

The Texts of the Convivium

MEDIUMISM AND CHANNELING: PROBLEMS AND VARIOUS SOLUTION ATTEMPTS

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1. Mediumism and channeling

There is a lot of talk today about channeling. This word literally expresses the idea of someone who makes himself the channel of a communication, or, more generally speaking, of a manifestation. Making oneself a channel means to carry or transmit, to mediate. Channeling refers back to mediumism, it develops the idea and reformulates it in a vaster perspective.

Let us hand over to John Klimo, who, in 1987 in Los Angeles, published a truly fundamental book on this theme, which he treats in all its most various aspects. The book goes by the title of *Channeling*. Its sub-title is *Investigations on receiving information from paranormal sources*. Or rather: research on all the various phenomenology that, as a whole, can be defined as “receiving information from paranormal sources”.

In an extremely essential bibliography on the phenomenon of channeling considered as a whole, one can also mention the lively representation given by Erik Pigani, in an essay, entitled *Channel*, published in France in 1989.

Going back to Klimo, he points out that channeling (very often mentioned over the last few years, especially in the United States) corresponds to that which in the last century was called “spiritualism” (in the Anglo-Saxon countries) and “spiritism” (in France and elsewhere). Therefore, today, the classic mediums are called channels. However, the same author remarks that authoritative scholars distinguish channeling from mediumism in the sense that, whereas this is entirely concentrated in communicating with the defunct, the first covers the communication with all other intelligent species that are not associated with incarnate minds and with physical realities.

Therefore, throughout his entire treatment, Klimo includes mediumism in the vaster picture of phenomena that can be defined as channeling. Amongst such phenomena, he includes the presumed manifestation of the supreme Divinity which is said to take place through the prophets, the mystics and the saints. Furthermore, he includes that which he calls *open channeling*: open to welcoming both intuition, inspiration, insight, as well as various forms of imagination and creativity.

2. Phenomena which give one something to think about and the problems which arise

Let us immediately take a look at how many things can be harboured under the large, very hospitable roof of channeling: it will emerge very clearly from the following review of connected phenomena which really do generate much more than the slightest perplexity. Here is a series of examples.

We communicate with our dear loved defunct, but his message is full of strange, unexpected, unforeseen things, which make him unrecognisable.

Or rather: our dear loved one still appears to be so bound to earth, so carnal and psychologically disturbed, that we may well wonder: “He has been in the afterlife for a long time now; so how come he has not even detached himself a little from the earth and become spiritualised?”

Or furthermore: as he has been defunct for a long time now, our dear loved one remains attached to his opinions and beliefs he professed when he was alive on this earth. Therefore, we wonder, perplexed: “But how come, has he or has not had the time and the possibility in the other dimension to learn more?”

Maybe the entity that presents itself as our dear loved one expresses ideas that are incredibly different to those he professed when alive on this earth: ideas which appear to be more ours or that of the medium’s or of other people present at the mediumistic communication.

Let us move onto a different case, which is nevertheless just as emotionally binding. We communicate with an entity who presents itself as our patron saint, or as a defunct spiritual master. Our first reaction could be to ask ourselves in surprise: “How is it possible that such an important holy person has bothered to come to me? Who am I? Nobody. However, now that the Madonna has actually come to me and speaks to me, could this not then mean that, despite my unworthiness and absolute inadequacy, I am destined to be, I don’t know, a new Bernadette?” We are even tempted to ask ourselves this; however the fact is that no new Lourdes comes out of it.

A further problem arises in the case that different messages come to us from this religious entity which are so unlike its well known figure, which we know from our direct knowledge or from tradition. The difference could regard both the contents expressed as well as the manner in which they are expressed. The language Jesus uses to speak to St. Marguerite Marie Alacoque is extremely different to that of Christ’s of the Gospels. Father Pius could speak of the reincarnation. On the contrary, an entity which presented itself as a Hindu saint, could deny it.

Another case could be that of an “important” soul, who proved to be rather too much at our disposal, ready to run to our call like a dog to his owner’s whistle, to tell us sheer banal things, or, maybe, things that were indeed very important for us, but formulated a bit too much to our measures.

A case that can in some way be linked to the previous one, is that of the medium who channels poems attributed to Carducci, to Pascoli, to D’Annunzio and bearing their

precise signature, or paints pictures, likewise signed with intention, of Renoir and Cézanne.

Let us suppose that at first sight this thing astonishes many people, especially those who are not competent. Let us suppose that, subsequently, after a more careful consideration by an authentic scholar and expert, the work seems to be more in the style of the famous author, more in his “manner”, as they do not prove to be up to the standard of other works of his and his production in general.

We therefore ask ourselves: “Could it be possible that such important artists would bother to come to us to donate their unpublished, new works to us? And if this is so, could it be possible that such works are not up to the standards of those the genius composed when he was alive on earth? And then, on the contrary, if the works were only done in his style, then who have we communicated with? Maybe no longer with the master, but only with one of his rather inexpert disciples, in any case inferior to him?”

In communicating with entities that present themselves as disincarnate souls, we interrogate them on the other dimension and are astonished when they give us different descriptions and characterisations. We therefore ask ourselves: “But isn’t the afterlife one and the same thing? Once the famous veil has dropped at death, do we not all reach the dominion of the one and only truth? And so how comes there is such a diversity of opinion?”

Many entities provide far too anthropomorphic and earth like descriptions of the other dimension: at least in certain spheres of the afterlife, men and women would appear with the same aspects (even if they have improved and have been made luminous or ethereal) they had when they were living on this earth, even wearing clothes which are not very different to those they used to wear; and they would walk through fields and woods in this way, among houses and gardens, in the presence of panoramas of lakes, rivers, mountains and seas. He who learns of such visions could even jump with astonishment and react with incredulity, and worse.

Channeling opens itself to welcome communications that are also of non human beings, that have never been men or women on this planet: as a matter of fact, there are a few mediumistic personalities who propose themselves as extra-terrestrial, like angels, like spirits of nature, like archetypes of a collective unconscious conceived in the famous terms of the thought of Jung, as spiritual beings who live and act in groups (*group beings*), like gods, like God Himself.

Rather large problems also arise here. For example, regarding extraterrestrial beings, which present themselves according to the models which appear far too extracted from science fiction literature.

Or rather regarding a God who, in speaking to men, does indeed express highly spiritual thoughts, but also asserts things that are ridiculously incorrect, and every now and then threatens destruction, slaughter and torment that make one’s flesh creep and affirms the principles of a moral that seems to have remained archaic and barbaric to our sensitiveness.

The list of difficulties and reasons for perplexity could go on for a good deal longer. However, I will stop here, because I want to restrict myself to providing examples of possible difficulties, to follow them up with examples of possible attempts of solution.

3. The limited interpretations one is enticed to formulate

In a most particular way, channeling seems to transmit descriptions and theories which appear to be the expression of the most fervid and uncontrollable imagination. The basic ideas could appear to be interesting and tempting, however the manner in which they are expressed in channeling gives, at best, the impression of a rather entangled hank of wool. It concerns getting hold of the extreme ends one by one and unwinding it very carefully, with profound discernment and a great deal of patience and precision.

The first reaction when faced with so many reasons of perplexity could be to deny the objective reality of everything and reduce everything to subjective factors, of psychological nature, or also simply biological. There are indeed many varied factors which one busies oneself to reducing to.

One can give illusions and hallucinations that can be attributed to an exaggerated sense that the human channel would have of its own importance. Therefore, the channel would prove itself to be particularly willing to interpret roles of the prophet of God, or of a great inspired man, or rather of a privileged interlocutor of characters from the other dimension of particular importance. Other motivations could be the search for other people's attention, or the need to offer compensation to one's own sense of inferiority and frustration.

These kinds of motivations, and many more besides them, could make the subject more willing to welcome those certain or certain other mediumistic messages, authentic or only presumptive, whatever they may be.

On the unconscious level, an individual could place secondary personalities into being, each one of which provides a portion of the psyche for itself, with the relative memories and characteristic features of his own that are specific and different to those of any other personalities of the same level.

Such personalities can, at the most, take turns in the dominating role: Sonia, with her peculiar features and different character and memory will take the place of Maria (personal, registry name); Camilla, with her different character and own memories, could then take the place of Sonia. Therefore, in the way in which the memories are shared, the alternating personalities can share the knowledge of languages. Since Maria has studied both French and English, it could be that Sonia speaks English and Camilla speaks exclusively French.

An alternating personality could totally ignore what the others experience, do and remember. Therefore, it could happen that Camilla could go away; and Sonia, in looking after the control of the global personality, finds herself in a situation she knows nothing of and in which she has enormous difficulties finding her way.

Well, Stanley Krippner observes that the human being is extremely malleable: he can create as many personalities as he needs to defend himself from traumas, or to conform to cultural pressures, or so that he does not disappoint the expectations of psychologists, exorcists or mediums. In many cases, such adjustments could be defined, as positive; negative and pathological in many others.

The subject is only partially aware of all these adjustment reactions, however one wishes to define them. Their prime source is unconscious, and therefore the most original motivations that are found at the roots could also be unconscious.

4. A paranormal manifestation nevertheless has its intermediary and its limit in the subject

What is generated from different levels of the subject's psyche are the adhesion, listening, appreciation, or not, of the mysterious personalities proposed here and what they propose. The mediumistic manifestation is received by the subject in the measure of its receptivity. And regarding what his own receptivity is in reality, the subject is more or less aware of the various levels through which it comes to take shape.

Nevertheless Dorothy Maclean observed that the message, starting from the highest levels, is tinged by the person who receives it, by that person's beliefs, vocabulary, subconscious and so on.

Robert R. Leichtman points out that each spirit's ideas have been translated into words by the medium's subconscious, who uses his own vocabulary and linguistic models. Naturally, the culture of the channel always has its own limits, which eventually make themselves felt in the imprecision and grammatical mistakes.

The human subject's limits also make themselves felt in the case of a manifestation which starts from a higher level, or even from the supreme level where our philosophy places God.

This explains how the divine revelation itself which is given in the Bible, has come to be expressed in cultural forms that are so dated with time, so influenced by the cultural limits of each epoch.

Personally speaking, I believe and am convinced that the Bible's inspiration is divine in the most authentic and strongest sense. Nevertheless, I refrain from taking everything literally and making the culture, science, philosophy, ethos and the moral sensitiveness of thousands of years ago, mine. It would mean the equivalent to falling into the most deprecable fundamentalism, which, especially today, appears reactionary in the worst sense of the word, and which every religion would do well to free itself from in order to aim at its own essential content.

In this kind of perspective, one could be led to concluding that the concrete and historical manifestation itself of God in the two phases of the Old and New Testament is, together, the work of God and of men. The men are the prophets (in other words, the channels), human is the culture of the Jews of those epochs and the first Christians.

Here, there is every indication that the human channel transmits the divine inspiration and expresses it also in creative terms, however, at the same time it limits its reception. One can, in fact, add that here the subject's receptivity intervenes at the utmost in the same way in which the manifestation comes to be characterised.

The same can be said about the channeling whose source is first identified in gods in the plural, angels, in spirits of nature. The sensitiveness of primitive-archaic men of all epochs and countries agrees in this fundamental intuition: the phenomena of matter have the action of spiritual energies in their substratum. It is an intuition that parapsychology itself confirms in some way. Furthermore, it is an intuition which then takes on a more concrete form in various mythologies.

5. Human thought is creative also in the paranormal sense

In fact, in order to take another step forward, I would like to propose the idea that nothing can certainly exist without an act of consciousness which gives it a sense of

being. Could it be possible to conceive the existence of something, of any reality, even material, that nobody thinks of?

If we concentrate ourselves well on this idea, one comes to “realizing” such an impossibility. In this way, we come to postulating that at the bottom of every thing, there must be a universal Consciousness divided up into many particular acts of consciousness, which correspond to the single realities, and increasingly more particular, which give sense of being by thinking of them as they are.

However, let us close this philosophical parentheses, which, although briefly mentioned, may be able to throw some light onto the profound truth of the idealistic perspective, according to which all that exists is fundamentally consciousness, and, in other words, being is consciousness. Here we are in total harmony with the vision that comes to us today, proposed by the most various expressions of channeling and a little from the entire philosophy of the New Age.

The spirits of nature, the gods and angels are the consciousnesses - or, rather, the self-consciousnesses - of all realities. And there is not even the smallest one, that does not gain a sense of being from its relative atom of consciousness.

The various mythologies have come to be formed on these conscious energies, that can be defined in some way as spiritual: and so here we have the major and minor gods, deva, angels, spirits of the rivers and mountains, genies of the various living species, nymphs, elves and fairies.

Thoughts of men of a certain culture and civilisation are concentrated on those realities and therefore not only acknowledge them, but they realise a vital contact with them.

Now, however, thought is creative. Parapsychology extensively confirms this. What emerges from many experiences is that thought is an energy that is capable of taking on objectifiable forms and provokes even rather outstanding physical phenomena.

Mens agitat molem: mental energy moves material bodies (*psychokinesis*); it lifts them up off the ground (*levitation*); it places them into being, precisely like material bodies, even if only for a limited time (*materialisation*); it moves them from one environment to another, even far away, de-materialising them and then re-materialising them (*removing* and *bringing*); and finally re-moulds sick, wounded bodies covered in sores and heals them (*spiritual healing*).

Mental energy creates images, which often make an impression on the photographic lens. There are the famous experiments carried out by Eisenbud on the psychic Ted Serios. He was invited to concentrate, for example, on a specific monument; and the image of that building clearly appeared in the photographs taken on the occasion, as if they had come out of the subject's head.

This ability of the mind to form images, to create shapes of more slender matter and to mould very solid bodies of matter goes by the single worded name of ideoplasty. Both the mediumistic testimonies of the communicating defunct, as well as the testimonies of the “returned” (that is to say, of those subjects who have returned from near death experiences) agree that ideoplasty reigns supreme in the other dimension, where thought creates every reality.

The pure and simple thought forms appear to be endowed with the same consistence of that which, in our world, is assumed by the corporeal bodies. I said “appear”, because it concerns experiences that border on the oneiric illusion, with the same hallucinations we have in dreams. Nevertheless, the illusion seems to be perfect.

All the phenomena we have just mentioned confirm the creativity of thought. This concept offers us a good explanation key to all that variety of rather strange facts that we examined at the beginning, which insinuated rather quite a few reasons for perplexity in us.

6. The creativity of thought explains many “strange” phenomena

We have seen how the creativity of thought contributes to the revelation of the one God, precisely in its taking shape through the biblical tradition. We have also seen how the same creativity of human thought cooperates to the manifestation of gods, angels, spirits of nature, in the same way as this is received, conceived and experienced in the most different spiritual traditions, giving rise to all those mythologies.

Furthermore, the creativity of human thought has to govern the formation of the archetypes, which Jung speaks of. Needless to say, the first inspiration will come from a transcendent revealing source. However, there is absolutely no doubt regarding the contribution of human sensitiveness and imagination in concretely defining the figure of each archetype.

In moving on to the extraterrestrial, nobody is in the position to say if and what forms of life could populate one, or many of the planets that exist in the cosmos.

I would like to add a consideration: if it is true that, as we have just said, every reality receives its own sense of being from a fragment of consciousness, or from subdivision of the universal Consciousness, then one has to deduce that there is no point in the cosmos where a point of consciousness does not dwell. Now, the extraterrestrial beings could consist of - actually, originally - those points of consciousness. Thanks to such points of consciousness, that universe which appears to be made of blind matter, would, on the contrary, be conceivable as a conscious and living reality in each one of its parts.

It would then be the human imagination which would determine the humanoid figures in the concreteness of their detail, of all the points of consciousness dispersed throughout the entire cosmos. This receives ample confirmation from the fact that the description of the extra terrestrial beings appears extremely liable to suspicion of anthropomorphism, precisely also due to the fact it depends on the most heated unchecked science fictional imagination.

It would be good for our theme here, if we took another step forward. We have said that man's imagination contributes to giving shape to that world of extraterrestrial beings, which every now and then seems to manifest itself through mediumism. However, human psyche then gives a further contribution conferring an increasingly greater consistency to that world. It is what it obtains thanks to an increasingly greater concentration.

In this way, the thoughts of men nourish those thought-shapes and allow them, in the end, to manifest themselves through a series of increasingly stronger materialisations: and this is why flying saucers appear increasingly more visible and succeed in making an impression on the photographic lens and flattening grass as if a heavy weight had landed and leaving burn marks.

Something similar could be said of the manifestations of a supreme God, or of minor gods, or of angels, deva and spirits of nature, which the human mind has contributed to giving shape and consistency to and sometimes even almost materiality.

7. The thought-forms and Akasha

The thought-forms come to occupy a sphere of reality, where they are kept, and are actually increased by the convergence of men's thoughts and by their continuity. This sphere is called Akasha by the theosophists.

Here the thoughts are gathered together according to groups of affinity. Here the thoughts of, for example, people like Gabriele D'Annunzio, come together, including, in particular, the poetry and prose he created while he was living on earth. However, the thoughts of his critics, his readers, his admirers, slanderers and rivals are also gathered here. Even if it is just to give this a name, we can talk here of a "Dannunzian aura".

We have said more than once that thought is creative. This helps us to understand how not only Gabriele D'Annunzio could compose a poem, but how an analogous creativity could come from the Dannunzian aura. This explains the creation, on request, of a Dannunzian style poem which however proves to be somewhat weak compared to the poems that the man Gabriele D'Annunzio used to write when alive on earth.

The poems have been written through mediumism without any need to disturb that great spirit in the afterlife sphere where he is now. Should one come to the conclusion that the poetry *is not* D'Annunzio's? Let us say that in a certain way it *is*. The great law of affinity, which reigns in the other dimension, keeps Gabriele D'Annunzio's current conscious personality closely united with that of his unconscious and with his aura and all those who are united with him in thought.

However, can one really say that he is thinking of each one? And can one ever say that there is a moment in which he is aware of what each one is thinking of him, of what each one asks him, and finally, of what each one receives from him?

Needless to say, that subject ignores many things in progress, including those that come from his unconscious and from his aura. However, this does not at all mean that he has to continue to ignore everything forever. One can hypothesise that the day will eventually come in which everyone will know everything: even what he did in the past, or caused without knowing anything about it.

That day in which - according to this hypothesis - everyone will know everything, is obviously in the future. However, now, in the vision of a more than three dimensional reality, the future is present: it is like the pages of a book we have in front of us that we have not yet read, which is formed by the totality of its pages.

This consideration could lead us to concluding that a writer, or a poet, is always in very close contact, in intimate communion, with his worshippers or lovers. The same can be said of a saint, in relation to his devotees. And it could be said of any person, even the most prominent and historically important, in relation to those who love and study him.

8. Communication with an important soul and with one's own defunct dear loved one

Therefore, the fact that during a mediumistic experience an important personage, a VIP soul, manifests himself to us, means that, although we can accomplish the contact more than anything else with his unconscious or his aura, it still nevertheless concerns a real contact. It is a contact in which that soul will become conscious and, in the already mentioned sense, of which it is really conscious in this same moment in the sphere of the eternal present.

I asked myself: "Could it ever be possible that such an important and such a holy personage would come to mediumistically manifest himself precisely to me? Could this possibly be a sign that I might be a chosen vessel destined for great things?"

At this point I would answer: "Not necessarily! The contact with that historical personage, with that poet, writer or musician, with that saint or spiritual master, with that angel, with that god, is favoured by the simple fact that I love this personage, I am devoted to him, I am similar to him. My deep sympathy already creates, in itself, the

psychic contact, which, at the first opportunity, will be able to take the shape of mediumistic contact”.

In this way, there is already a very strong relationship between a mother living in this dimension and her defunct son, or nevertheless between two people who loved one another dearly on this earth. There is already a union of spirit, a communion, a real contact. What is only missing from that which is already there, is to reveal oneself at the first opportunity.

Here is an example. That mother wishes to communicate with her son. At this point, maybe a third person, in other words, a different entity, comes between the two people’s communication without authorisation. He could say things that only the mother knows. And how does he know these things? It is simple: he reads them in the mother’s mind, let us say, in her unconscious.

Who might this unauthorised third person be? Let us say he could be a prankster spirit. Or rather, a spirit who wants to have a chat. Or rather, a more moving case, a boy or child in the other dimension who has a great need of warmth and a little maternal affection.

Well, maybe this soul manages to intervene once, or perhaps even twice. However, I am convinced that, sooner or later, the irresistible attraction between the mother and her son will push out the third person, or, so to speak, will throw him from his saddle.

For the reasons I have just given, I am more than convinced that, every time a communication between mother and son takes place, there is an extremely high probability that the communication is genuine.

Nevertheless, it may not seem so. The mother wishes that the communicating entity proves himself to be her son by evoking common memories and by using words belonging to a familiar vocabulary, and, on the contrary, both the contents as well as the manner of expressing himself appear generic. Therefore the mother is tempted to say: “This is just *any* son, this is not *my* son!”

Despite everything, he really could be her son, and precisely him. So how comes he can no longer manage to recall those memories and language of his past? The explanation could be found in the medium’s ignorance. The medium knows nothing of these things and his ignorance acts as a wall. It is true that the medium’s ignorance could be compensated by the mother’s presence, who knows these things. Nevertheless, this presence does not seem to be enough to attract those notions from the other dimension to ours.

What, on the contrary, acts as a channel, transmitting thoughts, feelings, expressions and news, and, at the most, even extremely exact information? The channel could be essentially created in two ways. It acts as a channel due to the fact that the medium is aware of what the situation is. Here it is his thought that builds a bridge.

Alternately, if the medium does not know, it could be that he compensates his own not knowing with the fact that he possesses gifts of paranormal knowledge. In this way, he will create a kind of invisible bridge, which will then make it possible to transmit ideas and knowledge from one dimension to another across this bridge. Here it also concerns a mental bridge, a bridge made of thought, an expression of a further form of creativity of the thought itself.

In the first case, the thought that creates the bridge is that of the knowledge acquired using normal means; in the second, it concerns paranormal knowledge. Both these forms of thought channel. On the contrary, the forms of thought which, not enlightened by any knowledge of truth, are deviant, they are carried out on their own, on the wings of imagination.

Once the imagination has been directed and started up, it also proceeds in a creative manner. Therefore it may move further and further away from reality. Insofar as it

creates itself, the mental wall will gradually become thicker, obstructing every straight knowledge and vision.

Imagination is a thought which, once sown, goes ahead of its own accord. It is never a pure effect, but rather a cause-effect, an effect that collaborates to its own cause, an effect which to some extent places itself into action by itself. This is characteristic of the mental realities, and marks the fundamental difference that distinguishes them from the material realities, which, so to speak, appear incomparably more caused and passive.

9. Further difficulties and attempts at explanation

Among the difficulties we have examined, there is that of he who asks oneself why his dear loved one still appears far too human, maybe with a difficult character, despite the fact one supposes that his long stay in the other dimension should have made him less carnal, more spiritual, more detached and meek.

The explanation that the souls have given us on more than one occasion is that a bridge is created by our human psychic energies. In other words, as far as the disincarnate entity which comes to communicate to us is concerned, we lend it our humanity which is still so earth like. This allows the entity to relive, re-fulfil memories and ways of being that have not been cancelled, but simply appeased. And it allows them to return a little to how they were before, if only for a few moments, as long as the communication lasts.

What has been said can explain the preservation of certain characteristics in the defunct who comes back to us. However, another different problem may arise: "How can one explain that this defunct person still keeps so many ideas that he used to profess when alive? Has he not reached the absolute Truth?" I think that the explanation could also be here, but of a different nature.

One hopes that in the end we will all attain the contemplation of the one truth; however, as has been well explained in certain communications, for the time being, the afterlife is the kingdom of the truths in the plural.

In a certain way, one can say that the opinions and beliefs professed on this earth prepare the afterlife of each soul. Furthermore, also of each affinity group, that can be formed between the souls, to gather them together in many different spheres.

In order to make an example, let us suppose that the belief in reincarnation has no comparison in the objective reality. Despite this, if a man firmly believes in reincarnation, then one must expect that, following one's passing away to the other dimension, one finds oneself again in a mental condition where reincarnation is experienced throughout subjective experiences. So to speak, this soul will experience reincarnation dreams.

According to our assumption, in the end it will discover that these experiences are illusory. However, in the meantime, and for a long time, he will have continued to believe them and will have subjectively experienced them.

The *Leitmotiv* is always the same: thought is creative. Ideas, beliefs, opinions, expectations, mental habits contribute to creating each one's afterlife. We have said that there are the groups of affinity, created by all those who, due to affinity of thought, create a similar mental environment in the other dimension. These will be confirmed in their expectation by the fact of seeing (it does not matter if really or illusorily) what they limited themselves to believing before.

Not only, but, finding themselves reunited (and in a certain way circumscribed and as if segregated) in groups of souls that see the same things, they will confirm each other in their common belief (whether illusory or not).

What we have just said offers us a plausible explanation of how the defunct can show himself to be still far too attached to his earthly beliefs and, in a certain way, even more confirmed in them, wrapped up in them like a caterpillar shut up in its cocoon.

Nevertheless, on the contrary, it may be that certain entities express points of view that are totally unexpected for those who knew them in their lives on earths. Our dear loved ones may be amongst these entities, but also saints, towards whom we nurture particular devotion.

One could state the case of a mediumistic Father Pius, who affirmed that reincarnation exists; or a likewise mediumistic Yogananda, who affirms that it does not exist, and on the contrary upholds the final universal resurrection with the return of Christ. How can one explain such two facts?

As far as the first one is concerned, an explanation could be that in reality reincarnation exists; and that Father Pius, in passing away to the other dimension, found it and is convinced of it and now bears witness to it. The reincarnationists are very happy to agree with a solution of this kind to the dilemma.

On the other hand, an alternative explanation could be that Father Pius never even dreamed of affirming reincarnation, either when he was alive or as defunct: and that this comes out, on the contrary, from the fact that the medium believes it, or that someone present at the mediumistic communication believes it.

It could be, however, that all those present declare and agree in a believable manner that such an idea is completely foreign to him. And then a third hypothesis could be formulated. We have seen how much strength a thought with great intensity has from a quantity of people. Reincarnation is among these.

Now, due to the particular strength and vivacity and also initiative and creativity that a strongly thought idea assumes, it could be that one of these thoughts, like reincarnation, slips into a mediumistic communication in a way that not only it is attributed to the entity itself, but the same entity, as influenced, treats it as if it were his own, at least as long as the communication lasts.

A strongly affirmed belief, an opinion, is increasingly strengthened also due to the fact that it corresponds to a mental habit. However there are many different kinds of mental habits. Seeing certain things and not others is also a mental habit. A mental habit is seeing oneself incarnated in a body made up of two legs, two arms, a torso and a head, with that certain aspect and certain physiognomy. So it is also seeing oneself surrounded by other people of a similar appearance. Mental habit is likewise that of seeing oneself surrounded by nature scenes, fields, woods and mountains, or scenes of places transformed by the work of man, cities with squares, streets, houses, shops and then motorways, railways, aeroplanes and ships.

We are so addicted to seeing these things, that we then dream about them every night. Our dreams are made of earthly experiences accomplished throughout our waking lives. How can one explain that the world of our dreams is so anthropomorphic and earth like, if not by the fact that all those images are part of our ordinary mental life according to constantly reaffirmed habits?

Well, one generally has such an effect when we pass away to the other dimension. Our habit of seeing ourselves in a physical body surrounded by other beings with a human appearance and by an environment of nature and civilisation rebuilds similar forms for us, not only in dreams, but also in that kind of common dream that is the pure mental life of the other dimension.

This is what explains how certain spheres of the afterlife that are closest to this earth are described in anthropomorphic and earth like terms. They are descriptions that would surprise us less if we considered the closely analogous phenomenon that happens every night in our dreams.

What is left to clarify is why certain different entities can describe the respective spheres of the afterlife in different manners. What we have said up until now allows us to draw a reasonable and clear answer also to this last question: each soul and group of similar souls creates, with thought, its own mental afterlife that is modelled on its own ideas, beliefs, expectations etc. However, since the ideas, beliefs and expectations of each single soul (or affinity groups) are different to those of the others, it follows that the mental afterlives will be likewise different.

Then there are different degrees of elevation, that go from an astral life that is markedly earth like to a pure spiritual life, that no longer has any shapes, beyond all conditioning.

10. Provisional conclusion

To sum up, we have tried to resolve a whole series of difficulties that can arise when we consider mediumistic communications and, in a broader circle, the various expressions of channeling. The solutions are suggested to us by that which we already know about the other dimension and our relations with it.

How do we know it? And on what basis? I would say: partly thanks to experiences we have carried out; and partly on the basis of those we can consider the testimonies of the entities; finally, partly due to the implications that can be drawn from all of this, strictly logically speaking.

We have done our best, while waiting to be able to accomplish some further, decisive verification from that privileged observatory that is the other dimension. There he who dies will see. And there, even after much wandering, will finally reach the one, absolute, all-inclusive Truth in the ultimate vision of the eternal.