Healing Course

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HEALING SEMINAR

1 - Introduction

According to Fowler’s Concise English Dictionary to heal is ‘to restore to health’, and health is defined as ‘soundness of body’. The definition to be found in the Oxford Dictionary is very similar "(cause to) become healthy and sound; restore (a person) to health, cure". However, definitions of health can be varied and will be influenced by the emphasis of one aspect or another and by the sociological approach. As an example, the World Health Organisation defines health as a state of complete physical, mental and social well-being, whilst the medical profession’s definition of health emphasises the absence of disease or biological disturbances.

So we can note that there are many branches in the healing tree (see Appendix 1). Today there is a division between orthodox medicine, and spiritual healing. However, the gaps between them are slowly closing. Doctors, nurses, therapists and psychologists are certainly all healers, but because of the mentioned division the word ‘Healer’ is usually only associated with a Spiritual Healer.

Healing is not a modern concept; it is as old as Man himself. So let us look at some of the different aspects of healing throughout history and the world. Healing was very important in Egypt and there were healing priests called ‘Shrine Bearers’ who was very advanced and learnt their medical arts from six books which formed part of a total of 42 works, brought to Egypt by a different race of people before the flood. These six books dealt with: The Constitution of the Body, Diseases, Instruments, Drugs, Eyes and The Maladies of Women.

There were also many gods of Healing: Thoth, Imhotep, and others, Thoth or Tehuti being the principal god. He was also associated with time and karma. Other Egyptian healing gods were the Cat Goddess, Bast, who protected the mentally sick. Isis, Mistress of Magic, was invoked her nurturing qualities and healing energies. Horus, son of Isis, favoured healing young children and physical wounds. Anubis, patron of anaesthetics, was believed to watch over the spirit while it was away from the body during surgery.

Healing in China is also very ancient. They knew medicine well and the practice of acupuncture is very old. Prevention of diseases was the aim and it was said that when one became ill one would stop paying the doctors. The Chinese had a concept of a ‘subtle body’ or what we would call the ‘Perispirit’. The goddess Kuan Yin was believed to cure all illness.
Healing in ancient India was also very important and they were very advanced in the treatment of diseases. Records show that they knew about surgery as well as brain and caesarean operations, including herbal treatment for all sorts of complaints. Here healing was also based on the importance of mind and body.

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

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

At this point we must remember the greatest healer that has ever been on Earth - Jesus Christ. The primitive Christians witnessed many healing events, when and a strong tradition in the ‘laying on of hands’ was established that continues until today, although in a modified way.

From what has been stated it is clear that all peoples have a common healing inheritance, differentiated solely by traditions and customs. From the Egyptians, Hindus, Chinese, Celts and Druids to the American Indians and Australian Aborigines, healing is indeed a need that surpasses all national boundaries and can be found in the very essence of human nature.

It is interesting to note that some ancient practices advocated the need to cure the subtle body before any permanent physical cure could be achieved. This is something advocated by the Spiritist approach to healing. Man must be considered in his wholeness - Body plus Spirit.

Despite modern medicine’s incredible technological advance, there is something missing because only the physical body is treated. This causes the healing process to be one sided. Equilibrium is needed for perfect health and this is frequently lost as there often lacks harmony between body and soul.

Healers of antiquity were all initiates and priests. In modern medicine there is a demand for highly specialised training, and this leads us to ask: ‘Who can heal?’ When considering spiritual healing we can safely say that everyone is able to heal in some degree and we will be looking at this throughout this work.

The Austrian Dr. F A Mesmer, who carried out research into animal magnetism and its properties in the eighteenth century, gave an important contribution to the field of healing. Also known as mesmerism, magnetic
Healing developed into hypnotherapy and survives until today.

Many people confuse magnetic healing with spiritual healing. It is useful at this point to note that when the healing is magnetic, there is almost solely the transfusion of the healer's own fluids to the patient; whilst in spiritual healing the transmission is mainly of spiritual fluids through the Healer, acting as a channel. When healing is 'spiritual' the Healer does not become depleted of energies, as can be noticed with excessive healing by a Magnetic Healer.

However, Magnetic Healers inevitably receive help from the Good Spirits in their work, whether they ask for it or not. In this case their own potentiality will be greatly increased.

There have been many well-known Healers in the past. In Britain one of the best known was Harry Edwards, who worked as a Healer for many years, with a remarkable record of cures. Matthew Manning is also a well-known name. Many scientists have interested themselves in research in this field, and continue to do so till today.

1.1 - The Spiritist Approach to Healing

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

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

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

We can place healing amongst the many ways of practising charity and love towards our neighbour, which is what Jesus taught. In Spiritist Centres it is traditional to hold meetings in which healing is offered. There we can observe healing under three aspects:

1) It offers the patient some relief from suffering, even though a cure might not necessarily be achieved.

2) It offers the Healer an opportunity to be charitable and to serve his neighbour.

3) It offers the spiritual workers a more effective means of helping those in need.
Spiritual healing as practiced in Spiritist Centres can be described as a transmission of fluids, coming directly from the spiritual world. These fluids are manipulated by the Spiritual Benefactors and channelled through incarnate Healers, who contribute with a portion of their own 'Vital fluid', with the objective of assisting the patient.

We are reminded that many great Healers who were magnetisers could achieve instant cures for many ailments. But in the Spiritist Teachings we trust the Spiritual Benefactors to give the patient that which he or she most needs. This takes into account the Laws of Action and Reaction and the fact that many difficult situations, and even certain illnesses, are sometimes exactly what our souls need. We cannot escape the Universal Laws and the fact that we are accountable for all our actions past, present and future.

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

2 - The Mechanics of Healing

2.1 - Fluids

According to classical physical science, matter can be found in three states: solid, liquid and gaseous. Each one of these states is characterised by a specific arrangement of the molecules. In the solid state, the molecules are brought together and the intermolecular forces, that are inversely proportional to the closeness of the molecules are very strong, which allows for molecular vibrations within only a very short range of amplitude. Generally speaking, these facts account for the preservation of the form and volume of solid bodies, regardless of the container they are in. However, in their liquid state, molecules are allowed to move around almost freely. Due to this fact intermolecular forces are much weaker than in their solid state. As a consequence, liquids conserve their volume but not their form, which will be determined by the container. In the case of a gaseous state the molecules are free to move around, which denotes the existence of almost no intermolecular forces. In this state, there is no preservation of either form or volume, as this is determined by the form or volume of the container. The last two states of matter, liquids and gaseous, identify the substances called FLUIDS.

2.1.1 - The Universal Cosmic Fluid (UCF)

The Universal Cosmic Fluid (UCF) is the primitive elementary matter. Its modifications constitute the innumerable varieties of bodies to be found in Nature. It can be found in two different states: ethereal or imponderable, and material or ponderable. Each of these two states naturally makes it possible to produce special phenomena. To the second state pertain those of the visible world, belonging to the various fields of Science. To the first state pertain those of the
invisible world, which are qualified as spiritual or psychic phenomena and so belong to the field of Spiritism.

In its ethereal state, the cosmic fluid is not uniform. While retaining this state it suffers modifications which generate different types of fluids with special properties, which then enable the production of phenomena particular to the invisible world. These fluids are tangible like concrete to the Spirits, just as are material objects for incarnates. The Spirits elaborate and combine these fluids to produce certain effects, just as men do with their material substances, although by means of different processes. However, in the invisible world just as here in this world, it is only given to the more enlightened Spirits to understand the role of the constitutional elements of the world where they are.

The fluidic elements of the spiritual world escape our instruments of analysis and the perception of our senses, which have been devised to perceive tangible matter and not ethereal matter. Nevertheless, there are some fluids that are so intimately linked to corporeal life that in a certain manner they belong to the Earth environment. Their effects can be studied just as we can study the effects of magnetic fluid, which has never been seen but whose effects are well known, and we can acquire knowledge about their nature with a certain amount of precision. This study is essential because it holds the key to several phenomena that cannot be explained solely by the Laws of Matter.

Absolute purity is the point of origin of the universal fluid. The opposite point is that in which it is transformed into tangible matter. In between these two extremes, are innumerable transformations, more or less close to one extreme or the other. The fluids closer to materiality compose what can be called Earth's spiritual atmosphere. It is from this environment, where there are varying degrees of purity, that the incarnate and discarnate Spirits of the planet find the necessary elements for their existence. Although for us as incarnates these fluids are very subtle and intangible, they are nevertheless of a gross nature when compared to the ethereal fluids of more spiritualised zones. The same happens on the surface of all worlds, which allows for the differences of constitution and conditions of vitality inherent to each world. The less material life is, the less affinity the spiritual fluids will have with matter itself.

Spiritual ‘fluids’ is not rigorously an exact term because by definition it is always matter, more or less quintessential. This name is given to them by comparison alone, and above all because of the affinity they have with the Spirits. It can be said that they constitute the matter of the spiritual world and that is the reason why they are called spiritual fluids.

As their primitive elements are contained in the ethereal Cosmic Fluid, it should be possible for tangible matter to return to an ethereal state when broken up just as the diamond, which is the hardest body, can become a gas. In reality, solidification is no more than a transitory state of the Universal Fluid and it will return to its original primitive state when the conditions for cohesion are removed.
2.2 - Spirit, Perispirit and Physical Body

According to Allan Kardec's comment following question 135 of the Spirit’s Book, a Human Being is formed from three essential parts:

A) - The body or material being, analogous to the animals, and animated by the same vital principle;
B) - The soul or incarnated spirit, of which the body is the habitation;
C) - The intermediary principle or perispirit, a semi-material substance which constitutes the outer envelope of the spirit and unites the soul with the body.

In question 27 of the same book, the Spirits tell us that there are two general elements in the Universe - Matter and Spirit. Spirit is defined as the Intelligent Principle of the Universe, and as Spirits we are the individualisation of this principle; similarly our bodies are the individualisation of the Material Principle.

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

During an incarnation Spirits, who are the population of the universe, take on a physical body which is in harmony with the material state of each world. This physical body is composed of matter that has been animated by its union with the vital fluid. The vital fluid will be analysed further on.

Within any one globe, a Spirit will draw from more or less purified elements available to form its perispirit, depending on its degree of moral advancement. In this way we can perceive that the perispirit's intimate constitution for each individual is not identical with all the other incarnate or discarnate Spirits populating our planet and the atmosphere around it.

On incarnating, the perispirit will be united to the physical body molecule by molecule. In this way the Spirit will be enabled to participate in the material world. We can say that the Spirit desires, the perispirit transmits and the body executes. Similarly the body receives external impressions, the perispirit transmits them and the Spirit, who is the sensitive and intelligent Being, receives them. So we can see how the Spirit and the physical body are acting and reacting upon each other by means of a link, which is the perispirit.

Because of its ethereal quality the perispirit cannot act upon the physical body without the vital fluid, which gives life to the body. This vital fluid, which is a modification of the Universal Cosmic Fluid, is very similar to an electro-magnetic fluid that enables it to generate nervous impulses that circulate in the physical body through the nervous system.
The amount of vital fluid varies according to the species of living Being, to the different individuals within a same species and within the same individual at any one time. Not only does the quantity vary but it can also become exhausted and thus become insufficient for the maintenance of life. It can be renewed by various means such as: the absorption and assimilation of substances in which that fluid resides; by means of the respiratory system, through the skin and by the taking of foods. It can also be absorbed when transmitted from one individual to another and this is essential in healing, as we shall see further on.

2.3 - The Aura

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

Every aura is peculiar to each individual, it interpenetrates and, at the same time, surrounds the physical body and can present colours. The variety of colours depends upon the Spirit's level of evolution. They may vary from dark grey to black for Spirits vitiated in inferior passions or evil tendencies, or show great brightness for those who have already reached higher levels of evolution. Illnesses can be detected from the irregularities in the appearance of the aura because the part of the aura produced by the energies of the physical organism can show lack of functioning. This also affects the colouring. The aura is thought to play an important role in the mechanism of healing, because the healing process occurs from the healer's aura to the patient's aura.

2.4 - Centres of Force (Chakras)

The perispirit is composed of layers of fluids in different stages of condensation to allow it to act as mediator between Spirit and matter. The layers closer to the spirit are composed of more ethereal fluids whereas those closer to the physical body are of a more condensed form. The regions where there is a greater condensation of the perispirit are those known as 'centres of force', and it is here that the spiritual fluids are absorbed. These spiritual fluids are then transformed into vital fluids when absorbed by the physical body.

The centres of force were already known to ancient and secret societies by the word 'chakra' which means 'wheel' in Sanskrit. This is due to the fact that the centres of force are constituted of a series of vortexes that look like wheels. When spiritual fluids are absorbed via the perispirit they circulate amongst the various centres of force, are then transformed into vital fluids, which then circulate via the nervous system throughout the whole body. The free flow of fluids in the perispirit, in the centres
of force and in the physical body can be affected by a series of factors that can cause physical and psychic imbalances, which can then become illness.

**The Centres of Force** are directly in correspondence to the main human plexuses and we can identify the seven principal ones as follows:

1) **Coronal**  -  (Crown)  -  supervises and commands all the other centres of force and is responsible for the link between the spiritual and physical planes. Materially associated with the epiphysis.

2) **Frontal**  (Brow/Third-Eye)  -  responsible for the working of all the superior centres of intelligence and the central nervous system. Materially associated with the frontal lobes of the brain.

3) **Larynx**  (Throat)  -  responsible for breathing and speech. Materially associated with the cervical plexus.

4) **Cardiac**  (Heart)  -  responsible for the functioning of the circulatory system and the control of sentiments. Materially associated with the cardiac plexus.

5) **Gastric**  (Solar Plexus)  -  responsible for the functioning of the digestive system. Materially associated to the solar plexus.

6) **Splenic**  (Sacral)  -  responsible for the spleen, the formation and replacement of organic defence by means of the blood. Materially associated to the mesenteric and the spleen.

7) **Genesic**  (Root)  -  responsible for the functioning of the reproductive organs and all the resulting emotions. Materially associated to the sacrum and the hypo-gastric plexus.

**2.5 - The Process of Healing**

We should understand that physical and moral imbalances affect our perispirit, either by aiding or inhibiting the process of organic equilibrium.

According to the type, source and duration of any pain or suffering be these emotional, physical or both, we should understand these "symptoms" to be alarm signals notifying an emergency or need for assistance for the body, the Spirit or both. This assistance may be required in the form of medicine, as healing or as a combination. Healing, as considered within the Spiritist Teachings, can bring help for both the body and/or the soul.
In the process of healing we have the following essential elements:

1) **The patient** - a person in need at that moment

2) **The healer** - a person willing and able to help

3) **The Spiritual Benefactors** - the directors and organisers of the process.

The healing process is originated in the spiritual planes where the Benefactors, who must be highly specialised Spirits to be able to participate in this kind of work, manipulate the fluids ensuring that they will be the most beneficial for each patient.

During the actual process, the Healer, who has come into sympathy with the Spiritual Benefactors by means of prayer and a correct mental attitude, becomes endowed with these fluidic resources. Thus, good sympathy makes the Healer able to absorb healthy fluids from the spiritual world, which are received through his Coronal centre of force. The Healer then transmits these fluids to the patient together with any vital fluid he has to offer, so seeking to bring about an improvement in the patient's general well being. Placing the Healer's hands above the patient's head usually carries out this transmission of fluids.

One of the reasons why the Healer's hands are placed over the patient's head is because the Coronal centre, which is located in the upper part of the head, commands the functioning of all the other centres of force. It is thus responsible for the distribution of vital fluid throughout the whole nervous system. It is only logical that the place where the healing fluids should be in closer contact with the patient's perispirit should be closest to the patient's Coronal centre of force. We can rest assured that this centre of force will impulse the fluids towards the centres where they are most needed and where they will be absorbed. This process is no different than the one that takes place when we take a pill which will be digested in the stomach, but which is destined to alleviate a headache. Kardec states: "...the perispirit of the incarnate Spirit, being of an identical nature to that of the spiritual fluids, assimilates them readily as a sponge imbibes water. The action of these fluids upon the perispirit becomes more effective as, due to its expansion and radiation, the perispirit confounds itself with them." (Genesis - Chapter 11 - Item 18)

2.6 - Fluidified Water

Amongst the many fluids that are of primary necessity for mankind, water is certainly one of the most important. The human body is known to be composed of about seventy per cent of water. Thus in the Spiritist Teachings it is common practice to offer a small quantity of water to the patient after receiving healing, as a complement to this process and a means of
revitalising the physical body. This is not ordinary water because it has been saturated with beneficial fluids originating in the spiritual world under the guidance of the Spiritual Benefactors responsible for the work of healing. This is why it is called fluidified water. This 'special' water enables the patient to retain energies and increases the absorption potentialities of restoring fluids received during the healing process. This will allow the patient to continue to receive spiritual benefits between healing sessions. It is also very helpful for the digestive organs to receive a direct influx of spiritual fluids.

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

3 - The Healer
When the subject is healing, the most frequent questions asked are:

**Who can be a Healer?**

**How do I know if I can heal?**

The answer to these questions is twofold because we know that there are both physical and moral requirements that must be analysed.

Initially it is only logical to perceive that someone who is physically unwell or weak will not be in condition to donate vital fluid to another person. Although these fluids are replenished in the process of healing, anybody who is in need of vital fluids should be in the position of 'a patient' and NOT 'a Healer'. Also to be considered is the fact that some people have a greater capacity to absorb and store vital fluids than others do and, as a result, are able to enjoy greater vitality. This accumulation can happen unconsciously and also as a result of a request by means of prayer. Having established that a person is physically well and in condition to transmit vital fluids, it is then necessary to consider the moral and mental situations of the proposed Healer, because this also affects the quality of spiritual fluids he/she will be transmitting.

When we remember that the flux of fluids from Healer to patient is established and maintained by the Healer's willpower we perceive how important it is that the Healer participates actively. The whole process is begun with the setting up of contact between the Healer and the Spiritual Benefactors, through means of prayer. Therefore, someone who is not able or willing to pray will not be an adequate instrument for this task.
The Healer is no more than a channel for the spiritual fluids that have been manipulated and offered by the Spiritual Benefactors. Therefore it is necessary for this channel to be as clear and clean as possible so that the Healer will not contaminate the fluids in a negative way. A 'clean channel' must not only offer a physical body that is well, but one that is not intoxicated in any other way. This channel must also have healthy and charitable thoughts, which do not allow any inferior thought-patterns to harm the process. No Healer is expected to be perfect as this is still an inferior world, but a constant effort towards progress must exist.

In order to maintain good physical health the body needs regular food, exercise, rest and the avoidance of all harmful and intoxicating substances. To maintain good thoughts it is necessary to practise Christian virtues, to make a daily effort towards moral improvement and to study the Spiritist Teachings that will offer a means of putting these into practise.

Above all every potential Healer must understand the great responsibility that is being undertaken, as the patient is placing him/herself trustingly in their hands. Furthermore, the potential Healer is also undertaking a commitment with the Group where the healing will take place. They will also be counting on the Healer to be available for the task on pre-arranged days.

Finally, the Healer must cultivate humility and remember that he is only a channel (or instrument) and can always be substituted without prejudice to the patient. In parallel, the Healer must cultivate love for his neighbour by always trying to offer his best and make continuous effort to be a better person.

4 - The Patient

As stated in item 2.5, in the process of healing we have the following essential elements: the Spiritual Benefactors, the patient and the Healer. The Spiritual Benefactors are always present because they are the directors of the work. Furthermore, comparing the remaining two elements, we can conclude that the patient must always exist, whether present or absent, because otherwise there is no need for the healing session to happen. When the patient is not present at the Spiritist Centre the healing is called 'absent healing'. Analysed from this point of view it is correct to state that the patient is more important than the Healer.

Although the Healer is also an important element in the process of healing, he must beware of becoming proud and judging himself to be indispensable to the work because, if necessary, the Spiritual Benefactors can heal the patient directly. If that is the case, why is it necessary for the patient to have healing in a regular session in a Spiritist Centre? The answer can be understood as follows: The Healer, being an incarnate spirit, can help the patient by transmitting spiritual fluids as well as part of his own vital fluid and this is what, in some cases, the patient most urgently needs.

Considering that the patient is someone seeking help, he should receive orientation either prior to or after healing, as to how he can best help himself through prayer and a change of attitudes, such as by praying for others in need. When a reverent state of mind can be easily achieved it
is possible for the patient to heal himself if he is in need of healing and is unable to go to a Spiritist Centre. This is called 'self-healing'. In general terms, the results of healing will depend on both the Healer and the patient.

These results fall into three categories:

**BENEFICIAL**: The Healer's vital fluid will depend on his state of health, and the spiritual fluids he will be able to assimilate depend upon his synty with the Good Spirits for the healing to have beneficial results. Therefore, the Healer must be in good physical health as well as have spiritual equilibrium.

Simultaneously, the patient must be receptive to the healing process and disposed to spiritual betterment. If the patient is unwilling to collaborate in the general process the results felt will as best be only temporary, especially if he makes no effort to lead a Christian life.

**HARMFUL**: If the Healer is in a precarious state of health, OR has an intoxicated organism caused by smoking, drinking, drugs, etc., OR suffering from digestive disorders, OR in a state of spiritual imbalance due to negative sentiments (revolt, pride, anger, etc.) He is NOT in condition to transmit healing.

If in addition the patient's defences are almost non existent and they are unable to neutralise the torrent of inferior and gross fluids being transmitted by the careless Healer, inevitably THE HEALING RECEIVED IN THIS CIRCUMSTANCE CAN ONLY BE HARMFUL.

If, despite help being offered by a well-prepared Healer, the patient places him/herself in an impenetrable position due to their disbelief, aversion, frivolous attitude, etc, then the healing becomes void, because it cannot be absorbed. Here we can reiterate the need for the patient to collaborate by being receptive and also by changing mental attitudes conducive to absorbing the healing.

The patient who becomes aware of receiving gross or negative fluids will need to reject the healing, as can happen when receiving healing from an unprepared Healer or when the ambient is inadequate.

**5 - When Healing is Helpful**

The Spiritist Teachings explains many things, including about the Law of Cause and Effect, wherein each one must suffer the consequences of their actions, be these present or past. However, it also teaches that 'without Charity there is no Salvation'. When studied profoundly it becomes clear that despite the need for each person to go through trials, expiations and learn new lessons, all of which bring pain and suffering, emotionally, spiritually and physically, it is essential that help be offered to all in need. This is God's
infinite love and mercy in action, which gives us the opportunity to practice charity that is vital to our progress.

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

In Relation to the Patient:

It is always necessary to remember that there are many ways of helping a person in need. A constant renewal of energies (through healing) may be seen to have no effect. This is perhaps due to the fact that after the healing the person was not given the necessary accompanying guidance, which should always encourage the person to participate in their own process of recuperation. This guidance should never be given during the actual healing process. The Healer may help, but the patient must also play their part.

Healing may be given When:

The patient requests healing, with the understanding that they must abide by the rules of the regular Healing Sessions offered by the Centre or Group. In exceptional/emergency cases the Healing Supervisor may organise a special healing session.

Healing is helpful in all cases, be this of a physical, emotional or spiritual nature, if the patient is disposed to collaborate.

Healing is of great benefit as a restorer of energies and as a complement to all medical treatment. It can be essential as a means of repairing incorrect treatments that may have been received. Also as preparation for surgery or other special treatments recommended by the medical profession, as well as at the approach of either a reincarnation or a discarnation.

Note: There are some cases where patient participation is not possible, such as: epileptic crises, obsession, violent fevers, etc. There are also occasional cases of hypnosis or deep somnambulism where the patient needs to be awakened.

**However there are special guidelines for these cases.**
*(Special instructions to be given during a specific seminar.)*

6 - When Healing is NOT Convenient

When the 'patient' is not willing to receive healing; or does not collaborate at the moment of healing; or asks for healing out of curiosity; or does not follow guidance such as to study, avoidance of alcohol before and after healing, etc, and is not assiduous in their 'treatment'.

is possible for the patient to heal himself if he is in need of healing and is unable to go to a Spiritist

In cases of OBSESSION a solitary Healer should never give healing. The Healing Supervisor/Director of the Group must be consulted, bearing in mind that in these cases there is need for extra preparation, special precautions and a TEAM OF HEALERS.

**NEVER** give healing when the Healer is not well, either physically, emotionally or spiritually!

**NEVER** give healing when there has been no preparation in the form of prayer, a reading from the Gospel and a Message in the ambience where healing is to take place, especially if outside the Centre.

**NEVER** give healing for the mere convenience of the patient (outside of regular times), OR if there are less than two prepared Healers available.

Always use good sense in all matters of this nature remembering the need for all mediums to be prudent, disciplined and responsible at all times.

**7 - Where Healing May Be Carried Out.**

**Most Appropriate Place:**

Obviously the most appropriate location for a Healing Session is within a Spiritist Centre or Group where, it is hoped, there will be a constantly helpful atmosphere and the accompaniment of adequate Spiritual Benefactors specialising in this work.

However, this is not the only consideration of importance. Punctuality, dedication, assiduity, seriousness on the part of the incarnate workers within the Centre and most especially of the Healing Team are also essential ingredients.

Wherever possible a small room, or as second best a regular location, must be allocated to the work of healing on given days, at specified times.

**Inadequate Places for Healing:**

Any place where there might be fumes from smoking, alcohol or large gatherings of people, especially where there may be sarcastic or irreverent persons in the vicinity. Nothing good can come from a ‘polluted atmosphere’. This also includes places frequented by large numbers of people in transit, where there is loud noise or where there is any form of mental pollution. These restrictions obviously eliminate all ‘public places’ outside of the Spiritist Centre.

As a general rule it is not advisable to heal in a private home, yours or any other, as here too are frequently found discordant vibrations. However, there will be occasions when this becomes necessary. In this case it is imperative to specially prepare the room thoroughly by reading the
Gospel and offering prayer, PLUS it is necessary to utilise a HEALING TEAM with a minimum of three well-prepared and experienced persons.

Having noted these comments, it must be said that above all other considerations we must always be charitable. Therefore, in cases of unexpected emergency, special needs and circumstances, the Healer of real FAITH, CONVINCION and DISCIPLINE, PLUS EXPERIENCE, will find it possible, on occasion, to render help even in what would normally be considered as unsatisfactory, even dangerous situations. For the truly dedicated Healer there will always be protection and help available from the Spiritual Benefactors.

Nevertheless, it is not acceptable to constantly work in this manner. The Healer will soon lose the 'back-up' of the trustworthy Spiritual Helpers. Therefore we must always be careful in estimating an 'emergency'.

**Organisation within a Centre:**

The most adequate location should be chosen for this work within the Centre. Ideally and whenever possible, as already mentioned, a separate room should be dedicated exclusively to this work. When this is not possible, the quietest place can be screened off, preferably at the back of the room, away from curious eyes. All Healing Sessions must be prearranged and held on fixed days at fixed times.

There should always be a person who is experienced in healing and who has received specific orientation designated to supervise the 'work team' in case of any emergency or special attention needed.

Regular Healing Seminars should be held to train newcomers for the work and also to offer opportunity for established Healers to revise.

Before any 'Session' begins it is essential that the ambient be properly prepared by means of prayer. Water should be provided and small plastic cups. Music for the ambient is also of great help, provided that it is adequately chosen and played softly.

**Preparation of Healers:**

We begin by advising that true preparation for healing is a daily constancy, whether the person is healing on that day or not. Most importantly the Healer must work especially hard on their inner reform and raising themselves up spiritually, on a full-time basis. Clean spiritual fluids will be sullied if passed through a soiled channel! So there is great responsibility in becoming a Healer!

The most adequate Spiritual Companions will only work through those people who give off
vibrations of a corresponding nature, who are prepared to be punctual, assiduous and responsible. They must also work hard at inner-reform and have reverence for God, Jesus and the Spiritual Benefactors. They must have real love for their fellow creatures and be willing to sacrifice themselves for this blessed work. Other requirements for the prospective Healer are an adequately balanced diet, regular exercise and sufficient rest.

**NOTE:** A person who smokes, is a habitual drinker, a drug user, given to frequent bouts of depression, easily roused to anger, frequently irritable and constantly uses bad language, who is excessively committed to sex or frequents spiritually undesirable ambients, such as pubs, wine bars and discos, etc, is not a suitable candidate to become a Healer as long as they find themselves unable to change their habits and life-style.

**Preparation on day of Healing Session:**

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

Care with personal hygiene is always necessary, but special care is required on this day. Diet should be adequate but without any excesses. The Healer must eat only foods that are easily digested on this day. It is not possible to have a heavy dinner and then go healing! The whole system will be occupied with digestion to the detriment of the quality and capacity to serve as a good, clear and clean channel. So, only a light snack before going to the Session, please.

It is also necessary to carefully watch attitudes on that day. Special care must be taken not attract inferior Spirits, which will nullify or intoxicate the healing coming through that Healer.

All clothing must be very clean and comfortable, nothing tight, easy fitting shoes. Be sure you are not too hot or too cold! No noisy jewellery, pagers, alarm watches, etc to be worn during the session.

During the day the Healer should be sending up short prayers for their protection and as help for any entities that may be near. A short read from the Gospel and a prayer before leaving home to journey to the Centre is advisable. If at all possible, also a short rest before starting out. If the Healer is coming straight from work then rest, pray and/or read on the tube.

The Healer must try to cultivate an especially humble attitude on this day and seek to maintain peace and harmony with everyone with whom they come into contact; avoiding all situations of argument and disagreement!

**On Arrival at the Centre:**

On arrival at the Centre the Healer must always ask themselves the question: **Am I in condition to heal today?**
Long conversations with companions are not advised on arrival. This is a pleasure to be reserved for after the work has been completed. There is a need to maintain a state of reclusion and constant prayer before the start of the meeting.

Pay close attention to the teachings during the talk and then be ready for the special prayer of preparation.

When the healing session is about to begin (after having taken up their position), the Healers must then place themselves in a state of prayer and elevation. On no account should a state of trance be allowed; however, there will be a very slight 'altered state of consciousness' during the period of concentration.

The Healer must be aware when someone comes to sit on their chair and when all patients are seated then all the Healers begin healing together.

When the patient has received healing, it is required to continue in a state of concentration and contact with the Benefactors, maintaining eyes closed until the next patient sits on the chair. And so on till the end of the session.

Please Note: During the process of giving healing the Healers always receive whatever fluids they may be needing. Therefore, it is NOT appropriate for a Healer (or a Water Giver) to sit down and ask to be healed at the end of a session.

During the closing prayer the Healer should raise up their own personal prayer of thanksgiving for the opportunity of service, for the protection and collaboration received from Spirit, which allowed a job of work to be well done.

At the close of the session it is a good idea to continue to hold the spiritual ambient closely around as long as possible, so restricting conversation to elevated topics and not reverting to frivolous attitudes after the meeting.

8 - Practical Guidance

The Healer may take up position at the back or at the side of the Patient. When healing begins the Healer may continue to stand in that position or may move round to stand in front of the patient. If this is the case, the Healer must then quietly move to the side when healing is completed, while awaiting the next patient.

The hands should be held about 12 inches above the head of the patient. This position is to be maintained as long as the Healer feels the 'vibration' of healing flowing through the fingers and palms of the hands. Then slowly and carefully the hands should be lowered to their sides.
On no account must the Healer’s hands touch the patient, or even brush against the hair of the patient. This will cause a sensation of ‘shock’ to both patient and Healer alike, which in turn will be disruptive for both parties.

Each Group should guide their TEAM of Healers to follow the same attitudes, to create a uniform work.

9 - In an Emergency

If at any time during the healing process the patient begins to go into a ‘trance’ state, the Healer must continue to give healing and redouble efforts at prayer for both the patient and the entity trying to communicate. It is essential to call upon the Benefactors to envelop the entity, while at the same time continuing to send out love to both parties.

Remember, in these cases it is the job of the specially prepared Healing Supervisor to deal with both patient and entity. The main work of each Healer is in greater effort of prayer and loving thoughts directed towards the entity, while maintaining close contact with the Benefactors. If there is no Supervisor, then at the onset the Healer must also quietly advise the patient not to concentrate, to open their eyes and not allow the entity to take over.

On occasion it may even be necessary to quietly empty the ambient of all other patients, leaving only the affected patient, so that all the Healers can gather round, and apply concentrated healing till such time as the entity is taken away by the Benefactors and the patient is restored to normality.

10 - GUIDANCE FOR THE HEALING SUPERVISOR

The Healing Supervisor

As in all tasks within the Spiritist Centre, that of a Healing Supervisor is important for the good functioning and protection of the Healing Session. Therefore, it is a job of responsibility, requiring knowledge of the Teachings, of healing in general, as well as specific understanding of what is required from a Healing Supervisor.

The responsibilities of a Healing Supervisor are:

a) To place patients on their seats.

b) To be vigilant as to the state of each patient: if they are upset, perturbed, out of balance, nervous, etc.
c) To watch the process of the healing and be ready to enter into action of assistance at any moment, if required.

d) To give signal for the water.

e) To signal to patients when they may leave.

So, the Supervisor is responsible for the complete smooth running of the Session, from beginning to end.

**Now let us look at these items in more detail:**

a) There should be someone designated to signal patients to go to the locality for healing. This person will then deliver the patients to the Supervisor, who will quietly indicate where each one should sit. During the actual Healing this person may stand near the patients or at the Healing Room door and join their vibrations to those of the Healers. When the water has been given this person should then go and get more patients. (*This person may double up as the Water Giver.*)

*NOTE:* During the actual Healing there should be as little disturbance of movement and noise as possible, so as not to break the vibrations coming from the Spiritual Workers. So patients should be brought gently and quietly to the place of healing and back again to their seats.

b) When the Supervisor takes rapid note of the emotional (or physical) state of the patients as they are seated, then they are better able to be alert as to where there might arise a problem requiring their assistance.

c) Although it is essential for the Supervisor to join together with the Team of Healers in their process of vibrating and healing, they must remain sufficiently alert so as to keep watch on the patients to be certain they do not need any assistance.

d) It is important for the Supervisor to enter into calm and quiet action at the first sign of any patient beginning to enter into a state of trance! This is NOT the time or place for spirit communication! In the case of anyone spiritually perturbed the worst thing is to allow communication! This will only strengthen the hold the spirit has over the medium. Also under no circumstances should the Supervisor (or the Healer) touch the patient, because immediately the spirit trying to take over the medium will be enabled to capture all the vital energies from the Supervisor. This greatly strengthens the disturbing Spirit and will make it almost impossible to prevent a communication!

Remember, spirit communication should only take place during a closed Mediumship Practice Session.
The Supervisor must speak firmly but quietly to the patient at the first symptoms, and call the patient back to consciousness. Tell them to open their eyes! To stop praying and keep their eyes open! To not concentrate! etc. As soon as the patient is sufficiently aware, get them to drink some water.

e) During this process the Healer of this patient, and all the others too, must continue their task of healing, only redoubling their prayers, in benefit of the disturbing element. No one should be allowed to get up off their seat till the situation is resolved.

f) When the Supervisor acts immediately there should be no difficulty in recalling the patient back to consciousness and the whole incident should pass off very casually. Remember others can be unfavourably impressed with this kind of incident, especially when they have little or no understanding. They often can be frightened by it, too! So every care must be taken.

g) Before leaving the affected patient should be quietly told to consult with so-and-so (being the adequate person in the Centre able to give orientation) so as to receive guidance before leaving the Centre. Stress it is a mere matter of routine and safeguard so it will not happen again. Remember, the patient may themselves be somewhat frightened or distressed, so every care is needed.

h) While the Supervisor is attending to the needy patient, all healers will continue uninterrupted with the healing of their patients. When they have finished they will continue with concentration and redoubled prayer till such time as the situation is resolved. Always remembering that most of their prayers should be directed at the needy spirit trying to communicate.

i) In the unusual event of the Supervisor being unable to prevent the communication, as soon as the communication begins and immediately the rest of the healing has finished it could become necessary to very quietly remove the rest of the patients. Then all the Healers must concentrate on the communicator and the medium, while the Supervisor counsels the entity and persuades them to leave as quickly as possible. The patient should NOT be taken to another ambient! The healing MUST continue throughout this process! There will have to be an interruption for some minutes in the routine of the Healing till the situation is resolved.

Note: We see in this type of situation the absolute need for the Supervisor to have adequate knowledge of spirit communication, as well as be able to give counselling to the entity! So we see that a Healing Supervisor should be chosen from amongst the members of the Mediumship Practice Team. Should be someone who has practical experience in these skills!
10.1 - The Water Distributor

Every job, however small it may appear, is important and the person asked to give the water should be adequately prepared.

The person should be supplied with sufficient bottles of water for a Session of Healing, and enough small plastic cups, together with a small plastic jug which can more easily fill the small cups without spillage. Remember it must be done silently and quickly so as to not keep the patients waiting, and also to allow the continued smooth process of the healing session.

In the intervals when the Distributor is not either filling cups or distributing them, they should remain in silent prayer, thus helping to maintain the ambient. The Supervisor will only signal to the person designated to distribute the water when ALL the patients have completed their healing! Newcomers should be quietly advised to drink the water as being extremely beneficial. Only a small amount of water is necessary.

Always keep one or two extra cups with water in case the Supervisor calls for an extra cup.

11 - Some More Useful Hints:

It is important that the Supervisor, as part of a Team, should work in such a manner that the Healers have only to maintain their concentration and then heal as each patient arrives. They should never have to worry if someone is or not sitting on their seat! Neither should they take any notice of the process of changing patients! They only have to maintain CONCENTRATION and then HEAL.

It is part of the job of the Healing Supervisor to organise their Team of Healers so they are familiar with the ‘routine’, so that everything runs smoothly, calmly, without conversation, only signals when necessary.

The Supervisor will see that there is always softly playing soothing, appropriate music in the background. Whenever possible, the Healing Session should be carried out in a separate room, preferably reserved exclusively for this function. In the meantime, when Healing must be carried out in the main hall, then extra special care must be taken at all times.

Preferably there should be a planned “Monthly Roster” for the Healers and Supervisors. This is another task for one of the Supervisors!

In a large Group or Centre it is useful to train enough Healers so as to be able to make up two or three sets of Healers. This allows more people to take part in the work and is
helpful when last minute replacements are needed. The same applies to Supervisors, who should number two or three according to the number of Teams of Healers. This system of having a Roster also allows for Healers to be sure when they will be called upon to heal, and consequently gives them the possibility of adequate preparation, right from early morning.

It is very important to remember that every Healer should prepare their state of mind on the day, they should also refrain from heavy eating, such as meat etc, on the day of healing. Before the meeting they should only have a light snack, and have their dinner AFTER the session! They should also try and have a short rest before the meeting, when they should read an edifying book, such as the Gospel, or a book of messages, etc. This then places them on a higher plane of vibrations and so better able to attract and hold on to good fluids, which will benefit the patients. It is a good idea to read something from the Gospel while in the Underground! This routine also applies to the Supervisor.

**Special Mention** - The patients should always be given strong solid upright chairs, preferably with arms, to sit on! If a person is suddenly taken-over by spirit they will be apt to fall off a stool! Especially small ones! This could even cause someone to injure themselves!

The custom, utilised in some Spiritist Centres, of Healers hugging each other at the end of a session is NOT ADVISABLE.

**FINAL COMMENTS:**

Within Spiritism there is a total prohibition to charge for giving healing, whatever the circumstance. The fluids are a free gift from the world of Spirit, and spiritual Healers are mere channels conducting the healing fluids in a work of loving fellowship.

This Course has been successfully in operation in the UK Spiritist Centres since the middle of the 1980’s. It is complemented by regular ‘refresher seminars’ and the occasional seminar on specific areas requiring more detailed instructions.
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