

Prayer for the obsessed

81. Introduction. Obsession is the persistent harmful action a spirit exerts on a reincarnated one. It varies from a simple influence, without noticeable sign, to a complete organic and mental disturbance. It can obstruct all mediumistic faculties. In psychographic writing, it can be noticed through the insistence of a spirit in communicating, to the exclusion of all others.

Due to the moral inferiority of Earth's inhabitants, the morally-backward spirits envelop the planet. Their malevolent action is part of the afflictions humanity faces. Obsessions, as well as illnesses and all of life's tribulations, must be interpreted as trials and atonement, which present us lessons to be learned.

A physical vulnerability makes one's body accessible to a pernicious material influence that causes them illness. Likewise, a moral imperfection subjects one's mind to the action of inferior spirits and allows obsession. To prevent physical disease we must strengthen our bodies. In the same way, to protect ourselves from obsession we need strengthening our souls. In other words, the obsessed person must struggle for their own moral improvement.

To relieve one of a mild obsession, self-betterment is often enough. However, when the

obsession degenerates into subjugation and possession, the help of others becomes indispensable because, in such case, the patient may be momentarily deprived of willpower and free will.

Obsession is usually related to a revenge that the spiritual persecutor desires. Such vengeful intention may be motivated by a troubled relationship the persecuting spirits had with their victim during previous incarnations.¹

When the obsession is severe, the victim is usually enveloped by a pernicious energy, which makes treatment difficult. Therefore, it is necessary to free the person from this harmful envelope. But this action alone is just a part of the treatment. It is also necessary to act on the intelligent spiritual being, by communicating with them with moral authority, and the greater the unconditional love of the interlocutor, the greater their authority will be.

However, this is still insufficient. To finish obsession it is also necessary to induce the vengeful spirit to repent, to renounce bad intention and improve their conduct. This can be gradually done through skillfully directed instructions, given in private meetings aimed at the moral education of the persecuting spirit. By carrying on this way it is possible freeing both incarnate and discarnate from the unhappy bond.

The task becomes easier when the patient, understanding their situation, joins in

1 - See chapter 10, item 6, and chapter 12, items 5 and 6.

treatment, with the help of his willpower and prayer. The opposite happens when, seduced by the obsessive spirit, the victim remains deluded about the supposed qualities of their dominator. In this case, the obsessor masters the patient, induces them to make mistakes, and the victim, instead of helping, usually rejects treatment. This is the case of fascination, which uses to be more difficult to treat than even a violent subjugation. In all cases of obsession, the loving prayer is a powerful means of help.²

82. Prayer. (To be said by the obsessed person.) My God! Allow the superior spirits to freeing myself from the spiritual presence that pursues me! If this spirit seeks revenge, as a consequence of the mistakes I might have committed in other reincarnations, I know you allow it, my God, as justice, and now I may be reaping the fruits of my sowing. May my repentance make me worthy of forgiveness and deliverance! But whatever the reason, I beg your mercy towards the spirit that chases me.

My God! Help them find the path of moral advancement, which will keep them away from practicing evil. May I, for my part, by repaying evil with good, induce them to a better feeling. I know, my God, that my own moral imperfections are causes that make me accessible to the influence of imperfect spirits.

Give me the light I need to recognize these

2 - See The Medium's Book, chapter 23.

flaws of mine and, above all, take away from me the pride that blinds me before my own imperfections. The obsessive situation I find myself in shows me that it is urgent for me to improve my own conduct.

God! May this blow on my vanity be a lesson. May it strengthen the resolution I have made to purify myself through the practice of good, charity and humility, so that, from now on, I may myself build a barrier against bad influence. Give me wisdom to overcome this ordeal with patience and resignation. I understand this trial will help my progress provided I dispense with complaint. It offers me an opportunity to assess my resilience and to practice charity towards unhappy spiritual siblings, by forgiving them all the harm they have been doing to me.³

83. Prayer. (For the obsessed person.) Almighty God! Have mercy on [person's name]! Deign to free them from the spiritual influence that harms them. If it is your intention to put an end to this ordeal, grant me the grace to speak to this spirit with the best words.

Good mentors who help us, I ask for your assistance! Help me to free this suffering person from the impure energy that surrounds them.

3 - See chapter 12, items 5 and 6; chapter 28, item 15 and following, and also items 46 and 47.

In the name of the Almighty God, I urge the spirit that torments this person to depart!

84. Prayer. (For the obsessing spirit.)
God of infinite kindness, I beg your mercy for the spirit that is obsessing [person's name]. Help this spirit recover reason and recognize the falsehood of the path they follow. Divine Assistants, help me to make this spirit to understand that they only lose by doing evil, and that they have everything to gain by doing good.

Spirit that pursues [person's name], I ask you to listen to me. Realize that I speak to you sincerely, for your own good, on behalf of God. Evil will never overcome goodness. You cannot be more powerful than God and the good mentors. It is easily possible for them to protect [person's name] from your attack. When this ordeal comes to an end, your actions against this person will be blocked. Instead of causing them harm, the evil you did toward them will have contributed to their moral progress and happiness. In this way, your wickedness will be a total loss and it will have noxious impact over you.

God and the superior guides, who are the divine representatives, being much more powerful than you, can end this obsession anytime. Your stubbornness will fall before their authority. But God, being merciful, wants to leave for you the merit of ending this

persecution by your own decision. It is an outstanding opportunity God offers you. If you waste it, you will suffer painful consequences. Cruel suffering will be waiting for you. Moreover, you will be probably forced to beg for the mercy of [person's name], who has already forgiven you and now prays for you. This benevolent feeling of your victim in your favor constitutes a merit for them and it speeds up their release.

Reflect about it while there is still time. Otherwise, the God's justice will fall upon you, as it does upon all rebellious spirits. The evil you do has a limit. If you persist in this pursuit, you will just worsen your own suffering.

Let us think. Is it smart to sacrifice a great property for a fleeting momentary sensation? The same occurs now in your spiritual life. What will you gain from the evil you are doing? The misguided pleasure of tormenting someone? Even if you refuse to admit it, such a sensation only makes you empty and restless.

On the other hand, realize what you are losing. Notice the good spirits around you. Is your situation preferable to theirs? The peace they enjoy can also be yours. What do you need to do? Beg God! Seek changing yourself. Instead of doing bad, increase doing the good. I know you are unable to transform yourself immediately, but God only demands what is

possible. The Creator only asks us our good will. Try it and we will help your effort. Make an attempt, so that we could offer you the prayer for the repentant.⁴ This way you will start leaving the category of bad spirits and walking towards peace.⁵

Note. Healing a serious obsession is something that requires a lot of love. It demands great tact and skill to treat sick spirits, who are often perverse, hardened, cunning, and rebellious. In most cases we must be guided by the circumstances. However, whatever the characteristics of the spirit, it is useless to employ constraint and threat. All productive influence resides in charity and moral greatness. Another fact, shown by experience, is the ineffectiveness of exorcism, formulas, sacramental words, amulets, talismans, external practices and material signs.

Prolonged obsessions can cause pathological disorders which require physical treatment. Once the cause has been removed, the effects must also be treated.⁶

4 - See prayer 73.

5 - See also item 75, Prayers for the hardened spirits.

6 - See The Mediums' Book, Second Part, chapter 23 – Obsession. See also *Revue Spirite*, February and March 1864, and April 1865: examples of obsession cure.