



BUCKLAND'S

BOOK OF SPIRIT
COMMUNICATIONS



RAYMOND
BUCKLAND



About the Author

Raymond Buckland came to the United States from England in 1962. He had written television comedy scripts for ITV's *The Army Game* series and a pilot, *Sly Digs*, for BBC-TV. He was also personal scriptwriter for the popular British comedian Ted Lune. In the past thirty years he has had over thirty books published—fiction and nonfiction—by such publishers as Ace Books, Warner Books, Prentice Hall, Samuel Weiser, Inner Traditions International, Galde Press, Citadel, Visible Ink Press, and Llewellyn Worldwide, Ltd., with more than a million copies in print and translations in sixteen foreign languages. He has also written newspaper and magazine articles and five screenplays. Two of his books are each in their thirtieth printing. His *Gypsy Witchcraft and Magic* received the 1999 Visionary Award for nonfiction and the *Buckland Romany Tarot* received the 2001 Visionary Award.

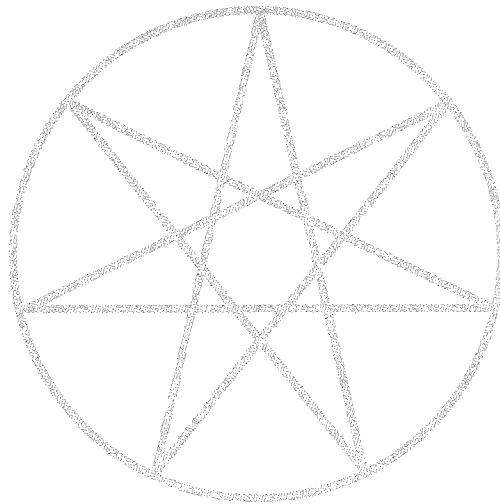
Considered an authority on the occult and the supernatural, Raymond Buckland served as technical advisor for the Orson Welles movie *Necromancy* (later retitled *The Witching*) and has also worked as an advisor for a stage production of *Macbeth* with William Friedkin, director of *The Exorcist*. He is of Romany (Gypsy) descent and, as such, is an authority on the Gypsies, four of his books dealing with that subject. He has lectured at colleges and universities across the country, including Pennsylvania State University, University of Western Illinois, University of North Dakota, New York State University, Kent State (Ohio), and San Diego City College. He has been the subject of articles in such newspapers and magazines as *The New York Times*, *Los Angeles Times*, *New York Daily (and Sunday) News*, *National Observer*, *Cleveland Plain Dealer*, *Look Magazine*, *Cosmopolitan*, *True*, and many others.

Raymond Buckland has appeared on numerous radio and television talk programs, including *The Dick Cavett Show*, *Tom Snyder's Tomorrow Show*, *Not For Women Only* (with Barbara Walters), *The Virginia Graham Show*, *The Dennis Wholley Show*, and the *Sally Jessy Raphael Show*. He has been seen on BBC-TV England, RAI-TV Italy, and CBC-TV Canada. He has appeared extensively on stage in England and played small character parts in movies in America.

He has taught courses at New York State University, Hofstra University, New Hampshire Technical College, and for the Hampton (Virginia) City Council, and been a featured speaker at the Tidewater Writers Conference and other writers' workshops. He is listed in a number of reference works including *Contemporary Authors*, *Who's Who In America*, *Men of Achievement*, and *International Authors and Writers Who's Who*. Today he lives on a small farm in north-central Ohio.

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BUCKLAND'S BOOK OF SPIRIT COMMUNICATIONS



RAYMOND
BUCKLAND

2004

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Gypsy Fortunetelling Tarot Kit (1989, 1998)
Witchcraft . . . Yesterday and Today (1990)

For Tara

and in memory of my father and Uncle George

We are all agreed that the present state of things is a scandal to the enlightened age in which we live, that the dispute as to the reality of these marvelous phenomena of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on, that so many competent witnesses should have declared their belief in them, that so many others should be so profoundly interested in having the question determined, and yet the educated world, as a body, should still be simply in an attitude of incredulity.

Professor Henry Sidgwick

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Preface

ALTHOUGH LARGELY BASED on my previous book *Doors to Other Worlds*, this is in many ways a new book. It is a workbook. It includes exercises and each lesson ends with a set of examination questions. There is also a list of essay projects, though they can also be used by a group as discussion subjects. The book can be a reference work, an educational tool, a tool for mediumship development, or for Spiritualism as a way of life. It can be used by the individual or by a group, such as a Home Development Circle. As a group, read it through together—exploring and questioning, and doing the exercises either together or individually. From there, go on to other books in the bibliography.

As you'll read in the introduction, Spiritualism is where I started my trek along the road to spiritual enlightenment. From time to time, over the (many) years, I've come back to Spiritualism. I feel I'm now back to stay. Recently I have taken workshops with such great mediums as Anne Gehman and John Edward. I'm back to reading and rereading the many books on the history and practice of Spiritualism. I'm also presenting and refining my own workshops on the subject.

This book has been a joy to write and is one of which I am very proud. I hope it will bring as much joy and pride to many others. Spiritualism is a practice—it can even be “just a hobby”—or a religion (not a division of Christianity, by the way, but a religion in its own right) and a way of life. The main tenet of Spiritualism is “that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.”* It is also, then, a means of bringing tremendous solace and relief to those who have “lost” loved ones. It shows that, in fact, those loved ones have not been entirely lost—they are still within reach, and still in contact.

*NSAC *Spiritualist Manual*: Declaration of Principles.

Many of the phenomena of Spiritualism surprise (even shock) the senses of modern man and woman. This is the price we pay for the “advancement” of civilization. We’ve been taught to distrust what our unconscious knows to be true. Young children still accept, as normal, much that is found in Spiritualism—such things as seeing their “dead” relatives, hearing voices, simply knowing certain things they haven’t been told. Many older people have managed to return to that innocence. And I use the word innocence advisedly. It is not

naiveté. it is not a gullibility, or any form of weakness—far from it; I view it as a strength.

In neopaganism, Wicca, and the many back-to-reality movements, millions of people are rediscovering these lost links with aspects of themselves that had become buried under the artificial shell of modern-day living. I hope this book can help you break out of that shell and find a whole new world of enlightenment, and excitement, awaiting you.

In love and light,
Raymond Buckland
Ohio, 2004

Introduction

UNCLE GEORGE WAS my father's brother and someone of whom I was very fond. He was no more than five feet in height and had the most infectious laugh I have ever come across (almost a giggle!). He and my aunt Doris, together with my mother's brother and his wife, had left England in the early 1930s and emigrated to the United States. Unfortunately, Uncle George developed health problems—the climate of New York's Long Island did not agree with him—and, just before the start of World War II, he and my aunt returned to England.

Uncle George had the most wonderful stories to tell of America, especially about Prohibition, and I would listen to him for hours. He was also an excellent artist and encouraged me in my drawing: pen and ink, pencil, and charcoal.

Uncle George and Aunt Doris were Spiritualists. I don't know if they were of that affiliation before they left for America or whether that was something they became members of during their sojourn abroad. But again and again Uncle George would regale me with wondrous stories of mediums he had witnessed and séances he had attended, both in America and in England. He told of miraculous healings he had seen performed by the late Harry Edwards and others.

When I was about twelve years old, Uncle George loaned me a book on Spiritualism. I don't remember which one it was but I read it and devoured it. I asked him for more, which he was only too happy to provide. I was always a voracious reader and I quickly worked my way through all the spiritualist books he had. I then headed for the public library.

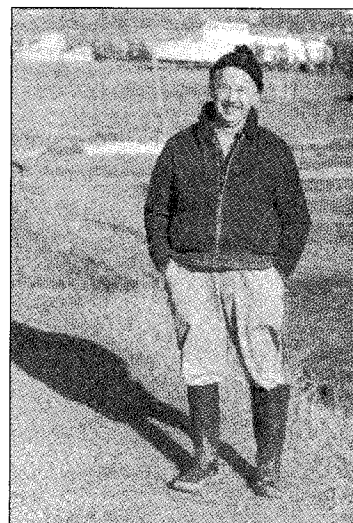
This was the beginning of my interest in matters metaphysical. I slowly but surely worked my way along the library shelves, from Spiritualism into ghosts, ESP, magic, witchcraft, divination, and so on. I was never to look back. Doors had been opened to me, which, in turn, led to

other doors . . . I had been introduced to a wide subject that would keep me captivated for the rest of this lifetime. I often look now at my personal library of some five thousand such books and murmur my thanks to Uncle George.

In my late teens and into my early twenties I found that a number of my close friends had a similar interest in the possibility of spirit contact. In my London flat we would get together once a week and work with a Ouija board, or with automatic writing, or with another method of spirit contact. None of us were gullible nor were we total skeptics. We kept careful notes, tried to keep open minds, and carefully examined everything that happened. And some striking things did happen.

One evening we were using a board when the spirit we contacted claimed to have been a brother of mine. It (or “he”) went on to say, “I died newborn.” I had only one brother to my knowledge and at that time he was still alive, so I later questioned Uncle George and showed him what I’d received. He told me something I hadn’t known—and certainly no one else present could have known. He told me that my mother had had a stillborn child two years before the birth of my older brother! Later my mother confirmed this.

Another time we contacted the spirit of a man who had been hanged for a murder he didn’t commit (or so he claimed). He gave us the name of the woman he was supposed to have killed, also the name of the church where she was buried, and the year she was buried (1847, as I recall). None of us had heard of the church but a study of a map of the Greater London area confirmed that there was such a place. The following weekend we all traveled to the church and spent a good couple of hours or more moving through the cemetery, studying the grave-stones. We couldn’t find one for the woman in question. However, the church had been badly bombed during the war and many grave markers were missing. On the pretext of doing genealogical research, I wrote to the vicar and asked if he had any record of



Uncle George

such a woman having died on such a date. I received a prompt reply. Apparently the church records had been placed in safekeeping for the duration of the war. In checking through them, the vicar confirmed that there had indeed been a woman of the name given, who had been buried on that particular date in the churchyard.

To a young man such as myself, starting out along the path of psychic research, these and many other examples were enough to not only hold my interest but to start me forward on a spiritual quest. I learned that, although not Spiritualists themselves, my father and mother had traveled a similar route, holding séances with Uncle George and Aunt Doris and several other friends in the early years of their marriage, before George and Doris emigrated.

Over the many years since then I have never lost my interest in Spiritualism. When I, in my turn, immigrated to the United States and took up residence on Long Island, New York, I went to occasional séances and, over several years, investigated many haunted houses there. When I bought and lived in a nineteenth-century home in New Hampshire, I found I was in the company of at least two ghosts, both of whom made themselves visible to me and to others. In the mid 1970s, in Virginia Beach, Virginia, I held the position of Education

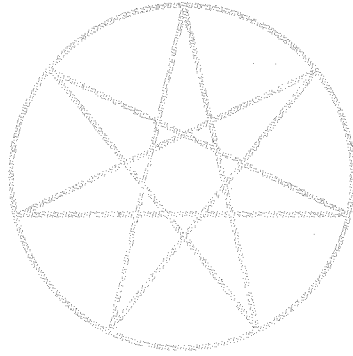
Director for the Poseidia Institute, which was one of the early organizations working with channelers and psychics. And during my eight years in southern California, I attended a number of séances at churches and at Harmony Grove Spiritualist Community. It was in San Diego that I finally came to realize that I had some small gift of mediumship myself, suddenly finding myself describing long-dead friends and relatives to a group of people, some of whom I knew and some of whom were strangers to me. More recently, I have spent time at the famous Lily Dale Assembly, a Spiritualist community in upper state New York, and have taken courses with mediums Anne Gehman and John Edward.

I find that more and more people are turning to Spiritualism. There seems to be a veritable renaissance of interest in it—from talking boards, to séances, to all forms of mediumship. Such mediums as John Edward

have popularized Spiritualism through the televising of open séances. There is so much about the subject that makes the most remarkable sense. Extra sensory perception, or ESP, has been well proven for many years. If we are able to communicate with one another mind-to-mind in the flesh, then why not in and out of the flesh? From earliest times, teachings and writings have held that the spirit lives on after death. Then why should we not be able to make contact with that spirit? I believe that we can. By the time you have worked through this book, I think you will agree with me.

Uncle George still looks down on me, as do my parents and my grandparents. They have all been dead many years (recently my brother and my son have joined them), yet they are all still very much a part of me. And this is one of the greatest pleasures of Spiritualism—knowing that you never really lose anyone . . . not even to death.

Raymond Buckland



LESSON ONE

What is Mediumship?

Beginnings

IN SOME OF my books I have spoken of the earliest beginnings of religio-magic and described the probable actions of Paleolithic peoples in their attempts to communicate with deity. Certainly we know that the earliest humans needed success in hunting in order to survive and, from extant cave paintings, carvings, and clay models, we know that “magic” was performed immediately before their all-important hunts. We also know from these sources that humankind called upon deity to bring success to this magic, thereby making these hunts fruitful.

From the painting known as “The Sorcerer” in the Caverne des Trois Frères, in Ariège, France (see page 2), it can be seen that a member of the tribe would dress in the skins of a stag and wear the mask and horns, or antlers, of the animal—playing the role of the God of Hunting—in order to lead a ritual designed to bring success to the hunt that would follow. As part of his role, the person playing the part of the Hunting God would almost certainly have spoken as that deity, directing the hunters in their pantomimed actions. So what he might well have been doing, whether or not he realized it, was “channeling” the deity; actually allowing the Hunting God to speak through him.

Channeling

Channeling is a phenomenon that has become popular in recent years, with any number of people publicly going into trance and allowing “entities” to speak through them to their audiences. In public halls, on television, on video tapes, these channelers can be seen and heard. Though not claiming to be a plenipotentiary for “God,” many of them do claim that they are bringing the voice, and the teachings, of an entity who has never previously

2 Lesson One

Follow after charity and desire spiritual gifts . . . that ye may prophesy.

1 Corinthians 14:1

A medium is a connecting link between this physical world and the world of spirit. Anyone can learn to act as that link. Anyone can become a medium.

Lady Ann M. Burdock

lived on this earth but who dwells, or has dwelled, on some far distant planet or even in some other dimension. (I'll speak more on this in lesson 15.)

Channeling can be found throughout the ages; from those early cave-dwelling days continuously through to present-day examples. The ancient Egyptian priests would frequently play the part of one or another of their many gods and goddesses. Once again we have extant examples of the paraphernalia used (for example, the mask worn when representing Anubis, the jackal-headed god). The sibyls of ancient Greece were regularly consulted by

a populace who desired to speak with their deities. The Romans, too, had their soothsayers and seers, who passed on the words of the dwellers on Mount Olympus. In the Mayan temples the priests played the part of their gods, giving or relaying instructions and advice to the people.

In the Bible, in 1 Corinthians 12 and 14, there are exhortations for all to use their gifts of prophesy and other spiritual gifts. Throughout the Middle Ages it was common to consult with those who had access to the land beyond death through the rituals of necromancy. In eighteenth- and nineteenth-century Haiti, the slaves developed their own form of religion to produce Voodoo, a combination of their native African beliefs and practices, mixed in with those of the indigenous Indians, and with what they saw as the power of the Catholic Church. In Voodoo, the sole purpose of many of the gatherings is to speak to the deities, who "appear" by possessing one or another of the worshippers and speaking through them. In modern-day Panchmuda, India (northwest of Calcutta), similar rites are held each year at the Temple of Manasa for the Snake Festival, when the Serpent Mother takes possession of her worshippers. Writers, musicians, and artists have long composed through a process of channeling. Wolfgang Mozart heard music in his head and simply wrote down what he heard, never changing or modifying it. In the mid-nineteenth century came the birth of the present-day Spiritualist movement, with the Fox sisters of New York, in 1848, discovering a simple method to communicate with the spirits of the dead (see lesson 3).



Paleolithic cave art

It can be seen, then, that there is nothing new in channeling, be it bringing messages from those who have died and passed on, producing advice from extraterrestrial entities, or speaking the words of divinities. The channel is a medium through which the information is produced. (What that information is, how accurate it may be, and from whence it comes, are questions we will address later in this book.) Anyone can act as such a channel, or medium. Some people seem more readily attuned to the position than others, but we all have the capability. Most mediums and channels work consciously and have, indeed, spent time in training to achieve their results, yet some act completely spontaneously and unconsciously.

Possession

Mediumship is not the same thing as possession. In possession an undesirable spirit or entity takes over the body of a living human, forcing out and overriding that human's spirit. It possesses and refuses to give up possession unless driven out . . . though there are actually far fewer cases of true possession than late-night movies and the sensational media would have you believe. In mediumship the living

human may voluntarily allow another spirit to make use of his or her vocal cords, hand and/or arm muscles, or other parts of the body; but never giving up total control of the entire body . . . it is a mutual agreement that can be terminated at any time. Under the proper circumstances there is absolutely no harm that can come to the medium, though it may be wise to use some precautionary measures "just in case." These I'll deal with, in detail, elsewhere.

In many types of mediumship, however, there is no giving up of any of the medium's organism whatsoever. For example, with clairvoyance and clairaudience the medium is simply seeing and hearing and then relaying what he or she sees or hears. It is only in such forms as direct voice, automatic writing, and the like that there is ever any degree of use of the medium's body.

In this book I will be dealing mainly with mediumship in the sense of obtaining information from the spirits of those who have died and passed on but, toward the end of the book, I'll also look into channeling of other entities. Throughout the book I'll address developing your own abilities in the various



Voodoo possession

4 Lesson One

aspects of mediumship. Here practice will be the key-word. But with practice, one thing needs to be borne in mind: don't overdo things. Don't try to do something—be it crystal-gazing, clairvoyance, or psychometry—and keep trying till you are blue in the face! Apart from getting discouraged, you'll rapidly terminate your interest in that specific art, and perhaps the whole field of mediumship, and you'll drag down your psychic defenses to the point where you could suffer both physically and emotionally. It is much better to take small bites on a regular basis; then you'll progress, gain in strength, and much sooner reach the goals you have set for yourself.

Exercises

At the root of all psychic development is good breathing. In my book *Amazing Secrets of the Psychic World* (coauthored with Hereward Carrington), I spoke of the life-giving property of fresh air and the fact that simply by breathing fully you contribute to living fully. Some of the exercises I gave were:

1. Stand before an open window, or out of doors, free from all restrictive clothing. Exhale forcibly, bending the body forward and relaxing the muscles. Then stand up straight and place both hands over your abdomen. Now breathe as deeply as possible against those hands, expanding the abdomen as much as possible without allowing the chest or ribs to expand at all. Again exhale forcibly.
2. After five or six such breaths, place your hands on either side against your ribs. Now breathe in deeply, pressing out the ribs but without allowing either the abdomen or the upper chest to expand more than a little.
3. After five or six breaths, place your hands on your upper chest, just below the neck, and breathe with this portion of the lungs, without allowing either the ribs or the abdomen to expand.

4. You will find that it's not so easy to control your breathing. After you have mastered it, however, you can go on to the next step, the complete breath:
5. Take a number of good, deep breaths, starting with expanding your abdomen, then the ribs, then the upper chest, one after the other in the one breath. Try to control this intake in the three stages, one after the other. Then, as you become more accomplished, merge them one into the next so that you have something akin to a rolling motion as the breath moves up the body. Breathe in through your nose and out through either your nose or mouth.

From there continue with establishing a mental image of the breath as you breathe it, in the form of light. See it coming into your body and filling it. As you breathe out, see the light forcing out all the negativity in the form of dark colors: black, dark browns, greens, and reds. You can imagine the light entering from wherever seems most comfortable to you—through the third eye; into the heart; up from the ground through your feet . . . whichever you prefer. Just be consistent and always see it entering at the same place.

For the exit of the negativity, see it being driven out of all your bodily orifices, one after the other, and end with it leaving through all the pores of the skin. End with the whole body—every little extremity—completely filled with fresh, vibrant, positive light.

Trance Development and Chakra Enhancement

Analyze your "falling asleep" pattern. Try to catch yourself at just the point of falling asleep and to "hold on to yourself," as it were, as long as possible in that state until you can hold no more and you actually do fall asleep. This is excellent practice so that you will always be in control of yourself, no matter how deep the trance you enter.

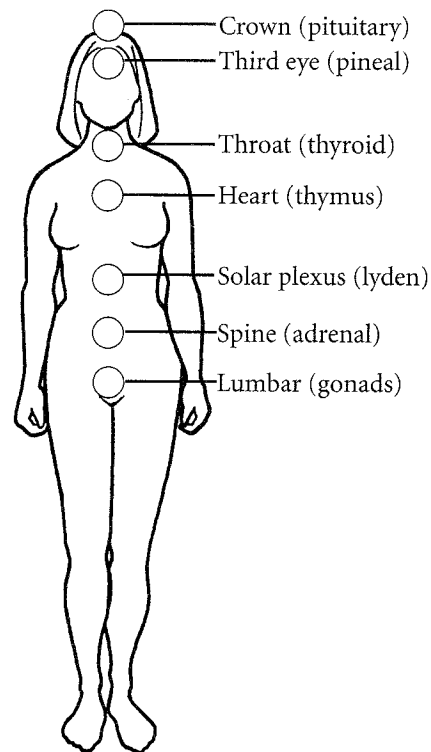
Spirits do not belong perpetually to the same order. All are destined to attain perfection by passing through the different degrees of the spirit-hierarchy. This amelioration is effected by incarnation . . .

Allan Kardec

The physical body is connected to the etheric or spiritual body at centers known as chakras (pronounced “shock-ruz”). Part of the development of any psychic and spiritual ability is to stimulate those chakras by raising what is known as the kundalini power—power that travels through the body and generates energy. The chakras are linked with actual physical glands, and there are seven of them. The first, lumbar (or base) chakra, is at the gonads; the second, spine chakra, is at the adrenals; the solar plexus chakra is at the lyden; the heart chakra is at the thymus; the throat chakra is at the thyroid; the third eye chakra is at the pineal, and the crown chakra is at the pituitary. Here is what I say about chakras and kundalini in my book *Buckland’s Complete Book of Witchcraft* (Llewellyn, 2002):

In meditation the mysterious psychic energy can be sent up through these centers. This very potent force is called the kundalini, or “Serpent Power.” As this mighty force begins to flow within you, these vital psychic centers—the chakras—begin to open in successive order.

As the vital forces begin to flow through the nervous system, the individual achieves a sense of well-being and peace. The subconscious begins to clear itself of the negative and undesired patterns of feelings and images that have been programmed into it through your lifetime. The cosmic force of the kundalini very naturally operates in a calm, relaxed, contemplative atmosphere. As the succession of opening chakras continues, your awareness and perception of life flows continually from within. A new vibrancy permeates your being.



Chakra centers

Exercise

Getting the kundalini power to flow through the chakras very definitely sets up a new vibrancy. But how to get that power to flow? The first step is to do your deep breathing, as in the exercises above, then to awaken the chakras as follows.

Each of the seven centers is associated with a color, going through the spectrum. The base chakra is red, the spine chakra is orange, the solar plexus chakra is yellow, the heart chakra is green, the throat chakra is blue, the pineal chakra is indigo, and the crown chakra is violet. Imagine each of these centers, one at a time, and see it enveloped in its specific color. Concentrate your energies first on the base

Mental attitude is also important. Practice should be initiated with the positive thought that it will produce the desired results. It helps tremendously to "get into the mood," as it does in the case of most undertakings which require concentration and skill.

Omar Garrison

chakra, and see it enveloped in a swirling ball of red light. Imagine this light ball spinning around, clockwise, getting faster and faster. After a few moments of this, see the ball of light moving up to the position of the second chakra, at the adrenals. As it moves up, see it gradually changing color to orange, so that by the time it gets to that second chakra position it is pure orange. Again, have it swirl around and around. Then move the ball of light on up to the third chakra, at the solar plexus, changing the light to pure yellow as it moves. Go on up through all the chakras until all have been vitalized in this fashion. Finish off by changing the color to white and seeing the ball of light grow larger and larger until it envelops your whole body.

It is important that the chakras be awakened in the right order, from base to crown. You will find you feel a sensation of warmth with, perhaps, a faint pricking at each center, as you "awaken the fiery serpent."

The English medium Ivy Northage suggests that you might also imagine each chakra center as a flower and see it opening up. Eastern philosophy links the centers with the "thousand-petaled lotus," but you can see the chakras as any flower you wish. A different flower at each center, if you would like, though please be consistent and always have that same one at the same center. As the light swirls about it, see the petals slowly open and fold back until the whole bloom is there. If you can tie-in a

psychic smell of the flower at that point, that would be wonderful. Then move that colored light on up toward the next chakra.

Raising Your Vibrations

We are all vibrations. Everything is made up of vibrating matter; be it a tree, a rock, a blade of grass, or a human being. We are vibrating matter. The world of spirit is vibrating at a different rate from the physical world, so if we can raise our vibration rate sufficiently it will facilitate our communication with the second level.

A worthwhile suggestion is given by Jon Klimo in *Channeling* (Tarcher, 1987) for raising your vibrations. Imagine a dial, with an attached knob, fastened to yourself. See it calibrated from one to ten. The dial is to indicate the raising of your consciousness vibrations. In your meditative state, start to turn the knob and see the needle on the dial move up from zero to one. Feel, sense, and know that your vibrations are moving up toward the ideal of being on a completely spiritual level; where you are at one with your higher self. Slowly turn the knob on up to two, then three. Take your time with this. Adjust your senses with each turn of the knob. It may take a number of sittings before you feel able to get as high as ten and be at one with your higher self. Don't rush this; take it a little at a time. As you raise your vibrations, also feel your emotions being cleansed.