheet of paper lying before him, and waits patiently, completely relaxed. If he is pressed to write down thoughts that are very insistently*

urged upon him, he should commit them to paper. If his hand is set in motion by an external force, he should yield to it.

- *At the end of the time the individual has allotted to this private Divine service, he should conclude with a prayer.*

He may rest assured that from the first moment he seeks contact with the good spirit world, it will begin its work on him and create all the conditions necessary for such contact. In fact, this work begins as soon as a person turns his thoughts *seriously* to this subject.

- *It often happens that psychically gifted individuals experience what is to them an inexplicable sensation during the first serious conversation they engage in about the spirit world and its contact with mankind.*

This sensation arises from the fact that the spirits of the Beyond, some of whom are always hovering about, immediately begin to exert their influence on them, as they, because of their mediumistic predisposition, are highly susceptible to any odic action on the part of the spirit world.

- *Until a person knows at least something of the possibility of communicating with the spirit world it would serve no purpose for the spirits about him to begin to work on him.*

Not only that, but it might have *very unpleasant* earthly consequences, for neither he nor his relatives would be capable of *understanding* the mediumistic symptoms that he was developing. He would be thought to be suffering from some *nervous disorder* and would be put under the care of a physician or sent to a sanatorium.

- *Hence the good spirit world begins its work only when there is some prospect of success, not otherwise.*

At the conclusion of these teachings, I want to answer a question which many people ask, and rightly so:

Does spiritism have a detrimental effect on the health of mediums or of those who attend spiritistic séances?’

My answer to this is: ‘No’ – and ‘Yes’.

No, if a meeting at which spirits appear is held under God’s auspices, if everything done at that meeting is done in His name, if you put yourselves under His protection, and if you love Him and seek only what is good, contact with the spirit world can never harm you.

- *On the contrary, you will be strengthened physically and spiritually.*

Especially the mediums. Sleep, which you require to refresh you, is not needed by mediums while they are in *deep trance*. This, of course, holds true only provided you are serving the *good cause* and send the evil spirits away.

- *As long as mediums are in a state of trance, their bodies are resting and are thereby invigorated.*

Even though we, the good spirits, may be at work on them or through them, they are in no way harmed. On the contrary, they enjoy physical repose, as I said, and feel better at the end of a séance

than they felt before it.

- *The odic energy taken from the mediums and other participants at a séance is replaced by the good spirit world with fresh od.*

Furthermore, during a medium's development, any inner afflictions that might interfere with or prevent the trance state are *removed* by the good spirit world, so that that individual is in a *better state of health* after being developed as a 'deep-trance medium' than before.

On the other hand, spiritism is *certainly harmful* if God is *disregarded* in its pursuit, if everything is done under the influence of Evil, and you even find *amusement* in Evil and *neglect* prayer. In this case, you gradually fall into evil ways. This is so awful not only because you are led by the evil spirits to stray from the path of truth and righteousness, but because you suffer *serious bodily* harm.

- *The odic force taken from you by those spirits is not replaced.*

As a result, the health of all participants and particularly that of the mediums is greatly impaired and, in time, *utterly ruined*. There is, therefore, a grain of truth in the popular belief that he who makes a pact with the Devil must sacrifice his own life, for his odic force is gradually *sapped* by Evil and his body loses its power to sustain life. Many mediums who engage in the *lower* forms of spiritism suffer a mental and physical breakdown. Some end up in *insane asylums* or commit *suicide*.

Spiritism is therefore *harmful* and *dangerous* only if it is pursued not for the sake of learning the Divine truth and of growing inwardly:

- *But merely to satisfy curiosity.*
- *Have a craving for extraordinary experiences.*
- *Or to obtain information relating to material affairs.*
- *Or of purely scientific interest.*

Therefore, most seriously warn your fellowmen against participating in spirit communication that serves no higher ends.

Teach them about spirit communication of a good, Divinely sanctioned nature.

For *this* should be practiced by *everyone*!

It is your *only* way to the truth, and the *shortest* way to God.

Even those who have not yet found their way to a belief in God should practice spiritism in its good form, if they have honestly resolved to accept the truth as soon as it is convincingly presented to them. Truth seekers who follow this path in such a frame of mind will find the truth and the freedom that is the heritage of the children of God. They will come to know the true meaning of religion.

It was about them that Christ said:

'Seek and you will find.'

Those who have not yet come to believe in God should nevertheless pray to Him, if only conditionally. They may adapt their prayer to their current state of mind. The following prayer can be spoken by any *unbeliever* whose intention is good and who is ready to accept the truth:

'Oh God, if it is true that You exist, I pray to You with all my heart to let me come to know You. Show me the truth and guide me on the right path! Amen.'

His prayer will *surely be heard*.

For God is merciful to *all* who are of good will.

What particular religious denomination a person may belong to has no bearing whatever upon his attendance at good spiritistic meetings.

2. 5 Biblical accounts of mediums and schools for mediums.

(Transmission from the SPHERES of LIGHT)

I raised up some of your sons as prophets and
some of your young men to be dedicated to God.
(Amos 2: 11)

To the people of today the idea of the possibility of communication between spirits and mankind seems strange and new. This is because you read the Bible only *superficially* and *do not reflect* deeper upon its teachings. If you did, you would have to ask yourselves, as you read what is reported there: 'How did all these things happen? How were they brought about? What am I to think of them? How am I to explain them?'

Seeing that even the opening passages of the Bible relate that God conversed with mortals, that He spoke with Adam and Eve, with Cain and Abel, with Abraham, Isaac, and Jacob and Moses, you, *as rational beings*, should at least make the attempt to understand the process by which this was done. Those to whom God's spirits spoke back then were human beings like you. They had their sins and shortcomings, as you have yours. The laws of nature that governed their lives on earth were the same as those that govern yours. God and God's spirit world are also the same today as they were then. And when you read further and find that there was daily communication between the people of Israel and the spirit realm of the Beyond, that every man could ask counsel of God and receive an answer, that the leaders of the people undertook nothing without the advice of the good spirit world, then your own common sense should tell you that communication with the spirit world is *possible*. And if it is possible, and was maintained for thousands of years by mankind in the past, why should it be *denied* to the people of today?

You seem to believe that it rests entirely with the spirit world whether or not it will communicate with you, and that it can, of its own accord and at its own will, bring about such contact, without your cooperation. You seem to think that the spirits are free to visit mankind any time they want, and that all people have to do is to admit the spirits and to listen to what messages the spirit world may bring. And since you see no evidence today of the spirit communication of old, which plays such an important role in the Bible, you have come to the conclusion that the Beyond has ceased communication with the world of the living once and for all.

This is an unfortunate mistake.

On the contrary, the good spirit world longs to come to you today and is ready to cross the bridge leading from the Hereafter to the Here.

- *But you must help to build that bridge.*

In the past also, mankind on its part had to fulfill all the conditions required to enable the spirit world to communicate with it. The peoples of old were *familiar* with these conditions, and observed them accordingly.

Today when you read in the Bible the description of the phenomena that accompanied the manifestations of spirits, you think that these phenomena were mere external trappings, having no connection with the spirit communications themselves. Do you honestly believe that it was nothing more than game playing and unnecessary outward affectation when the Angel of the Lord spoke to Moses from the burning bush and to the Israelites from the pillar of cloud – that He could have made Himself understood without the flame and the pillar of Od? Do you perhaps think that God was

joking when He said to Moses: 'I shall make the cloud thicker, so that all of the people can hear me when I speak to you', that He could have increased the volume of His voice without thickening the cloud of Od? Or do you believe that the great cloud that settled upon Mount Sinai amidst thunder and the sound of trumpets was merely outward show, and that the thunder and the sound of trumpets could have been produced without the cloud? And when David asked Abiathar, the priest, to bring him the ephod with the breastplate of judgment because he wanted to consult God and receive His answer, was the breastplate of judgment only game playing too? Or were the flames in the thorn bush, the pillar of cloud, the breastplate of judgment, and the other things you come across in the Bible when you read about the communication of the spirit world with mankind, not rather the absolutely essential conductors for the "telephone conversations" from the Hereafter to the Here?

Indeed, they constituted the *bridge* over which God's spirits travelled to reach the people of those times. *Without* that bridge, they could *not* have come. The material contributed by terrestrial beings was the odic force, and it became visible to everyone, in the shape of a flame in the burning bush, and as a cloud of od in the case of the pillar of cloud. In the same way odic force was required for constructing the material form of the many spirit materializations in those days. A sufficient amount of that same force had to be available to those spirits that indicated the letters on the breastplate of judgment that formed the sentences constituting the answers sent from the Beyond.

The *sources of odic force* for the spirit communications recorded in the Bible were, just as they are today, the 'mediums'.

In the writings of the Old Testament, you find a great deal written of 'prophets' and 'prophet schools'. What do you think is meant by that? Do you believe perhaps that the gift of prophecy can be learned at school, in the same way that a worldly scientific education is acquired? In your modern parlance you use the word 'prophet' to designate a person who can foretell the future, and according to that definition it would be natural to assume that it was possible at the ancient prophet schools to acquire the ability to predict future events.

That is a *misconception* of the meaning of the terms 'prophet' and 'prophet schools' as used in the Bible.

A '*prophet*' is a person through whom not his own, but a foreign spirit speaks. It was in this sense that the Apostle Paul wrote of '*spirits of prophets*'. (I Corinthians 14: 32) If the spirits that speak through 'prophets' are spirits of truth, they are called 'true' or 'real' prophets. If, however, they are lying spirits, in other words evil spirits, the Bible speaks of them as '*false prophets*'.

- A person who was called a '*prophet*' in Biblical times would today be known as a '*medium*'.

The choice of words is *immaterial*; it is the substance that counts. All great personalities of the Old and the New Testament were *great 'mediums'*, and although the mediumistic conditions under which they surrendered their odic force to the spirit world are not minutely described in the Holy Writ, they are at least indicated in quite a few of the accounts.

- Abraham was a medium.

The state of trance into which he passed to enable him to release his od during his communication with the Beyond is clearly referred to in one passage:

Genesis 15: 12+17: ‘As the sun was going down, a deep sleep fell upon Abraham; a dread and great darkness came over him.... When the sun had gone down, and it had become very dark, what passed between the pieces of meat was like a smoking furnace and a blazing torch.’

The deep sleep was not a normal sleep, but what you call, also today, a ‘*mediumistic sleep*’, in which the medium’s od is set free to be used by the spirit world for its manifestations. The dread and the great darkness mentioned here, which often overcome a medium serving the good cause, are produced by the *evil spirit world* in its attempts to prevent the messages of the good spirits.

- *Seeing that the sensation of fear will interfere with the surrender of any medium’s od, making spirit communication impossible.*

The forces of evil had earlier tried to exert their pernicious influence upon Abraham. At the Lord’s command, he had slaughtered animals and divided them up into pieces. ‘Birds of prey’ had descended upon the carcasses, but Abraham had driven them away. The purpose of the animal slaughter was to open up a source of od in addition to Abraham’s, namely the od of the slain beasts. What the Bible here calls ‘birds of prey’ were not natural birds of prey, but evil spirits materialized as such. Only in materialized form could they carry off the pieces of meat. Now you can understand what they had in mind. They first tried to remove the source of od that had been made available by slaughtering the animals, and then they tried to stifle the human source of od, the medium Abraham, by instilling in him a sense of dread. The time chosen for Abraham’s mediumistic activities was after dark, because, according to the familiar laws, light and heat have an adverse effect on the required condensation of od. You will recognize that the ‘*smoke*’ and the ‘*blazing torch*’ mentioned in this passage were manifestations of od.

- *Also, Moses was a medium.*

It was the od liberated by him that shone in the ‘burning’ bush like a flame. It was strengthened by the od supplied by the herd he was tending, which rested close by. This incident also occurred at night. The odic condensation took place in a thorn bush because its many branches acted somewhat like a curtain that held the odic mass together, much like the curtain of the ‘*Tabernacle*’ or the ‘*cabinet*’ used in today’s spiritistic séances. The thorn bush also possessed od of its own, which combined with the other od.

In very ancient times ‘mediums’ were called ‘*seers*’ because they generally possessed the gift of clairvoyance in addition to their other mediumistic abilities. The word ‘prophet’ is a later coinage. “Such ‘seers’ or ‘prophets’ were found everywhere.

When Saul and his servant were looking for his father’s donkeys that had strayed, the servant said to him:

I Samuel 9: 6-9: ‘There is a “seer” in this town. Let us go to him. Perhaps he can tell us something.’

And at this point the Biblical account adds, by way of explanation:

Formerly, in Israel, when one went to consult God, one used the expression: Come, let us go to the “seer”, for persons now called “prophets” were formerly called “seers”.

That is how Saul and his servant happened to go to the house of Samuel.

- *Samuel was not only a 'medium' himself, but he was the head of the 'medium school' in Ramah. In those days these schools were called 'prophet schools'.*

When Saul had reached Gibeah on his way home, he came across a band of 'mediums' who were in a state of trance, and through whom spirits were sounding the praises of the Lord. Saul, too, fell into a trance, and a spirit came into him. (I Samuel 10: 10)

Your translators of the Bible, who do not understand the meaning of this state, say: 'He was overcome by prophetic inspiration', an expression from which the reader will find it hard to get much meaning. It was not Saul's spirit nor those of the mediums he had met that were inspired; good spirits from the Beyond had taken possession of Saul and the others. For this purpose, it was not necessary for the mediums to be in a 'deep trance'. What you now call 'partial trance' or 'semi trance' was sufficient.

The Bible further relates that David fled to Samuel at Ramah, where both of them lived at the 'house of the prophets' or, in other words, at the 'medium school'.. When the messengers who had been sent by Saul to get David arrived, Samuel was engaged in a séance with the mediums, and these were in a state of trance. Your Bible translation reads:

I Samuel 19: 20-24: 'When the messengers saw the company of the prophets who were "inspired", and they saw Samuel standing at their head, a spirit of God came over the messengers of Saul, so that they, too, were overcome by prophetic inspiration. When this was reported to Saul, he sent other messengers, and they also prophesied. The same thing happened with the third group of messengers Saul sent. Then he himself went to Ramah. When he came to the great well that is in Sechu, he asked: "Where are Samuel and David?" Someone answered:

"In the house of the prophets in Ramah." And so, he went from there to the house of the prophets in Ramah. While he was still on the way there, a spirit of God came upon him also, and he was in a constant state of "prophetic inspiration" until he arrived at the house of the prophets in Ramah. There he also stripped off his outer garments and in a state of "ecstasy" lay down in his underclothes all that day and all that night. That is where the expression "Is Saul also among the prophets?" comes from.'

There is much in this account that requires explanation. The circumstance that all of Saul's messengers fell into a 'trance' so quickly can be accounted for by the fact that they were highly mediumistic. Amid a great and powerful odic current, such as is present at any gathering of mediums, developed or in the process of development, like the meeting at Samuel's medium school at Ramah, it was not difficult for the spirit world to bring about a state of 'semi trance' in persons who were psychically inclined.

Saul himself was a medium.

Hence, in his case, *no outside* odic force was required to enable him to go into a semi trance. That is why he had entered this state while still on his way to Ramah.

You need not be shocked at the idea of the mediums at the school in Ramah sitting about, or, according to the custom of the times, lying about in their underclothes. Even today, mediums dress as *lightly as possible* when participating in séances, as everything must be done to prevent them from developing a great amount of heat, since heat, as you know, has a disturbing and retarding effect on odic condensation. For this reason, also Saul lay down in his underclothes. When it is reported that he lay there all that day and all that night, this does not mean that he was in a ‘trance’ the *whole* time.

He was kept there for that length of time, because it was the good spirit world’s last attempt to bring him back unto God, from Whom he had become estranged by his disobedience. He was no longer in touch with the good spirit world but had fallen under the spell of an evil spirit. He had in fact come to Ramah that day for the purpose of capturing and killing David. All this was now held up before his eyes in a *last* Divine appeal in the many different messages brought by the spirits of God, who spoke through the mediums present. Samuel himself, by earnest admonition, did his utmost to save the man he had anointed as the first king from the destruction that threatened. This was the purpose also of the various Divine services Samuel performed in the presence of Saul and to which the Bible makes *no* reference: he sought to touch the king’s heart and to induce him to change his ways.

- *Divine service was indeed the most important part of the curriculum in the ‘medium schools’.*

The objectives were to bring the mediums being developed there – or ‘student prophets’ as they were called in those days – into sincere communion with God in their whole inner attitude and to establish an unshakeable belief and abiding trust in God as the foundation upon which the mediumistic abilities of the students could develop. In this way they would become qualified to serve their fellowmen as *worthy instruments of God* and His world of spirits.

- *For the dangers that threatened mediums in those times were the same as today.*

The greatest of these dangers, then as in all ages, was the *craving for honour and money*. Mediums were highly regarded. Not only did the worldly rulers try to have numerous mediums, but many well-to-do families kept a medium, whom they called ‘priest’, in their employ for consulting the Beyond. These mediums were given valuable presents and their entire livelihood. Most of them were what would today be called ‘*planchette mediums*’, who consulted the spirit world by means of a ‘*breastplate of judgment*’ made in imitation of the breastplate of judgment used in the Tabernacle. You will find what I have said confirmed in the Book of Judges. It is reported there how a man named Micah restored to his mother the money he had taken from her, and how she used part of the money to have a ‘carved and moulded Divine image’ made, which was installed in Micah’s house. Micah appointed one of his sons to serve him as a ‘priest’. He also induced a Levite from Bethlehem to serve him in the same capacity, saying unto him:

Judges 17: 10-11: ‘Stay with me, be my father and priest; I will give you ten shekels of silver every year and provide for your clothing and livelihood. When he further encouraged him, the Levite agreed to live with the man.’

What appears in your translation as a ‘*carved and cast Divine image*’ were the two parts of a ‘*planchette*’.

It is humanly understandable that the mediums made every effort to remain in the good graces of those with whom they lived, and therein lay the great danger. In their desire to transmit only

agreeable tidings to their employers, they sometimes did not hesitate to conceal unpleasant truths from them and to utter falsehoods instead. By doing so they became '*lying prophets*', thus severing their connection with the good spirit world and becoming instruments of Evil, even though for the sake of appearances they invoked the name of God when engaged in their mediumistic work.

Especially those mediums who were in the service of worldly masters were prone to yield to this temptation, as shown by the story of King Ahab. (*I Kings 22*) There you read of 400 mediums who conspired to tell the king nothing but *agreeable* news, a conspiracy that sprang from their own evil leanings. They thus cut themselves off from the spirits of truth, knowingly making themselves the instruments of lying spirits. Naturally they feared that their *falsehood* would be exposed if the king consulted a medium of the good spirit world, and therefore, when Ahab summoned into his presence Micaiah, a medium in the service of the good spirit world, the other mediums sent a messenger to intercept Micaiah with instructions to persuade him to enter into the plot. Micaiah, however, warned Ahab of impending disaster, as the spirit of God had told him, whereupon one of the lying prophets present stepped forward and struck Micaiah on the cheek, saying: 'What? Did perhaps a spirit of the Lord leave me to speak through you?'

Here you have an example of an utterly corrupt prophethood, which did not scruple to resort to falsehood and deceit for the sake of *riches and worldly honours*, and which, nevertheless, gave the impression of being an instrument of God. Its mediumistic utterances are inspired by lying spirits, a fact of which those prophets were well aware and which in their evil leanings they did their utmost to conceal.

Mediumship of this character, especially under the patronage of kings estranged from God, was bound to be disastrous also to the whole nation, *as soon as it ranged itself openly on the side of undisguised idolatry*. 'Prophets of Baal' was the name by which they were then known, and they became exceedingly numerous. At times there were scarcely any good mediums left. Thus, it is said of the time of the High Priest Eli:

I Samuel 3: 1: 'At the time when young Samuel served the Lord under Eli's supervision revelations from the Lord were *rare* in Israel.'

On Mount Carmel the prophet Elijah stood as the *only 'prophet of God'* compared with 450 prophets of Baal and 400 prophets of Asherah. (*I Kings 18: 22*)

The fact that the mediums of old allowed themselves to be swayed by worldly advantages to misuse their gifts can be gathered from the words spoken by God through the prophet Micah:

Micah 3: 5: 'Thus, the Lord spoke against the prophets who lead my people astray, who predict good fortune *when they get food to eat*, but preach holy war on any who refuse to feed them.'

Micah 3: 11: 'Their prophets are divining for money, and all the while calling upon the Lord.'

You must not think that the people of those days accepted out of hand and as genuine all phenomena evoked by mediums. They too realized that they might be deceived and were just as suspicious of mediums as you are today. In order to guard against being tricked by sleight of hand performances, they were in the habit of binding the mediums. That is why the private mediums, who lived by their

calling, kept on hand in their homes suitable bonds for the head, hands and feet, and submitted to being tied up with them by their visitors. If after they had been tied up, manifestations occurred that could only be ascribed to, and as a matter of fact were produced by, spirit beings, the visitors would be duly impressed and would be won over to this type of spirit communication. But since it was *not the good spirits* that used such mediums as their instruments, persons who frequented these events eventually fell under the influence of Evil. The teachings they received from the evil spirits through the mediums turned them away from the true God, and led them into vices of the vilest kind. It was the female mediums in particular who were the most patronized, and against whom was directed the threat spoken by the Lord through the prophet Ezekiel:

Ezekiel 13: 17-19: ‘Son of man, face the women of your country who only act as “prophets” on their own discretion; speak out against them, and say: Thus, saith God the Lord: “Woe to the women that sew bindings for all wrists, and make hoods of an appropriate size to capture souls. You are stealing souls from me. You have profaned me among my people for a few handfuls of barley and for a bite of bread in order to slay souls that should not die, by lying to my people, who like listening to lies.”’

The method followed in the development of mediums in the ‘medium schools’ of Biblical times is not described in any detail in the original documents of the Holy Scriptures. First of all, the applicants for mediumship were *tested* as to their general aptitude for the calling. It quickly became apparent who possessed the necessary aptitude. Those who were not suitable were dismissed.

But even applicants highly gifted by nature as mediums were retained as students only if their character warranted the belief that they would employ their mediumistic talents in the service of what was good and sacred. This factor was the most essential for the heads of the good medium schools, whereas in the schools conducted by priests who worshipped idols only the applicant’s mediumistic powers were taken into consideration.

The *same* difference existed in those days in the development of mediums that you may find today.

You yourself have witnessed with your own eyes the development of several mediums. You have arranged for and conducted gatherings at which this development took place. You conducted such gatherings as *Divine services* and you did your utmost to bring yourself and the other participants nearer to God. You placed yourselves under God’s protection. You opened and closed the gatherings with prayer and with praise to the Lord. Your readings were chosen from the word of God as recorded in the Holy Scriptures. You sought only that which is good, and were ready, if it pleased God, to become useful instruments of Good.

The Israelites who believed in God sought to develop mediums in the same way.

In contrast to this, however, you should observe what goes on at most ‘spiritistic séances’ today. There is generally no mention of God or of praising Him. People attend for the sake of experiencing something out of the ordinary and for excitement. Who brings it about, whether good spirits or evil ones, is of no consequence; and many of those who go to such gatherings do not even believe that the phenomena witnessed there are the workings of the spirit world, but persist in according them a ‘human’ explanation. This *nullifies* at the outset the sole purpose the good spirit world has for its communication with mankind, namely, to bring people nearer to their God.

It was at gatherings of this sort that '*Baal's mediums*' were developed. True enough, the people of those times knew that this was communication with spirits, but all who engaged in this low form of spiritism were interested only in experiencing and learning things through this channel that would satisfy their worldly undertakings and ambitions. Their fate in the Beyond was far from their thoughts, as far as it is from those of most people of the present age. Hence it was quite natural that they were not at all interested in seeing to it that the mediums were developed with a view to preparing them for lofty and Divine purposes.

The Bible gives no detailed description of the medium schools conducted by the idolatrous priests because the development of '*Baal's mediums*' took place at the general gatherings held to pay homage to the idols. No special form of development is required to serve evil ends. This comes about by *itself*, for 'Man is inclined to evil from the days of his youth.'

But *to attain* what is good and pleasing to God requires great effort and hard struggles, and for this, special preparation is imperative. Hence, such preparation was necessary for those mediums who had resolved to become instruments of the Divine will only. They were educated at the '*prophet schools*', as related in the Bible, under the guidance and spiritual leadership of men of God, like Samuel, Elijah and Elisha.

In the days when great and God-gifted men stood at the head of such '*medium schools*', as in the times of Samuel, Elijah and Elisha, many applicants sought admission, for the God-fearing families considered it *a special gift from God* if one of their children had been given mediumistic powers and these could be developed under the leadership of these men.

In the times of Elijah and Elisha there was a medium school in every large town, as in Ramah, Gilgal, Bethel, Jericho and others. The student prophets under Elisha were so numerous that their places of assembly could no longer hold them, and so it came to pass that one day they said to him:

II Kings 6: 1-2: 'This room where we sit before you for instruction is, as you can see for yourself, too small for us. Let us therefore go to the Jordan, and each of us get a log, to build a dwelling place for ourselves there.' And he answered: 'Yes, go!'

In the days to which the New Testament refers there were no special medium schools among the Christians. They were not needed because the assemblies for Divine worship were held in such a manner that they took the place in every respect of the functions of the earlier medium schools. The worshippers joined hands when they offered prayer, to signify that they were 'all of *one* heart and *one* soul', that they were united by love into one community, and that they were addressing their prayer to God as a *single* unit, all of them as members of *one* spiritual body, inspired by *one* spirit, cherishing one hope, bound together by *one* common faith, praying to the *one* God.

For the psychically gifted members of the community this custom of joining hands was of great importance, since in this way the odic power of all those present was collected into a single odic current. The spirits of God could use this current both for the purpose of manifesting themselves through the already developed mediums as well as for developing those in the process of becoming mediums. The steps in the development of mediums were perfectly familiar to the early Christians from their days of heathenism, so that they were well aware of what they were about. As heathens they had been in the habit of communicating with evil spirits, and the natural laws governing such communication were well known to them. They also knew that heathen idol worship was nothing

but communication with demons, carried out under the same natural laws that apply to communication with good spirits.

Hence, there was no need for Paul to instruct the Corinthians regarding the laws by which spirit communication can be brought about; he could confine himself to telling them of the benefits of the influence of the good spirits, as contrasted with that exerted by the evil ones.

- *Chapters 12 and 14 of the First Epistle to the Corinthians contain everything relating to communication with the good spirits that any devout, God-seeking person need know about that.*

Unfortunately, your present generation no longer comprehends the teachings imparted to the Corinthians by the apostle in those chapters. This is due first of all to the fact that you are generally ignorant in matters relating to spirit communication. Also, a great part of the blame must be placed upon the incorrect translations you have of the Bible and upon the erroneous explanations offered to Christians on the strength of those incorrect translations.

Because of the importance of the subject, I shall go through Chapters 12 and 14 of the First Epistle to the Corinthians with you, and give you the correct explanation thereof.

According to the translation you have, Chapter 12 begins with the words: ‘About spiritual gifts, dear brothers, I do not want to leave you in uncertainty. You know from when you were pagans, how you were drawn with irresistible force to dumb idols.’ Already the very first words, ‘About spiritual gifts’, contain a *misleading error in translation*. The reader can construe them only as meaning that the gifts in question are gifts bestowed by God on man’s spirit, whereas the Greek text at your disposal says something *quite different*. Translated literally, it says: ‘About matters relating to spirit communication, I do not want to leave you in uncertainty.’ Today we should put it more briefly and say: ‘I do not want to leave you in uncertainty about “spiritism”.’ Also, the original text did not say ‘dumb idols’ but ‘dead gods’, the latter term being universally understood to mean the ‘demons’, or spirits *severed* from God, which are always referred to in the Bible as the ‘*dead*’.

The correct translation of the whole passage would thus be: ‘About “spiritism” I do not want to leave you in uncertainty. You are familiar with it from the time when you were still heathens, when you went to the spirits who had fallen away from God, spirits to whom you felt yourselves irresistibly drawn.’

In what follows, there are two sentences missing in the Greek text now available to you. They said: ‘Thus you became companions of the evil spirits, who do not recognize Jesus as their Lord. But now that you belong to Christ and are subject to his rule, you are in communication with holy spirits.’ These sentences, which have been omitted in the Bible translation you have, were directly followed by Verse 3, which in your translation reads: ‘So I tell you: No one speaking through the Spirit of God can say: “Cursed be Jesus” – and no one can say, “Jesus is the Lord”, except through the Holy Spirit.’

But also, in the translation of this Verse 3 there is an error that *obscures* the meaning. The Greek text does not say through the Spirit of God and through the Holy Spirit, but rather through *one* spirit of God and through *one* Holy Spirit.

It is *not* God Himself Who *directly* brings about the various effects, but the spirits serving Him, who accomplish His will among His creatures with the aid of His power.

As a result of the fact that your translators of the Scriptures have, in countless passages, used the expression: '*the* Holy Spirit' where the Greek text has '*a* holy spirit', they have not only caused erroneous interpretations of the passages in question, but they have, above all, caused such confusion regarding the term 'holy spirit' as to give rise to the false doctrine that the Holy Spirit is a Divinity.

To give you a clear understanding of the spirit and of spirits, so that you may be able to understand the above-mentioned two chapters of the First Epistle to the Corinthians, I shall draw on an example from your worldly life.

In the days when your kings were absolute rulers, *only the king's will* count in what took place within his dominions. All laws and regulations came from him. In his realm only one will, only one spirit, ruled: the will and the spirit of the king. His servants and officials performed their acts of office subject entirely to his authority, and only according to his will and in his spirit. From this it did not follow that they were obliged to obtain the king's consent for every individual official act; they had his laws and his general instructions, from which they could decide for themselves what should be done in each individual case.

There were, therefore, *many* people engaged in governing the kingdom, but only *one* ruler: the king.

So, it is also in the Kingdom of God, in which there is only *one* absolute ruler, whose will is law in all things. That ruler is God – or, as it is sometimes expressed in the Bible, the Spirit of God, or the Holy Spirit. The other spirits, likewise known as spirits of God or holy spirits, are merely God's executive agents, His servants and officials. They too have laws and directions, according to which they act. Hence they, too, do not require special instructions from God on every occasion. They all work in the same spirit and under the same convictions, in accordance with God's will and His spirit. They represent, so to speak, a great governing body composed of many parts that, although individually distinct and independent of each other, are governed as the parts of a whole by the Spirit Who made the spirit world a governing body, and Who has conferred upon it His own authority and power. This is what Paul had in mind when he wrote:

I Corinthians 12: 4-6: 'Now there are diverse granted gifts, but only one Spirit; and there are diverse services, but only one Lord. There are also diverse workings of power, but only one God, who works all things in all.'

Thus when, at the meetings of the Christians in Corinth, one spirit spoke through a medium in a foreign language, a second through another medium in their mother tongue, a third endowed its medium with healing power, and many other spirits worked in other ways, these spirits were not acting at their own discretion or under their own power, but at the will and under the power of the one God, the highest, almighty Spirit.

The Corinthians were naturally greatly impressed and astonished whenever a spirit spoke through one of their mediums in a foreign language. They therefore eagerly desired, and included this wish in their prayers, that as many spirits as possible might manifest themselves in this way. Since this wish arose only from human curiosity and love of the sensational, they were reprimanded because of it by Paul, who told them that the workings of the spirits which visited them were for the sole purpose of serving the *enlightenment* and *inner growth* of the Christian congregation, and *not* for fulfilling *purely personal* desires. What would it profit them spiritually, he asked, if the spirits which came to them spoke in foreign languages? Neither would the medium's spirit profit therefrom, since

it could not understand the words that were spoken, nor would the medium's hearers profit, as the foreign speech would be equally unintelligible to them. They should rather pray to be visited by spirits that would impart teachings to them in their mother tongue. If a spirit did speak to them in a foreign tongue, they should pray that its speech might be translated into their mother tongue, which could be done either by that spirit or by another.

It may seem extraordinary that spirits should speak at all in a language unknown to their hearers, but there was a good reason for this also, since it served to prove the reality of spirit communication, or, as Paul aptly says, as evidence for those who did not believe.

Here I must pause to explain that your translations of the Bible refer to speaking in foreign languages as '*speaking in tongues*', and to communications imparted in the mother tongue of the hearers as '*prophesying*'.

That Paul heartily approved of the Corinthians' eager efforts to communicate with the spirit world is shown by his words:

I Corinthians 14: 12: 'So, since you are enthusiastic about spirits, seek that you may have many spirits come, for the enlightenment of the congregation.'

Your translators have also rendered this sentence unintelligible by substituting the term 'spiritual gifts' for the word 'spirits', in spite of the fact that the original text expressly states '*spirits*' and not '*spiritual gifts*'.

At the conclusion of his teaching, Paul exhorts the Corinthians to see to it that in their spirit communication all things be done in an orderly fashion, for God is not a God of confusion, but of order and peace. The mediums, too, are directed to abide by this order. Not more than two or three of them should put themselves at the disposal of spirits speaking in a foreign tongue, and then only if there are spirits present who are able to translate the foreign language into the mother tongue of the participants. If there is no interpreter present, speech in a foreign language should not be permitted. As for the revelations made in the mother tongue of the participants, these also are to be restricted to two or three, so that the hearers may have time to discuss what they have heard and to express their views as to its meaning. Paul says as much when he writes: 'Let the others express their judgment on what has been said.' The admonition Paul gives to the Corinthians in this passage is the same as that which I, as you know, have uttered so often at your gatherings.

- *I, as well as the other spirits that have spoken with you, have urged you, at the conclusion of our visits, to discuss among yourselves what you had just heard, and to express your opinions about it, or, as Paul says, to "judge" what has been said, for it is not how much you may hear at any single meeting, but how well you understand what you have heard.*

When you talk over among yourselves the things that we spirits have told you, we can see who has understood us correctly, and who has not, for we remain present during your discussion and listen to what you are saying. If we gather from your remarks that your interpretation is incorrect or that there are differences of opinion among you, we again enter into the mediums and clear up any points that remain doubtful.

Anyone not familiar through *personal experience* with the interrelated factors in spirit communication and with the relation in which the spirits stand to the mediums will be unable to understand the rules of procedure laid down by Paul.

Therefore, I shall add a brief explanation:

You cannot possibly overestimate the human character of the good spirits' communication with you. They are the best friends you have, and are always present in large numbers at your religious gatherings. In most cases they are spirits that were mortals like you, and that have progressed toward God in the Beyond. They have been assigned as your *guides, counsellors and guardians*.

- *They have the most fervent desire to lead you as far as possible along the path toward God while you are still on earth, so that, when you leave the earth, you may enter as high a sphere as possible in the spirit world.*

Many of your spirit friends lived in other countries and spoke the languages of those countries while they were on earth. Some of them cannot speak your native tongue, for spirits, too, must learn those human languages they did not know while on earth. All of them, however, are eager to speak a good word to you, and they crowd about the mediums to use them for speaking or writing. To preserve order, there is, at each gathering devoted to communication with good spirits, a '*controlling spirit*' that decides which of the spirits may speak and how long they may do so, taking into account thereby also the rules and resolutions adopted by the assembly participants. If, for instance, the participants agree not to allow communications in a language unknown to them, the controlling spirit will admit *no* spirit unable to express itself in the mother tongue of those present. The mediums, too, have the power to refuse a spirit being entry into their bodies, for a state of 'trance' occurs only when no resistance is offered on the part of the mediums. Hence, as Paul says: 'the prophetic spirits obey the prophets', that is, the 'mediums'.

There is one passage of Paul's teaching that is obscure, partly in itself and partly because of its incorrect translation. This passage reads: 'Whenever you come together, each one has something ready: a psalm, a teaching, a revelation, a speech in tongues, an interpretation. Let all this be done to enlighten the congregation'.

First of all, the translation is wrong.

The text should read:

Whenever you come together, each of you *receives* a psalm, and so forth.' Each one *receives* whatever it may be through the mediums present. He does not have it ready beforehand, as though he brought it with him; rather the spirits present these various things through the mediums in the course of the gathering. One may present a hymn, another an instructive teaching, a third a revelation, another a message in a foreign language, and yet another a translation of that message into the native tongue. Out of the great variety of spiritual fare offered, everyone present may choose what will best satisfy the immediate needs of his soul, for the goal is the enlightenment of the whole congregation, rather than that of only one or another of its members. So many different things are offered because the spiritual needs of the participants are so different. When much is presented, there is something for everyone. Someone who has experienced particularly good fortune personally, or whose family has done so, will be able to express his feelings best with words of praise to the Lord, which will be presented by a spirit through a medium. Someone else may feel downcast and will be cheered by a message of consolation. A third may be assailed by doubts as to whether the things he is witnessing are indeed the workings of the spirit world and will be relieved of these doubts when he hears a medium speak in a foreign tongue.

Paul's teaching to the Corinthians regarding the nature of spirit communication is not of his own making, but was given at the Lord's behest, for he ends his admonition with the words:

I Corinthians 14: 37: 'If anyone thinks himself a "prophet", or spiritually gifted, let him know that what I write here is a commandment of the Lord.'

And he adds:

So, do I teach in all the holy congregations.

2. 6 Questioning God according to reports in the Holy Scriptures

(Transmission from the SPHERES of LIGHT)

Thus, says the Lord, the Holy One of Israel and its Maker:
Ask me of things that are to come! (Isaiah 45: 11)

God is the fountain of truth. Whosoever draws from this fountain will receive the truth and will be preserved from error. This knowledge led the faithful of olden times to enter into communion with God when seeking the truth. This was *not* a communion by way of *inner illumination*; rather, *they chose the way of receiving revelations of the truth from without, sent by God* in a manner perceptible to the human senses. They inquired of God by human means, and were answered by Him through the same channel.

They were well aware that the good spirit world in the service of God is the agent of His will and His revelations, and so *consulting the spirit beings of God's kingdom is equivalent to inquiring of God*. They were equally well aware that there is such a thing as an evil spirit world, and daily experience had taught them that it was possible to communicate with it also.

Throughout Old Testament times and in the early days of the Christian era, those who sought God made *liberal use* of the privilege of asking of God. The writings of the Old and the New Testament abound in instances in which it is related that the faithful, when desirous of learning the truth, 'asked of God' and received their answers, transmitted to them through God's spirits. "If you will open your Bible and read through the individual texts, you will find my statement confirmed. Mention of 'asking of God' is made very early on in the Bible. It is reported there that Rebecca, the wife of Isaac, had asked of the Lord because she was worried during her pregnancy:

Genesis 25: 22: 'As the twins struggled in her womb, she said: "If it is thus, why am I in this condition?" So, she went to consult the Lord.'

There is no record of either the manner in which she 'consulted the Lord' or the way in which she received the answer she was given, but the casual way in which the story is told shows that asking God was not an unusual practice at the time.

After the exodus of the Israelites from Egypt, the people daily came to Moses to have him 'ask of God' on their behalf.

Exodus 18: 14-16: 'And when Moses father-in-law saw all that he did for the people, he said, "Why do you go to such effort for the people? Why do you sit in judgment alone, while all the people stand before you from morning till evening?" And Moses said unto his father-in-law, "*Because the people come to me to 'ask of God'*: Whenever they have a lawsuit, they come to me to be the judge between the parties, and I make known to them *God's judgments and decisions*."

Here, too, nothing is said about how the inquiries were addressed to God. Not until later, when Moses, at God's command, had built the Tabernacle, do you find a more detailed account of the means by which 'asking of God' and the answers thereto were made possible:

Exodus 33: 7-11: 'And each time Moses took the tent, and pitched it for the Lord outside the camp, and called it the 'Tabernacle' (*tent of revelation*). Whenever someone wanted to ask of the Lord, he went out to the Tabernacle, which was outside

of the camp. When Moses himself went out to the tent, all the people got up and stood at the entrances of their tents, and watched Moses, until he had gone into the Tabernacle. When Moses had entered into the Tabernacle, the pillar of cloud descended, and took up its position at the door of the Tabernacle, as long as the Lord spoke with Moses.. When the people all saw the pillar of cloud at the entrance to the Tabernacle, they all rose and threw themselves down in front of their tents. But the Lord spoke to Moses face to face, as a person speaks to his friend. Moses then returned to the camp; but his servant Joshua, the son of Nun, a young man, did not leave the Tabernacle.’

The essential parts of this account are already familiar to you from my former teachings. You will notice also that there is a difference between the manner in which Moses asked of God, and that in *the way it was done by the people*. Moses, as the representative of all the people, received answers from the Lord to the solemn inquiries of God described here through the pillar of cloud, whereas when individual people asked of God, their answer came, not through the *pillar of cloud*, but through another channel, which, though not clearly defined in this passage, is sufficiently suggested so as to leave no doubt on that score in the mind of anyone familiar with the subject. It says that Joshua, Moses’ servant, was *not allowed to leave* the Tabernacle; there must have been a reason for his constant presence there. This reason was directly connected with the practice of asking of God: *Joshua served as the medium for those of the people* who desired to ask of God concerning their *private affairs*. It is expressly stated that ‘everyone who wanted to ask of God went out to the Tabernacle’. No fixed hours for ‘asking of God’ having been set, Joshua was obliged to be present in the Tabernacle at all times, so that he might be available to all as a medium for transmitting God’s answers.

- *God’s spirits used him as an instrument the same way they use the mediums of today.*

It became a fixed custom among the Israelites not to undertake anything important without first asking God. After all, God had said to Moses:

Exodus 25: 22: ‘I will tell you all the commands I wish you to give the Israelites.’

Exodus 29:43: ‘And there at the Tabernacle I will communicate with the Israelites.’

When they asked of God, then, the people were acting completely in accordance with God’s will. After the death of Joshua, the Israelites asked of God:

Judges 1: 1-2: ‘Which of us shall go up first against the Canaanites, to fight against them?’ And the Lord said, ‘Judah shall go up: I hereby give him power over this land.’

When the Danites sought a place in which to dwell, they sent five men to explore the land. They met a Levite who lived in the house of Micah as a medium and they said to him,

Judges 18: 5-6: ‘*Please ask God* whether the mission we are on shall prosper.’ And the priest said to them, ‘Go confidently: Your mission is pleasing to the Lord.’

In this chapter there is also a detailed account of the manner in which the Levite inquired of God. It is related that Micah had had a goldsmith make him ‘a carved and molten image of God’, as your translators express it, not knowing what these terms mean and even believing that these images were

‘idols’. In reality, it was *a reproduction of the breastplate of judgment worn on the garment of the High Priest* and so called, as you know, because it was used for inquiring of God.

Reproductions of the High Priest’s breastplate of judgment were used whenever the people of Israel ‘asked of God’ *in matters of private interest*. It was the same as the ‘*planchette*’ used in your spiritist circles and, like it, consisted of two parts: a lower, stationary part, generally cast as a plate and engraved with the letters of the alphabet and other symbols, and an upper wooden part, light and handsomely carved, and equipped with a pointer. The cast plate was either set upon a table or fastened to a base or a pillar. It was highly polished to allow the wooden upper part to slide over it with ease. Whenever counsel was sought of God, the movable upper part was set upon the plate, and the medium, laying his hand on it, waited for it to be moved by the spirit beings with the aid of his own odic power to the letters on the plate. When this happened, the pointer indicated in the proper order the characters which, when combined into words and sentences, spelled out the answer returned by the spirit world. It was, therefore, substantially the same as with the High Priest’s breastplate of judgment.

The private breastplates even went so far in copying the precious original as to have the characters engraved on gemstones that were set artistically into the cast plate by a goldsmith. Large sums of money were spent for this purpose. Just as the High Priest wore costly robes when seeking counsel of God, similar garments were provided for the private mediums who used the breastplate of judgment. Micah did likewise:

Judges 17: 5: ‘He had an expensive priestly garment and a breastplate of judgment made, and consecrated one of his sons to serve as his priest.’

Gideon also had the gold bounty taken from the Midianites made into an ‘oracle’ of the kind described, and put it in his city, Ophrah, where it could be used by all to ‘ask of God’. Before long, however, it was used by the people also to consult evil spirits. ‘All Israel practiced idolatry with it, so that it became a snare for Gideon and his house.’ (*Judges 8: 27*) Gideon had had it made for ‘asking of God’ only, but it was misused by the people to ‘inquire of the dead’, in other words, to communicate with the evil spirit world. That was idolatry.

However, those among the Israelites who observed God’s commandments made use of the private channels in their families for asking of God only in emergencies. In matters of importance, they still preferred, when inquiring of God, to do so in the place He Himself had designated for that purpose in the days of Moses. They would go to the ‘Tabernacle’ and have the High Priest use his breastplate of judgment to ask of God. Thus, the Israelites went up to Bethel to ‘ask of God’ which of them should go up first to battle against the children of Benjamin. The Lord answered,

Judges 20: 18: ‘Judah shall go first.’

When Saul wanted to pursue the defeated Philistines by night and destroy them utterly, and his people were willing to follow him, the priest said: ‘Let us first go to God here.’ When Saul asked God, ‘Shall I go in pursuit of the Philistines? Wilt thou deliver them into the hand of Israel?’, God did not answer him that day. (*I Samuel 14: 36-37*) God did not answer Saul on that day because Saul’s son had violated a prohibition of God’s. By refusing to answer, God wanted to make it clear that He would answer only those who obey Him.

David almost invariably inquired of God through the breastplate of judgment. His medium was Abiathar, the priest.

I Samuel 30: 7-8: ‘David gained new strength through his trust in the Lord, his God, and said to Abiathar, “Bring me the ‘ephod’ (breastplate of judgment)!” When Abiathar had brought the ephod to David, David asked the Lord, “Shall I pursue this band of robbers? Will I overtake them?” He received the answer, “Yes, pursue them. You will surely overtake them and save the prisoners.”’

God will allow only those to inquire of Him who put *their complete trust in Him* and who rely on Him for help. However, God will reject all those who commune with the Evil One, and who seek help from the spirits of the abyss.

Ezekiel 14: 3: ‘These men have taken their idols into their hearts, and set the stumbling block of their iniquity before them: Why should I let them consult me at all?’

It is not those whose hearts are divided – who today turn to God and tomorrow to Baal, who today attend church and devote tomorrow to wickedness – who will receive answer from God. This was true in olden times and it is true today. God has drawn a true picture of such people through the mouth of the prophet Isaiah:

Isaiah 58: 2-9: ‘They ask of me *day after day*, and desire to know my ways; as if they were a people that practiced righteousness and had not forsaken the law of their God, they ask for righteous judgments from me and impatiently await a *revelation from God*. “Why do we fast,” they say, “and you do not see it?” ... This is righteous fasting, as I like it: loosing unjust bonds, bursting the bands of the yoke of servitude, freeing the oppressed, and breaking every yoke. Is it not so that when you share your bread with the hungry and you take the unfortunate homeless into your house, when you clothe those whom you find naked, and you do not withdraw from your countrymen – then your light shall break forth like the dawn and your healing shall make speedy progress? *Then if you ask, the Lord will answer.*’

God transmitted His messages in many different ways to the faithful who sought His counsel for their concerns. The story of Saul relates how this first king of the people of Israel received answers from the Lord, as long as he remained true to God. On the day before the battle of Gilboa, Saul, who had been deserted by God’s spirit because of his disobedience, ‘asked of the Lord’, but the Lord did not answer him, not in ‘dreams’, not through the ‘breastplate of judgment’, and not through the ‘prophets’. (*I Samuel 28: 6*) This indicates that on previous occasions Saul had been answered in ‘dreams’ or through the ‘breastplate of judgment’ or through the ‘prophets’. What your Bible translators render as ‘dreams’ is a spiritual seeing, a vision, an act of clairvoyance or clairsaudience, through which a person is told the truth.

Such visions can be sent only to those who have mediumistic powers. The spirit world therefore, in deciding how to deliver its messages, must take into account the *abilities* of the recipients.

When use was made of the ‘breastplate of judgment’, God’s answers were given in collaboration with a medium, as I have repeatedly explained to you.

As for the ‘*prophets*’ who figure so frequently in the Bible as bearers of messages from God, they were ‘speaking mediums’, who often received God’s answers by clairvoyance and clairsaudience and then passed them on.

- *Wherever in the Scriptures you find a reference to 'asking of God', you also find confirmation of the truth that God sends His answer in some humanly perceptible way to all those who turn to Him trustingly and appeal to Him for counsel."*

2. 7 Questioning the “dead” according to the Bible (Transmission from the SPHERES of LIGHT)

Should not a people inquire of its God? Why consult ‘the dead’ on behalf of the living? (Isaiah 8: 19)

When you speak or write of ‘the dead’ today, you are referring to those who have died here on earth and whose bodies are at rest in the cemetery. You have no other meaning for the expression ‘the dead’. You therefore understand ‘death’ to mean only the severance of the spirit from its earthly body.

The Holy Scriptures frequently refer to ‘death’ and to ‘the dead’, but only in a few instances does ‘death’ mean an earthly dying.

- *‘The dead’ of whom the Bible speaks are not those whose days on earth are over.*

When the Bible speaks of ‘death’ it does not mean the separation of the spirit from the body, but the separation of the spirit from God.

- *To be united with God and to belong to Him is ‘life’.*
- *To be severed from God is ‘death’.*

This teaching recurs throughout all the Scriptures of the Old and the New Testament.

- *The ‘dead’ are therefore those who are severed from God, the ‘spiritually dead’, whether they be spirits in the Beyond or passing through life on earth as people who have forsaken God.*

The very first time the word ‘death’ appears in the Bible it designates a separation from God, for when God forbade the first people in paradise to eat of a certain fruit, He added the warning:

Genesis 2: 17: ‘For on the day you eat from that tree you shall be doomed to die.’

It was *not* the death of the body that was meant by these words, but separation from God, for, as you know, the first people suffered not bodily, but spiritual death when they had violated His command. By their disobedience, they went over to the side of Evil, and thereby severed themselves from God.

When Moses, as his life on earth drew to an end, bade farewell to the people, he gave them this admonition:

Deuteronomy 30: 19-20: ‘I have put “life” and “death” before you, the blessing and the curse: Choose “life”, then, by loving the Lord, your God, obeying his commands and holding fast to him.’

It was neither *bodily* life nor *bodily* death that he had set before the people, but spiritual life, which endures as long as people hold fast to God, and *spiritual* death, which ensues immediately whenever people forsake God and sever themselves from Him.

Proverbs 19: 16: 'He who keeps God's commandments shall keep his life; but he who disdains the word of God shall die.'

John 8: 51: 'Whoever keeps My word shall not see death in all eternity.'

- *The sin of apostasy from God therefore carries with it spiritual death.*

Romans 6: 16: 'Do you not know that you are either servants of sin, which leads to death, or servants who obey the call of righteousness?'

Romans 6: 21-23: 'What fruits had you to show in those days when you served sin? Only such of which you are now ashamed, *for they end in death*. But now that you are free of sin and have become God's children, you have the fruit of sanctification, and *eternal life as a result*. For the wages of sin is "death" but God's gift of grace is *eternal life*.'

James 1: 15: 'Not all sin leads to separation from God, but only 'the sin that is fully developed brings forth death'.

It is not the stumbling and falling of those who believe in God and seek Him that bring forth spiritual death, for the stumbling is through human weakness, and the falls are suffered on the road toward God.

- *But abandoning God, turning your back on Him, and living as though there were no God, that is the sin that brings forth spiritual death.*

The 'dead' are God's enemies.

They have placed themselves under the rule of the spirits of Evil.

Hosea 6: 7: 'For like Adam they have broken the covenant: they have faithlessly fallen away from me.'

They have deserted [their God] and serve the Prince of Darkness.

They have chosen him as their god. That is the meaning of the word 'idolatry' that occurs so often in the Holy Writ.

Hosea 5: 4: 'All of their doings will not allow them to return to their God; for the spirit of idolatry lives within them.'

Because of their disloyal beliefs they are not ready for a return to God.

Hosea 13: 14: 'Why should I free them from the power of the kingdom of the dead? Why should I redeem them from death? No. Rather: O death, where are thy scourges? Hell, where is thy plague?'

Plagues and scourges are the punishments that God imposes upon apostates through the spirit powers of Evil. They have to be worn down first by suffering and wretchedness; they must become

miserable like the prodigal son, until homesickness for their Father's house – for God – grips them and drives them to return.

It is natural that God, who wants only spiritual life, should have strictly forbidden all communication with 'the dead', who are His enemies. Nothing good can be learned from 'the dead', neither truth nor virtue. "Appalling indeed were the consequences of the communication of the nations of old with the evil, apostate spirits through low spiritism, which the Bible refers to as 'idolatry'. 'The dead', through their human mediums, seduced the misguided people to all conceivable abominations. Not only did the people eat the flesh of the offerings that had been dedicated to the demons, in token of their fellowship with the latter; they even sacrificed their sons and daughters to the evil spirits and committed the most shameful sexual acts at the sacrificial rites. All of these practices were instigated by the Powers of Evil, once the people had entered into communication with them.

Psalm 106: 28: 'They joined up with Baal-Peor and ate the sacrificial offerings to the "dead".'

Psalm 106: 37: 'Yea, they sacrificed their sons and daughters to the evil spirits.'

The effects of idolatry are described as follows in the Book of Wisdom:

Wisdom 14: 23-28: 'For while they now slay their children in sacrifice or celebrate secret rites, now hold revelries with strange rites, they keep neither their lives nor their marriages undefiled. No, one commits treacherous murder against the other, or hurts him by adultery. Among all without exception, there prevailed bloodshed and manslaughter, theft and fraud, corruption, unfaithfulness, tumults and perjury, disquieting of good people and ingratitude, defiling of souls and unnatural sexual practices, the break-up of marriages, adultery and fornication. *For worshipping 'dead idols' is the beginning, the cause, and the outcome of all calamity.* For either they rave in their merriment, or they prophesy lies.'

When you read of these things you may be led to conclude that those people were no longer in their right minds. They were, nevertheless, as normal as you are. But the power of evil is so great, and its ways of beguiling others so subtle, that those who have once fallen into its snares find it almost impossible to extricate themselves.

- *Of all the weapons of the Powers of Darkness, the mightiest is a mixture of truth and falsehood.*

They convinced those who communicated with them by 'inquiring of the dead' that animals, the sun, the moon and the stars embodied mighty spirits which had great power over mankind and could cause them happiness or misfortune, and that, as a consequence, one must worship them to ensure worldly well-being and to avert calamity. They taught, furthermore, that one could communicate with them by means of sacrifices, especially the sacrifice of children.

That spirits are incorporated in all material beings was true, and also that communication can be had with these spirits through sacrificial offerings. The fatal falsehood was that that spirit world consisted of powerful spirits of good that brought happiness to those who worshipped them. Once the evil spirits had convinced their adherents of this, however, it was just a step away from human sacrifice. The parents of children who were to be sacrificed were told that after their child's death, its spirit would constantly be around them and bring them good fortune, but that both they and their

child would experience the most dreadful things if they refused the idols this sacrifice. Obsessed as they were, they always gave way in the end.

You need not wonder at this, for during the rites performed before the idols and at idolatrous gatherings generally, the evil spirits announced these doctrines through their trance mediums and supported them by the exhibition of miracles that accompanied their discourse. Not infrequently, the idols themselves spoke. Such speech was a 'direct voice' produced by the low spirit world with the aid of the od of the sacrificial offerings and that of the mediums in attendance.

- *God permitted this because he allows complete freedom within the limits that have been set also for those who are evil.*

The cause of apostasy from God was then, as it is now, the craving for worldly success and prosperity. Only in those days the prerequisites for communicating with the spirit world were *well known*, while today they have fallen into oblivion. Consequently, apostasy manifested itself in those times not only in inner defection from God, but in deliberately fostered, humanly perceptible communication with the evil spirit world through spiritistic idol worship. 'Inquiring of the dead' was a daily need of the worldly minded, as inquiring of God was an integral part of the worship of the faithful.

The messages sent by the 'dead' through their mediums were such as to *flatter* the human passions of the recipients. Everything they heard was *pleasant*, and so they had no desire to listen to God's instruments, the good mediums. What the latter had to communicate to them at God's behest was *too bitter* for them.

Isaiah 30: 9-11: 'For it is a rebellious people, with children who turned out badly, who will not hear the commandments of the Lord. They say to the seers, "Do not see", and to God's prophets, "Do not prophesy the truth for us. Prophecy pleasant things, prophesy deceits, leave the right way, depart from the righteous path. Don't bother us with 'the Holy One of Israel'!"

They wanted to hear only *pleasant* things, especially such things as would further their worldly interests. They wanted to communicate with specific spirits, as Saul wanted the spirit of Samuel to appear when he consulted the 'witch of Endor'.

- *Good spirits will not allow themselves to be summoned at the whim and pleasure of men. They come of their own accord with God's sanction, or, in certain cases, at His express command.*

However, they come only to those who seek God, in order that they may show them the way to Him. Which good spirit manifests itself is not for man to determine; the decision rests with the good spirit world. Also, from the evil spirit world not always those come whose visit people desire, for they, too, may communicate only with permission.

- *The low spirits will, however, invariably claim to be the ones that were summoned, whether or not this is true, for they are spirits of falsehood whose only concern is to tell their adherents what they like to hear.*

It is, therefore, an act of great folly for people to arrange among themselves that whoever dies first will let the survivors know whether or not there is a Beyond. Whoever enters into such an agreement, and makes his belief in a future existence contingent upon the fulfillment thereof, will invariably *fail* to receive the evidence he desires, for agreements of this kind are proof in themselves that these

people lack a belief in God. Those who die without believing will find a fate in store for them in the Beyond such that they will be in no position to communicate with the living. The spirits of the lowest spheres remember nothing at all of any such agreements. Even if they did remember, they could not leave the place to which they are confined because of their transgressions. Whoever believes in God, however, will be able, *without* any such agreement and without any conscious effort, to communicate *during his lifetime* with the spirits of his dear departed, if they too were believers. Here, too, the words of Christ apply: ‘*First seek the kingdom of God and His justice; these other things shall be given to you as well.*’

But there was *no* seeking of the kingdom of God by those who associated with the *low* spirit world. It was not their nature to seek God; they considered their worldly well-being only, and for this reason they refused to communicate with the good spirit world. The answers that they received from the good spirit world have at all times been too harsh and bitter for the ears of people who were enslaved by their passions. They regarded the utterances of God as an oppressive burden, even going so far as to describe the reprimands, warnings and threats pronounced by the prophets at God’s command by the blasphemous phrase ‘the burden of the Lord’. ‘What is the burden of the Lord?’ was the usual question, whenever people wanted to know what the Lord had had proclaimed. It was because of this that God sent them the message:

Jeremiah 23: 33-36: ‘When one of the people or a prophet or a priest asks you: “What is the burden of the Lord?” you shall say to them, “You are the burden of the Lord, and I will cast you off, says the Lord.” And as for the prophet, priest or whoever of the people who says “the burden of the Lord,” I will punish that person and his household. Thus, should you speak to one another and among yourselves: “What has the Lord answered?” or “What has the Lord spoken?” But the expression “the burden of the Lord” you shall use no more, lest your own word become your burden; for you would have distorted the words of the living God, the Lord of hosts, our God.’

Whoever, therefore, aspired to belonging to God’s people was not allowed to have relations with the spirit world that had forsaken Him. ‘*He was not permitted to ‘inquire of the dead*’, for to do so was to commit high treason against God and to desert the truth. For truth was *not* to be found among ‘the dead’. ‘The dead know nothing.’ What they utter is falsehood and deception, calculated only to drag the faithful down into the depths. Hence God thus admonishes His people:

Isaiah 45: 11: ‘Ask me of the things that are to come, my children! Let the work of my hands be left unto me.’

Isaiah 48: 17: ‘It is I, the Lord, your God, who teaches you to do what will bring about your Salvation, who leads you on the right path.’

Isaiah 8: 19: ‘When they tell you to consult mediums of the dead and spirit experts that whisper and murmur, ask them: “Should not a people consult their God? Should they consult the dead on behalf of the living?”’

Ezekiel 20: 30-31: ‘What? You want to befoul yourselves in the manner of your fathers and woo their monsters, too? Yes, through the presentation of your offerings, by sacrificing your children, you befoul yourselves through all your idols down to this very day! *And I should let you consult me?* As sure as I am alive, *I will not be consulted by you.*’

The Israelites had acquired the practice of inquiring of the *spiritually 'dead'* in Egypt and many of them had become addicted to idolatry there. That is why the prohibition against inquiring of the dead was among the first injunctions laid upon them by God after their exodus from Egypt.

Leviticus 19: 26: 'You shall not practice fortune-telling or witchcraft.'

Leviticus 19: 31: 'Do not go to mediums who conjure up the dead or to fortune-tellers; do not consult them so that you may not be defiled by them. I am the Lord, your God.'

Leviticus 20: 6: 'If anyone consults a medium who conjures up the dead or a fortune-teller to practice idolatry with them, I will turn against that person and drive him out from my people.'

Leviticus 20:27: 'A man or a woman who has within them a spirit conjured up from the dead or a fortune-telling spirit shall surely be put to death; they should be stoned. Blood guilt weighs heavily upon them.'

These passages show that the men and women who conjured up the dead were 'mediums' through whom evil spirits spoke. These mediums were themselves responsible for their association with Evil. They could have rejected Evil had they turned confidently to God and entered into communication with the good spirit world. Their punishment was therefore justified. "Besides the mediums, there were persons engaged in communicating with the evil spirit world through 'clairvoyance'.

Blood guilt' here does not mean actual bloodshed or physical killing. In the Bible the term 'blood guilt' refers to spiritual slaying, or the estrangement of the spirit from God. The conjurers of the dead had indeed incurred blood guilt because they had brought those who came to them into communication with the evil spirits, thus leading them away from God and committing them to spiritual death.

- *The contamination to which those who associate with conjurers of the dead expose themselves is not of a physical nature, but proceeds from the bad od they absorb from the conjurers. It contaminates their own od, making it a hotbed for the activities of evil spirit beings.*

There occurs in the Bible at least one detailed account of a case of conjuring, namely King Saul's inquiry of the witch of Endor. It is very instructive in a number of ways.

I Samuel 28: 3-19: 'Samuel had died. Saul had driven all the conjurers of the dead out of the country, but when the Philistine army invaded his land in great numbers, Saul was afraid and deep in his heart he trembled with terror. So, he consulted the Lord, but the Lord would not answer him, not through clairvoyance, or the breastplate of judgment, or through the good mediums. For by his disobedience Saul had turned away from God. The spirits of God had left him, and an evil spirit had taken control of him.'

Then Saul commanded his servants to find him a woman who conjures up the dead. He wanted to go and consult her. As the good spirit world would not send him a message, he decided to try the evil spirit world instead.

His servants told him that there was a woman in Endor who conjured up the dead. So, Saul disguised himself and went to see her. He came to the woman by night and said to her, 'Tell my fortune by conjuring up the dead. Bring me up from the underworld someone whose name I will give you.' The conjurer did not want to do this, because she was afraid that she would be reported and put to death. However, Saul reassured her. So, the woman said, 'Whom shall I bring up for you?' 'Bring up Samuel,' he said. When the woman saw Samuel, she screamed and said to Saul, 'Why have you deceived me? You are Saul!' The king said to her, 'Have no fear! What do you see?' The woman said to Saul: 'I see a superhuman being rising out of the earth.' He said to her, 'What does it look like?' She said, 'It is an old man coming up; he is wrapped in a cloak.' Then Saul knew that it was Samuel; he bowed with his face to the ground, showing him reverence. Then Samuel said to Saul, 'Why do you disturb me in my rest by bringing me up?' Saul answered, 'I am in dire need. The Philistines are waging war against me, and God does not answer me. That is why I have called you, to find out what I should do.' Samuel said, 'Why ask me when God has abandoned you and become your enemy? The Lord treated you just as he declared through me that he would. The Lord has taken your kingdom and given it to another, to David. It is because you did not obey the Lord's command that He has done this to you today. And the Lord will let Israel fall into the hands of the Philistines along with you, and tomorrow you and your sons will be with me.'

There is much in this account that needs explaining, as you will find it hard to understand.

Does it not strike you as odd that Saul *trembled deep inside* at the sight of the Philistine hosts? That was not at all like Saul, who was a brave man and had been in countless battles, always facing death fearlessly. Why then this sudden attack of trembling? Here you find one of those remarkable things you so often come across in life. It is what you call a '*premonition of death*'. The expression is not well chosen; it would be more correct to speak of a '*certainty of death*'.

- *At the very first sight of the army of the Philistines, something within him told Saul that the hour of his death was at hand. That hour is indeed appointed for all by their fate.*

But what is the nature of this inner voice, that it caused Saul to be certain that he would meet death in the coming battle? What was the inner voice that called to so many of your soldiers in wartime: 'You will not live through the next attack.' or 'You will not live through the day.' or 'This is your last leave; you will not return to your family and friends.' Why did so many soldiers, who had after all been home on leave often before, find it so hard to return to the front on the occasion when they would not return?

In the case of Saul, as in all the others who know for certain that their death is at hand, it was the *guardian spirits* that made him aware of this most important hour in life. They have been sent to you as your leaders and friends. Often during your lifetime their voice has warned you of impending danger. They were your protectors. Often they have intervened in time to save you, but when the inevitable final moment of your life approaches, these spirit friends shake your innermost being so violently that the approaching hour of your death resounds in your ears too loudly to go unheard.

Then you know that your time has come. Not in every case are the spirits allowed to sound this warning; when they are, it is a special mark of Divine favour, granted to give the person to whom this warning is issued a chance to use the moments remaining to make his peace with God and implore His help for the fateful step into the Beyond.

With Saul also it was the last appeal by God's spirit messengers, urging him to *return* to that God to Whom he had become unfaithful. But Saul, although he knew he was about to die, instead of turning inwardly to God and renewing his oath of loyalty to Him, at first simply went through the outward formality of calling upon God through mediums and asking for help with his *worldly* troubles.. He sought no inner communion with God in repentance of his past behaviour. Because of this, God did *not answer* his outward query, and Saul, fearing for his earthly life, sought out the conjurer. When Saul said: 'I am in dire need', he was speaking of the certainty of death that weighed upon him.

I would like to take this opportunity to point out briefly the many other ways in which an approaching death is foretold. As you know, it is a popular belief that:

- *The howling of dogs,*
- *The appearance of certain birds,*
- *The turning white of plants,*

and many other occurrences are signs of an impending death. This is not superstition, as your scientifically enlightened age pronounces it to be.

It is true.

And even if such signs do not specify the person who is meant, everyone familiar with them should take them to heart and pause to reflect upon his own inner state. These signs are a call from your spirit friends, meant to *remind* you of God and the reckoning you must give Him after departing from this earth. It is the spirit world that uses those animals as instruments, causing them to do the things that you regard as omens. As I have told you repeatedly, animals also may be used as mediums by either the good or the evil spirit world. The same is true of plants and flowers, but the spirit world employs such signs only when the people who see them are able to *understand* them, for it does nothing without a purpose. That is all I need tell you regarding this point.

Coming back to the conjurer of Endor, it may appear strange that Samuel answered her summons at all. He was not one of 'the dead', not one of those who were separated from God. He was not one of the spirits of the abyss with which that woman was in the habit of communicating. He was one of God's good spirits. This fact the woman herself recognized from the superhuman size in which Samuel's spirit appeared.

The appearance of the spirit of Samuel was God's immediate punishment for Saul's offense in consulting the Powers of Evil. If an evil spirit had come in Samuel's place, it would *not* have predicted truthfully the terrible fate awaiting Saul, but would have beguiled him with some *pleasant falsehood*. Hence it was God's will that the good spirit of Samuel should appear before the clairvoyant, who was likewise clairaudient, and through her announce to Saul what the coming day held in store for him. To learn this so far ahead of time was the hardest part of what Saul had to bear. 'Tomorrow you and your sons and a large part of your army will die.' This prediction was the

beginning of Saul's death agony, and it tortured his inmost soul until the hour of its fulfillment. Hence, on receiving the fatal message, he fell his full length upon the earth, horrified. What he had hoped to hear from the conjurer, namely, how he could best overcome his enemies, he was not told; instead, the terrible fate that he did not want to hear was revealed to him as a punishment. In Saul was fulfilled the prophecy pronounced by God through the prophet Ezekiel:

Ezekiel 14: 7-8: 'If any one of the House of Israel, or of the foreigners who live in Israel, separates himself from me, and takes his idols into his heart, and sets the stumbling block of his iniquity before him, and nevertheless comes to a prophet to inquire for himself of me, I, the Lord, will answer him personally; and I will take action against that man, and will make an example of him and a proverb, and I will drive him out from the midst of my people, so that you shall know that I am the Lord.'

The conjurer's recognition of Saul when Samuel appeared was due to her power of clairaudience, which enabled her to hear Saul's name when it was uttered by the spirit of Samuel.

When Samuel further told Saul: 'Tomorrow you and your sons will be with me,' this is not to be construed as meaning that Saul and his sons were to share Samuel's lot in the Beyond. All that Samuel intended to convey to Saul was that he and his sons were doomed to die on the following day, and that Samuel would be present to meet them as they passed over into the Beyond.

- *The spirits of the dying are met and greeted already at the deathbed by those who have gone before when they were close in life. They are also instructed and admonished by them, before they go to the place where they belong according to their lot.*

For the spirit world that goes without saying, just as it goes without saying for you that you will meet your friends on their arrival at some foreign port to which you have preceded them. In spite of that, your fate and theirs in that country can be very different.

The conjurer of Endor communicated with 'the dead' by clairvoyance and clairaudience. She told those who consulted her only what she herself saw and heard. Other conjurers were true mediums: they fell into a trance and the foreign spirit itself spoke through them.

Finally, when the text says that the spirit of Samuel 'rose up out of the earth', that is only how it appeared. To render itself visible, a spirit requires a cloud of od, and it procures this od from the odic radiation of the people who are present. The cloud of od does not develop suddenly, but little by little, generally increasing in size from bottom to top, and *this gives the impression that it is rising*. Samuel appeared in the form of an old man, wrapped in the cloak he used to wear on earth, so that he would be recognizable.

- *Spirits generally show themselves in an odic form that bears all of those distinguishing features by which they were recognized during their earth life.*

Just as you are able to choose your material garments at will, so spirits can give to their odic garments the character they consider best adapted to their purposes.

Inasmuch as the laws governing communication with the evil spirit world are the same as those that apply to communication with good spirits, you find in the Biblical reports that the same means were employed in consulting the dead that were used when inquiring of God. In both cases you find

mediums acting as bearers of the required odic force, whether they were prophets of Baal or prophets of God. In both cases animals are sacrificed and incense is burned to increase the odic power. In both cases sites are selected that are free from disturbances and where the unfavourable effect of light and heat upon the condensation of the od have been eliminated as far as possible. On this account the Bible damns the places at which communication with evil spirits was held along with the idolatry itself.

Hosea 4: 12-13: ‘My people inquire of their piece of wood; they expect their rod to foretell their future! For the spirit of idolatry has beguiled them; they have left their God and practice idolatry. They sacrifice on mountaintops and let incense rise from the hills, under oaks, poplars and terebinths, whose shade is so pleasant.’

Everything that you learn from the Bible about ‘the dead’ points to the fact that ‘the dead’ are the Powers of Evil. Whoever joins these powers separates himself from God and suffers spiritual death.

Hosea 13: 1: ‘Israel was great, but when it sinned by serving Baal, *it began to die.*’

You must not think, however, that the worship of Baal consists only of people’s making real idols and deliberately seeking association with the evil spirit world, as was the case in ancient times and still occurs in the idolatry of some peoples today.

- *Rather, idolatry is any state of mind that excludes God from our lives, that turns wholly to material matters, and that, under the influence of Evil, replaces God with worldly considerations.*

Mankind of today is no less idolatrous than the people of whom the Bible speaks, even though in so-called cultured areas idols of wood or stone are no longer erected.

- *Today’s idols are in people’s hearts: they are money, honour and worldly prosperity. As many sacrifices are made to these idols today as to the visible idols millennia ago. It is to these modern idols that millions of adults and millions of children are sacrificed each year, though in a less crude manner.*

The evil spirit forces of the ‘kingdom of the dead’ rule over the *far greater part* of mankind also today, and what the prophet Micah said of the generations of his time is equally true at present:

Micah 7: 2-7: ‘The faithful are gone from this land; among men the honest are no more. Everyone is on the lookout for evil deeds; each one ensnares the other. Their hands eagerly reach out to do evil. The prince makes demands and the judge can be had for a price; the powerful one says what he wants, and between them they arrange things. The best of them is like a briar, the most righteous are worse than a hedge of thorns.

The day that has been foretold by thy scouts, thy day of judgment, is coming; it will be a day of dismay for them. Put no trust in a comrade any longer, have no confidence in a close friend. Against her who lies on your bosom guard the portals of your mouth. For the son disdains the father, the daughter defies the mother, the daughter-in-law defies the mother-in-law. A person’s enemies are those of his household. – But as for me, I will look to the Lord; I will put my trust in God, who is my help: *My God will hear me.*’

But God will be merciful even to mankind *of today*. He will see to it that they enter into

communication with the good spirit world and *thereby be raised from the dead*.

‘It shall come to pass that I will pour out my spirit world upon all flesh; and your sons and your daughters shall prophesy, your old people shall receive revelations in [dreams], your young people shall see visions; even upon the servants and upon the handmaids will I pour out my spirit world in those days.’” (Joel 3: 1-2 in the Catholic Bible; Joel 2: 28-29 in the Protestant Bible)

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