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CHAPTER ONE

VIBRATIONS 'R' US

In Part One, I described the personal discovery by sane, normal people, that Life After Death is a reality. This conclusion has been reached by myself and many thousands of others, 'beyond reasonable doubt', on the evidence of incontrovertible messages received from 'dead' people known to us, which have been passed on to us by Spiritual Mediums.

I maintained that this same personal discovery can be made by most people, and requires little more than an enquiring mind, a degree of patience, common sense, and a certain amount of luck, and I am going to make no further attempt in this book to justify or explain my reasons for believing Life After Death to be a fact of life.

Anyone uncertain or sceptical about this could do worse than follow the detailed advice in Part One on how to go about safely obtaining convincing evidence of Life After Death.

In Part One, I also analysed the content of messages from Afterlife Communicators, relayed by mediums, and recorded in their thousands over the last century and a half, and came to some tentative conclusions about the nature of the existence that we are all apparently going to experience for ourselves, sooner or later.

Halfway through Part One, I said 'We could stop here'. By this point, I hoped readers would know how to obtain sufficient personal evidence to be able to say 'I know now, beyond reasonable doubt, that people don't die.'

However, we went on to puzzle over the nature of the Afterlife, as reported by Communicators, and what it might tell us about the Multiverse itself. Now I am proposing that we investigate further, and I can tell you in advance that some of what we might uncover could have quite startling and radical implications.

Part Two of this book is about an idea: an idea that came into focus once I had understood and accepted the ideas that are set out in Part One. By this point I was comfortable with the concept that we exist on one level or layer of a Spiritual Multiverse, containing numberless different material realities, each universe as real to the people in it as ours is to us, and our universe as insubstantial to them as theirs is to us. However, I continued to wonder about things that Dead People had told me; their messages conveyed by spiritual mediums, either in sittings or séances at which I was present, or as written transcriptions published in book form.

My own slow-witted but persistent puzzling about these things began to focus on the Communicators' continual use of the word 'Vibrations'.

Over the last hundred and fifty years, spirit guides, and Communicators of all sorts, have consistently referred to '*the vibrations*' when talking about psychic phenomena of every kind (Silver Birch, 1986c). The vibrations at a séance are said to be good or poor, weak or strong, harmonious or discordant. Sitters are urged to *raise* their vibrations, while Communicators talk about the difficult process of *lowering* their own vibrations so that contact can be made. A Spirit Guide might speak of '*attuning*' the medium's vibrations to those of a sitter or another Spirit Communicator. The vibrations of a successful circle are said to be '*in harmony*'. The term is used over and over again to describe the conditions surrounding Spirit Communication.

What's In A Word?

A look at the word 'vibrations' itself might be interesting at this point. Its dictionary definition is '*periodic motions about a point of equilibrium*' (Merriam-Webster, n.d.), but there is also a long-established, secondary use of the word to describe the intangible atmosphere of a place, or the instinctive feelings we experience about a person. People are often described as 'giving off' good or bad vibrations. People talk about such-and-such a house or landscape as having good vibrations

or bad vibrations. They talk about kind, or hostile, or spiritual, or friendly vibrations.

Admittedly, the people speaking like this tend to have long hair, tie-dyed clothing, beards, and several rare Country Joe & The Fish albums, because the term reached the height of its popularity in the late '60s and early '70s, when The Beach Boys sang about 'Good Vibrations', and no hippie conversation was complete without reference to the grooviness or otherwise of *'the vibes, man'*.

However, the Hippies and their 'vibrations' did not appear suddenly from nowhere in 1965. The intellectual godparents of the new movement were the Beatniks of a generation earlier, and Beatniks, too, would recognise the word 'vibrations' as referring to an indefinable ambience or mood, but where did *they* get the word from? I believe that the chain leads back to an earlier generation of bohemian spiritual adventurers, who dabbled in all manner of mysticism, including Spiritualism. It is easy to forget that off-the-wall, left-field spirituality has been around for a long time. They have been celebrating the dawning of the Age of Aquarius since the beginning of the Twentieth Century. The New Age is not so new.

I believe that this popular use of the word 'vibrations' has its origins in the séance rooms of the Victorian Spiritualist movement. The Oxford English Dictionary's earliest example of this use of the word is from Oscar Wilde's play 'The Importance of Being Earnest', first performed in 1895, where Wilde is clearly making fun of 'vibrations' as a fashionably 'soulful' word (Wilde, 1915). However, I believe that the word was popular in Spiritualist circles a generation earlier.

In 1848, the 'Hydesville Knockings' (Thomas, 2014), spontaneous manifestations of rapping sounds which disturbed the house in rural New York occupied by the three Fox sisters, ushered in what is often called the 'Age of Modern Spiritualism'. Many experimenters and sensation-seekers soon began to explore the possibilities of mediumistic communication, and produced rapid and remarkable results.

Even an incomplete review of contemporary Spiritualist literature reveals that, as little as three years later, next-world Communicators, speaking or writing through entranced mediums, are referring to mysterious 'vibrations' or 'vibrations of the ether' as being the means of

communication between their universe and ours (Cahagnet, 1851; Coggeshall, 1851; Rogers, 1852; Grindley, 1854; Tuttle, 1855; Wilson, 1855; Emmons, 1857).

Researchers and commentators also begin to speculate about these mysterious ‘vibrations’ around the same period, and one of these early enthusiasts, the distinguished jurist Joel Tiffany, in a series of Spiritualist lectures in New York in 1856, used some of the same analogies that I will be offering to you later (Tiffany, 1856). By the third quarter of the nineteenth century, the concept of spiritual or ‘etheric’ vibrations seems to have been in common usage in psychic circles (Peebles, 1880; Owen, 1893).

I now believe that Communicators use the word because they are talking about real vibrations, Spiritual Vibrations, as factual and practical as sound waves or the vibrations of the electromagnetic spectrum.

I am attempting to keep the amount of personal anecdote in this book to a minimum. An account of a spiritual explorer’s adventures can be interesting to read, but unless it enables the reader to duplicate those experiences, it has, in my view, limited usefulness. I have corralled most of my own tall tales into a biographical section at the end of this book, but I am intending to put forward some radical ideas about Spiritual Vibrations, and at this point I think it would be wise to tell you how I arrived at these ideas, or, more accurately, how these ideas arrived at me.

Around 1996, I was in the habit of making space each day for a period of Spiritual activity. I tried various forms of meditation in a rather half-hearted way, and without much benefit, until a bizarre series of events opened up a new section of Spiritual pathway in front of me.

I had attended my first séance with an excellent trance medium in Brighton and, over cups of tea after the event, I was introduced to him and had a brief chat. The following week, I was astonished to receive, through a mutual acquaintance, a heavy parcel from the medium containing a large quartz crystal, a rough hexagonal cylinder weighing about four pounds. There was no note with it, so I phoned the

medium to thank him and ask why he had sent it to a virtual stranger.

He told me that he was also a practising crystal-therapist and had a considerable number of quartz pieces which he used in his healing work. He had owned this particular crystal for a number of years but, unusually, had failed to find any useful role for it. Finally he had buried it at the centre of a stone-circle in Scotland (I have no idea why) but on excavating it a year later, and finding it still 'uncooperative', he lent it to a fellow crystal-healer to try. She also found that it was inert and intractable, and had returned it to its owner, a day or so after I had met him. She told him that, although she could find no use for it, she had discovered that it had a name. The crystal was apparently called 'Judge' (simply 'Judge', not '*The Judge*'). The medium remembered my rather unusual name from our brief meeting, and had come to the conclusion that I was the stone's rightful owner.

I have always liked rocks, fossils and crystals of all sorts, but I had (and still have) considerable reservations about 'Crystal Therapy' and the whole complex system of significances that has grown up around different varieties of mineral. I was grateful for this generous gift, but what was I supposed to do with it? If this strange story had some sort of Spiritual significance, I probably was not supposed to stick the thing on a shelf to gather dust with my other knick-knacks. My benefactor thought that the crystal would eventually 'reveal itself' in some way, and when, at a Colin Fry trance séance, I asked Magnus about it, he advised me to keep it close to me during my meditation sessions.

I followed his advice for a week or so, holding the stone while I attempted, usually with very little success, to empty my mind in the approved fashion. It was summer and the quartz was pleasant to the touch. One day in mid-session, I rested my forehead against the cool crystal and, within a few seconds, I was astonished to feel what I can only describe as 'energy flows' coming from, or through, the crystal into me. I will be describing this sensation in more detail in a later chapter, as it relates to other phenomena, but it was not something vaporous or whimsical, but was clearly and physically perceptible.

My 'meditations' now became far more interesting. I would sit, no doubt looking like a complete lunatic, holding my crystal in both hands with my forehead pressed against it, and enjoying the sensation

of the ‘energy flows’, which always appeared on cue, ebbed and circled for ten minutes or so and faded away. I did not experience any immediate effects from this influx of Vibrations. Was it delivering healing? Or did it have some other agenda?

However, after a week or so of this routine, I realised that my usual parade of irrelevant and distracting thoughts experienced during my attempts at meditation were gradually being replaced by a more structured mental activity. Ideas, conjectures and conceptualisations about the whole nature of Spiritual existence, Communication and Influence, began to pass through my mind in a logical progression quite unlike the usual workings of my butterfly-brain. Eventually I realised that this mental activity was, in itself, a form of Spirit Communication. I was being given ideas to consider.

A few months later during my usual daily sitting, I got the distinct impression that I need not continue to do my head-banging routine with the crystal. I put it down and the energy continued to flow. The next day I found that simply by settling down and saying hello to the Powers That Be (a process I always think of as ‘logging-on’) the energy-flows could be accessed without the crystal. I have never had to use it since, and ‘Judge Quartz’ now sits in honoured, if somewhat dusty, retirement on the windowsill.

This whole episode raises some strange questions. Was the crystal actually intended and predestined to reach me in this way, by a route involving at least two complete strangers and going back several years? Is the stone really called ‘Judge’? Did it really act as a transmission device? Am I completely out of my tree?

The insights I received during these ‘meditation’ sessions, or ‘Attunement Sessions’ as I soon came to call them, have gradually formed themselves into a series of ‘understandings’ – (I hope they are understandings, and not misunderstandings) – about the nature of Spiritual Vibrations, but before I lay out my stall, and attempt to sell you my ‘big idea’ about Spiritual Vibrations, I think it would be wise to take a quick look at real-world, planet-Earth, physical-universe vibrations and how they behave.

CHAPTER ONE

SPIRITUAL HEALING

In almost every culture on Earth there is a living tradition of individuals who are able to bring about healing, either by ‘the laying-on-of-hands’, or by their simple intention to heal. These traditions stretch back into prehistory, and, despite the global triumph of Western, allopathic medicine, the Shaman of the Northern Hemisphere, the Sangoma of Africa, and the Medicine men and women of the Americas, are still trusted figures in their communities (Eliade, 2004), and it seems unlikely to me to be that their traditions would have survived if these Healers were not able to produce results. It is the inherent effectiveness of Healing that has seen this ancient belief being taken up in modern times and developed into the bewildering variety of healing techniques currently in use throughout the developed world.

Esoteric Healing, Bioenergetic Healing, Healing Touch, Reiki, Sekhem, Radiance Technique, Johrei, SHEN Therapy, Therapeutic Touch, Pranic Healing, Mari-el, and Medical Chi Gong are just a few of the better known schools of ‘Healing’. Each one has its own way of going about things, its own frills and flourishes, its own founding-fathers, its own theoretical explanation of how the thing works, and of course, its own governing body, training courses and certificates.

However, at the heart of all these different ‘modalities’ is the same extraordinary phenomenon: a Healer holds his or her hands over a patient, some form of energy passes from one to the other, and the patient feels better. I am going to refer to this core phenomenon as ‘Spiritual Healing’, or ‘Healing’ for short.

NOTE

In the next two Chapters, I will be using the word ‘patient’ to describe the person who receives Spiritual Healing from a Healer. I am aware that this is a sensitive matter, as the word ‘patient’ normally describes someone under the care of a medical doctor. However, the alternatives to this word are also problematic. The word ‘Client’ implies a paid, professional relationship, while ‘Healee’, a neologism that is used by some organisations, sounds ridiculous. I agree that Healers are not doctors – although quite a few medical doctors do Spiritual Healing as well – but in this book at any rate, Healers have ‘patients’ as well.

In writing these books, it has not been my intention to be controversial or disparaging about anyone’s belief systems or practices. However, I would be dishonest if I did not confess that, in my opinion, there are few aspects of Spirituality more festooned and hung-about with nonsense than Spiritual Healing. To my way of thinking, great edifices of complete fantasy have been constructed over this simple and miraculous activity, and the nonsense survives because the core phenomenon is so powerful and effective. Healing *works* and this fact makes a solid, indestructible foundation for the weird and wacky constructions that have been balanced on top of it.

But do not take my word on this. Healing is something any self-respecting Spiritual explorer should investigate and form their own opinion about. It is important.

Do you mean that we have to become Healers?
Or go to a Healer?

Everyone, whether they think of themselves as Spiritual explorers or not, ought to be able to give and receive Healing, and to be as easy, relaxed and comfortable about it as they would be about giving and receiving a cup of tea. It is such a simple, safe and effective way of making life better for our families and friends that we should reach for it as an everyday, household remedy like aspirin or paracetamol. It takes an hour or so to get the hang of doing it, it takes five minutes

to give someone a healing, and the amateur Home-Healer need not be particularly interested in discovering how or why it works.

For Spiritual investigators like us, however, it is a fascinating and important subject to explore in more detail, because if you know something about the way Healing works you will find other Spiritual phenomena a good deal easier to understand.

Before we start, can I just ask, is Spiritual Healing the same as Faith Healing?

No, they are different things. When 'Faith Healing' works, an improvement in health is brought about by the patient's own *faith* that a particular person, or act, or event will make them well. It is an example of the power of mind-over-matter, and in this respect, it is very like hypnosis or self-hypnosis.

The patient's faith is usually religious, and Faith Healing generally takes place in a religious setting of some kind, although this need not always be the case. However, it would be a mistake to classify all Healing that happens in a religious setting as 'Faith Healing'. Some Christian churches, and other religions too, have Healers who deliver what I would call Spiritual Healing as part of their own religious tradition. This is Healing within a Faith, not Faith Healing.

We are all familiar with the most common form of Faith Healing: a church service with the charismatic Minister working his congregation up into a frenzy of religious ecstasy. He 'raises the Holy Spirit' and lays his hands on devout sick people. Sometimes it works. If the patient, at that climactic moment, has total belief that God is going to heal them, then the force of this belief can override any blocks or barriers that might be impeding the body's own powerful healing processes. If this happens, they get well, sometimes with miraculous speed, although there is a tendency for conditions to return once the hysteria and self-hypnosis have worn off (Boggs, 1957).

The difference between Faith Healing and Spiritual Healing is simple: Faith Healing requires belief, Spiritual Healing does not. It is completely unnecessary for either the Healer or the patient to *believe* in Spiritual Healing for it to work. There must be a *willingness*, on

both sides, for the Healing to work, but belief is not a precondition. Faith Healing and Spiritual Healing are different things.

Healing Basics

In some styles of Spiritual Healing, the Healer physically touches the patient (the traditional ‘laying-on-of-hands’); in other methods, the Healer’s hands are held close to the patient but there is no actual contact. There are also types of Spiritual Healing where the patient and the Healer do not even have to be in the same place. This ‘distant healing’ or ‘absent healing’ can be equally effective, and though patient and Healer may be hundreds of miles apart, healing energy still appears to pass from Healer to patient.

Most Healers agree that the Healing energy comes from some ‘outside’ source, and is channelled *through* them on its way to the patient, but there is considerable difference of opinion about the origin of this mysterious stuff.

Throughout this book, I have used the word ‘energy’ to refer to the mysterious agent-of-change that originates in one universe and causes effects in another. I am aware that the word ‘energy’ has a definite scientific meaning, and what we are talking about here is something very different. I do not want to sound vague and woolly-minded, but I have no idea what Spiritual ‘Energy’ or Vibrational ‘Energy’ actually is, and we need to call it *something*.

Whatever it is, and wherever it comes from, Healing energy certainly seems to be effective. There are hundreds of thousands of reliable reports of dramatic cures resulting from Spiritual Healing, cures which can only be described as miraculous. Scientists classify these as ‘anecdotal’ reports because the Healings were not part of a controlled study, but a miracle is still a miracle, wherever it takes place. I am determined not to fill up this book with anecdotes, so I will not take you through story after story to try and persuade you that Healing really works. But it really does.