



## Welcome to Lesson One of the Wight Doctor's Spirit Communication 101!

So many teachers and books tell people to ask the Spirits. What they don't do, in general, is explain how it is a beginner can do that. This is what I want to do – give you some techniques and tools to enable your spirit communication right from the start. So we'll be discussing, well, spirits and communicating with them, of course.

There's a whole lot more that goes into all of this though – what's a spirit, exactly? Is it safe, and how do I protect myself if it isn't? How do I know I'm not just insane or deluding myself? What tools are there? What about the spirits around me – how do I figure out who they are? These are all basic questions I hope to answer.

Though I'm calling it a 101, be prepared for some complex and subtle (and maybe challenging or inspiring, I hope) ideas. The basic method can go in pretty convoluted and definitely advanced directions. It's also just one part of the course (but an important one!), and the rest of it can be pretty complex as well.

I hope this proves useful to you, and prepares you well for your communications. I hope it expands your ideas about what the Spiritworld looks like and who inhabits it. I hope it teaches you things you didn't know, confirms things you did, and clarifies the ideas you suspected.

And I also hope you'll share your experiences with me and how this has helped or not. I want this to be the clearest and most complete guide out there, for all the beginners looking to start but with no idea about how to go about it. When a skilled worker, teacher, or psychic says to just ask the Spirits, I want this to be the resource that will answer the question "But how?"

## Who Is the Wight Doctor?

You can call me Doc Grey, Doctor Grey, the Wight Doctor, or anything else really, as long as I know you're talking to me. I'm gay, married, middle aged, chubby, and generally not very "spooky" (don't forget to wiggle your magic fingers). We have 8 cats, like you do. I love cheesy horror and cry at the silliest things (even commercials!). I love Asian food, and studied acupuncture for a year before deciding I wanted to put needles in people for all the wrong reasons.

I am also a spirit worker who has been communicating with the spirits for well over 30 years. My first experiences with Spirits happened around age 5. I was in my room playing, and I saw my sister run by, dressed as a nun. I ran after, wondering why she was dressed like that, and where the heck she got the costume. I got to her room, and saw the nun, and saw very clearly that she wasn't my sister. She was an old Mexican woman carrying a basket of dried corn, with a quizzical look of her own on her face. Then poof, gone!

A few weeks later, fighting insomnia (an eternal problem of mine), a huge cloud of spirits shaped like a nebula dropped through my ceiling. I was hyper-aware, and I probably could have counted all the faces I saw. I could hear the wind and the birds and insects outside, smell the early morning dew. The cloud dropped to hover about a foot over me, and all those faces smiled at me and reached out. Suddenly, that cloud dropped into me, and I absorbed it like a sponge. It had a physical effect too – I bounced up about 2 feet! I just sat there for a little bit, but eventually went back to sleep. I wondered what it meant, what it was, of course, but... hey I was 5.

In the time since then, I've come to understand that these were the Spirits claiming me as a gateway, and as a spirit worker. That was me receiving "the Call". Due to other situations, that work stayed very hidden for most of my childhood, but I never stopped feeling them. Strangely, I was never afraid of them either – it was people that scared me.

This is probably not that surprising, in the end. As a Wight Doctor, I mediate between the spirits and humanity. Usually people in that position are focused on the human side of things, working on behalf of their human communities to make sure all is well. I tend to go the other way – the Wights are my obligation, my People, and I help them solve their problems with this world.

So yeah, that was me. A quiet weird kid, weirder than anyone suspected. I could see spirits of all kinds, in the weirdest places, all the time, but kept it reigned in most of the time. It's not like I really knew what to do with all of that. It's when I left home for the military that things really started to take off and I learned that I **did** know what to do after all.

I was a Chinese Mandarin Interpreter in the Navy – I’ve always had a thing for languages (thanks to my matron Wight) and I am studied in over 12 different ones. This includes getting my Master’s in Celtic Languages from Harvard (*Dw i’n siarad Cymraeg, agus tá Geilge agam freisin*). Going for that degree grew naturally out of my early spiritual inclinations towards Druidry – I got my BA in religion (focused on Indigenous traditions worldwide) before moving on to Irish and Welsh. That connection should be obvious – Druids are the religious (Religious Studies, there you go) dudes of the Celts (Celtic Lang and Lit for the win!).

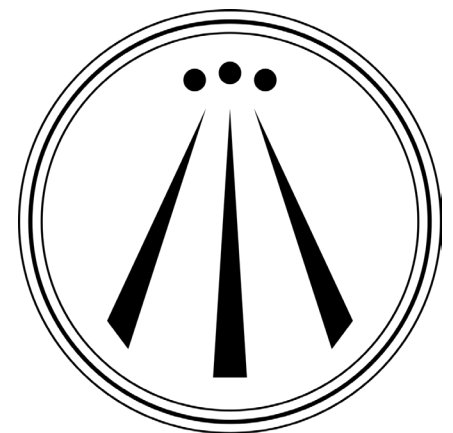
What all of this has done has brought me in close contact with Spirits across the globe. I have worked with albino stags in the foggy hills of early morning Monterey, California, not to mention the sea-wights in the bay there. I also worked with the sea-wights off the coast of Australia and surrounding Oahu (there’s a reason I joined the Navy), as well as Landwights all across Asia. I’ve developed and strengthened existing blood connections to Wights in Ireland, and had long conversation with the “New Gods” in coffee-fueled midnight sessions.

So that’s who I am and why I’m writing this course. I have all this experience and understanding, gained almost exclusively via personal experience and the direction of spirits (what they call “Spirit-led”), and it needs to be shared. I want to give a gift back to the community, and this is the most important and useful information I can provide.

## Druidry

As I mentioned, I started working with the spirits of the land. Trees, dirt, rocks, land spirits, places of power – I spent a lot of time talking to them in the parks and playgrounds, and as I walked to and from school. I am a terrible gardener (has to do with lazy, I think), but I talk to them all the time, and I’ve created some great relationships. At one point, for example, I was good enough friends with the sword grass spirits in California that I could climb up my buddy’s plants in the back yard without getting a single cut. That’s quite a feat, let me tell you.

In the late 80s, I was exposed to Irish in the music of Sinead O’Connor and Enya, and that set off fireworks of inspiration as a teen. I started to learn Irish on my own, began looking at everything Celtic I could find, reading as much as I could. I’d already read the histories of witches and witchcraft, from Jong to Leek, and discovered the beginnings of Celtic neo-Pagan traditions, and a lot of discussion of the Druids.



So what is a Druid? It's a more complicated answer than you'd think, and a very long academic conversation about what we can know and what we can't, the huge variety of cultures encompassed in the word "Celt", propaganda from the Romans and the Christian, and all sorts of other topics. Suffice to say that a Druid was the spiritual specialist of the Celts. They performed magic, were seers and poets, conducted ritual, and so forth. I spent some time among the Reconstructionists (one of the reasons for getting my Masters), and I was initiated into a now-defunct Druidic organization in Australia. I played around with a few other large Druidic organizations as well (Order of Bards, Ovates, and Druids, the ADF (Ar nDraíocht Fein, which means "Our Own Druidry" in Irish), and others), before coming to my current understanding of Druidry as the Animism of the Celtic Peoples.

## **Animism**

What's Animism, you say? Well, for a long time it's been understood as the idea that everything has a spirit. Except, well, not everything – generally, what counted as having a spirit differed widely among all the various groups. The "everything has a spirit" idea was started by a Victorian anthropologist (which really tells you all you need to know about how accurate that understanding was). It ignored how complex the indigenous understandings actually were, and ignored how the lines were drawn too. Some people only counted animals as having spirits, some said animals and just THAT mountain. Or all trees and all mountains. Or Some rivers and some mountains and only these 4 important animals. Or...

Really, a better description of Animism is Graham Harvey's, which describes animism as the belief that the world is full of people, only some of whom are human. It's not about an idea of who has a soul or spirit and who doesn't, but who is worthy of being considered a Person. I was surprised to discover that what the Spirits taught me was being described by others, and that set off another cycle of growth and expansion.

Specifically, it led me to found the Way of Spirits, also known as the Way of Wights or the Wightway. Together with my exploration into shamanism as part of my studies of native traditions, I came to call myself a Wight Doctor, a practitioner of Embodied Animism.

## **Embodied Animism and Wight Doctors**

Embodied Buddhism is one of the most common ways that people understand this word "embodied", where it is, among other things, the practical application of Dharma. I use it in a much simpler sense

– my understanding of Animism comes from the Spirits explaining to me that how my body works is how the world works is how Spirits work. It's a kind of microcosm equals macrocosm.

My body has a circulatory system, composed on my heart, veins and arteries, blood, and various other bits and bobs. The heart is composed of valves and muscle and liquids and the pericardium. The Pericardium is composed of layers of various kinds of tissues, which are composed of cells, which are composed of molecules, which are... you get the picture.

In the same way but in the other direction, I am one component in the organization/organism of men, which is a component of humans, which is a component of animals, which are a component of the population of my town, which are part, together with other towns, of my county, then my state, then the country, and... again, I bet you can see where this is going. The idea, then, is that Embodied Animism says that everything is a Person, but that every Person is composed of, and composes, many other People. Wights are everywhere.

So what's a "wight"? A common question. Wight is the modern version of the Old English word *wiht*, meaning a person, creature, being; whit (as in not a whit, derived from the same word – see, you already know this!), thing, something, or anything (according to [www.old-engli.sh](http://www.old-engli.sh), anyway). Since everything is a Person, and since English is my native language, it made sense to me to use this term. I use it interchangeably with *spirit*, though I prefer the word *wight* because it has less baggage. It's also the native English term – *spirit* is ultimately from Latin, via French.

A Wight Doctor is nothing more than a spirit-worker, a "doctor" who works with Wights. I work on spiritual and magical cures for people, curing rough energies, spirit-influenced conditions, and even unpleasant situations with the help of Wights. I'm like a witch doctor, but specifically of the Wight-focused variety. I'm a technician in the Way of Spirits, something like a shaman.

## How This Will Work

Because of the things I've been taught by the Wights I work with, because I grew up in very spiritually domineering tradition, and because I am "unusual" in a lot of ways, I am very sensitive to the experiences and beliefs of others. I know that the way I say it is may not be the way you believe / understand / know it is. Throughout the course, I'm going to emphasize the idea of "Or Not". Anything I say may or may not apply to your traditions, workings, understanding, and so forth. Just ignore the bits that you don't agree with and move on.

I hope you'll stop for a moment and think about these ideas anyway, as they're important and can influence the ways you see Wights and the World in positive, healthy ways. They'll provide greater understanding of how the world works, whether that's this World or the Other, and give you tools for figuring out how to start working. Ultimately though, this is YOUR journey, your conversation with your spirits, and the only one who gets to define those relationships are you and the Wights you work with.

Because of that, I'm also going to avoid a number of highly subjective topics. Ethics is yours to figure out. I may mention ways to work things that are blatantly and inexcusably unethical to you, in which case, feel free to ignore those ideas or me. It's that **Or Not** idea again.

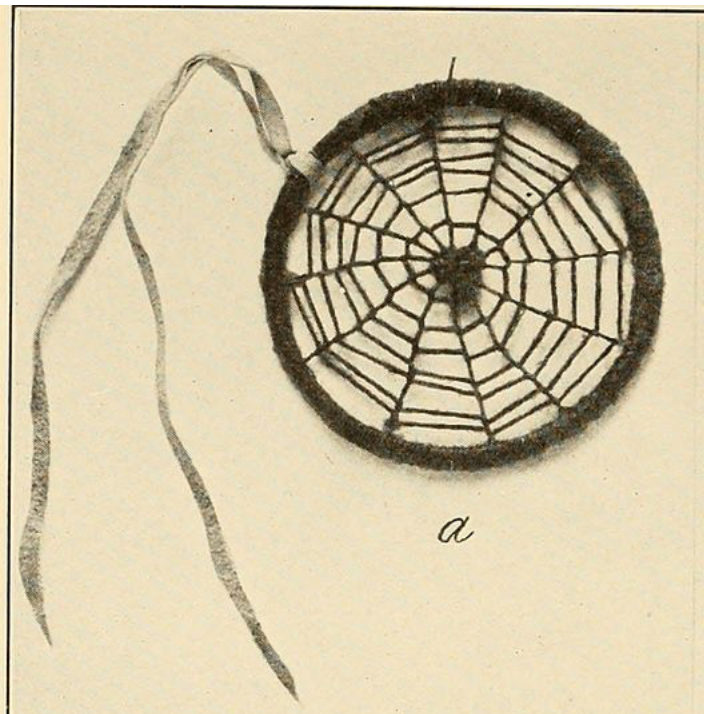
How I describe things is also biased towards my tradition. These are my understandings of my experience and of others' experiences. As such, the topics I'll talk about are all how things CAN be, not necessarily how they will be for you. My wights and skills and experience give me a unique perspective of the world, and yours will too. Perhaps we can influence and teach one another, but then again, maybe not.

So then there's appropriation. That's a kind of influence, but it's also a scary word nowadays, being thrown around with abandon, and sadly, often with very little thought. The intent to avoid colonialism, oppression, and microaggression is to be respected, but there needs to be a little common sense too. Just because something is similar to another tradition doesn't mean it was stolen by an oppressor. In many cases, native European traditions had their own versions of these universal technologies.

For example, consider sweat lodges, which are not part of the cultures of all Native American tribes. Well, not originally, that is. Originally, the tradition

is specific to Plains tribes, but was adopted by many tribes across the US. But there is the sauna of Finland, which has a large number of similarities. The Koreans and Chinese have similar practices, as do the Turks and the Russians, all natively, without influence from the Native American sweat lodge.

The difference between inspiration and appropriation is easy to see. One is all about the technology, and one is about the tradition. If someone comes up with their own sweat lodge/sauna/haman,



using similar tools and techniques but with very specific cultural / tradition touches – that’s NOT appropriation. It might just be a consequence of the 100<sup>th</sup> monkey theory. If someone comes up with their own sweat lodge, and says that it’s authentic Cherokee, that IS appropriation. If someone follows the traditions as taught to them by a native specialist in the sauna, that is NOT appropriation. If someone replicates the entire ritual out of cultural context, and charges for the privilege of the experience, that IS appropriation. Keep the culture out of it, and you’re fine.

I bring this up because I’m about to discuss a lot of methods in other cultures that were inspirational. I have made a point to dialogue with those cultures and ensure that what I’m doing is not appropriation, and I have immense respect for all the people who hold these traditions in their own cultures. The techniques I teach are just that – universal techniques, with some spirit-led mythical and energetic structures to build on, with the intent that these techniques can be adapted to your own traditions without any worry about appropriation.

## The Format

Now that all of that Intro is out of the way, let me explain the format. It’s hard to focus in depth on just one topic when so many different bits are relevant and important at various times. It doesn’t make sense to talk about clarity problems when you haven’t discussed clarity in general. You can’t really cover the Spirit Court until you’ve discussed Spirits.

I’ll present information on lots of different topics important to spirit communication and contact, a little bit at a time, so that you can get into working with the system and information I present, and then continually refine the information and skills as time goes on. I currently have 9 lessons planned out, to cover the following topics:

- Tellbones            the basic divinatory tool that this course will develop
- Wights                what they are and who they are
- Contact                establishing communication with the spirits, what to expect, addressing myths
- Offerings             the most important thing you can do, why, and how
- Self-Care             the dangers out there and how to deal with them wisely
- Sovereignty          the importance of Being Who You Are and why and how

- The Message     conversing, how, and all the other important parts of being in touch
- Problems        common issues and how to address them
- The Court        what the spirit court is, how to find yours, and how to work with them simply
- Accessories     useful additions to your Tellbones and spiritual tools
- Exercises        lifting wights with Wights... or something like that
- Resources        books and websites that I've found useful and educational
- Other bits        various other bits and pieces as they come up, including Q&A

I will post a pdf of the lesson out on the web for any and all, and all you have to do is read. Liking / following / otherwise engaging social media is always appreciated, and any question that gets to me, I will attempt to answer publicly and/or in the next lesson. Eventually, there will be a print book for sale with all the content from this course, and a bit more, for those of you like me who love the sound of paper turning.

## The Universe of Methods

There are a lot of methods used to communicate with Wights, ranging from the direct to the subtle. A huge number, even. You probably know about Tarot cards, if you've been on the web very much. If you read Tarot, then you've been theoretically participating in spirit communication already. It just depends on how you view the World, and who you think are the default spirits speaking in the system you use.

The first category of three are what I call the **Uncontrolled** methods. In these methods, you generally don't have control over when, where, and how the message arrives. They are also usually direct communication – you are physically talking to the Wight. The least weird of these (in the classic sense – the least mysterious and spooky) is simply speaking out loud to someone. Physical people are Wights too, so when you ask if Fred can loan you 5 bucks, that's spirit communication. Technically.

The kinds we usually think of though are much more subtle than that. Oneiromancy, speaking to Spirits in your dreams, is a very common method, though one that people seldom remember, trust, or utilize effectively. Trance states and the ubiquitous “altered state of consciousness” can also be effective means of spirit communication. For true, this is the main method used in shamanism (however you care to define it), which makes sense, since shamanism is basically a set of practical techniques, the technology, used in Animism.



“Altered state of consciousness” and “trance state” are overused, in my opinion, as is the technique. Mircea Eliade, the Romanian religion expert who wrote what is often considered THE tome on Shamanism, made it really popular, but what he describes is problematic. Unless you’re skilled, it can very often become simple imagining in your head – guided visualization and the like rarely involve truly altered states of consciousness. It’s very easy to become self-delusional.

The last category is simple possession. This is not the pea-soup-spewing child in the Exorcist (though it can be in rare cases). Possession is where a someone other than the usual owner of the body is in the driver seat, so to speak. This can be done willingly or not, and generally comes with specific signs, physical and spiritual. Eating hot coals, drinking enormous amounts of liquor with no effect, and amazing feats of strength and dexterity are common, but there are endless possibilities.

The advantage of possession is that you can talk with the Wight like a normal person. It’s immediate and easy, though there are still all the same opportunities for misunderstanding as with talking to anyone. It’s a great way to access the power and potency of the Wight, if you have people skilled in stepping aside to let another drive, and the proper community to support and take care of the possessed. Your best bet in this case, if that resonates with you, is to investigate people who do this in your area.

**Mediated** methods are the next category. These are the methods where there’s someone between you and the Wights you’re talking to. On the most mundane level, that would be translators, but mediums, psychics, channelers, and the like would count too. There are a lot of problems with these methods, in my mind. For the biggest problem, just look at the many cults of personality (Ramtha, for example) and the dangers there. I avoid them, as a whole, but then I also can communicate for myself, so I don’t really need a translator so much.

That said, there are advantages. They can provide quick communication and bypass your biases altogether. There’s no self-delusion when it’s someone else providing the messages! They can be handy to have in your list of friends when you need some confirmation or clarification. And when you’re stuck and can’t understand what’s being said to you, these folks can get to the root of the matter. Also, I’m one of these people, so I can’t bad mouth them too much! You just need to be conscious of the dangers and make sure they have integrity. Go in with some skepticism and some common sense, and you’ll be fine.

The last category, and the one we’ll look at in the most depth is **Divination**. These are methods where you can speak for yourself with the aid of tools. The oldest of these are omens and auguries. This is when you read the flight of birds, or the incense smoke, or the weather, and so on. These are uncontrolled in the sense that you don’t create them, they just happen – you could argue that, anyway.

However, underlying the method is choosing a frame and using that to get an omen at any time. For example, open your front door wide first thing in the morning, and what you see will describe your day. Or spin around 5 times clockwise with your eyes closed, and the first thing you see when you open your eyes is the omen. Or you pull the liver out of the giblet package for your turkey, and read the auguries for how the family will behave this Thanksgiving.

In all those cases, you established when it will happen, and that's why it's divination. If you just wait until something happens, that's an Uncontrolled method, but if you specify when and where – that's divination. You could argue that omens are one (uncontrolled) and auguries are the other (divination), but really, the terms are mushy and poorly defined nowadays, so either works.

Another method, used especially among the Spiritualists of the 19<sup>th</sup> century, is automatic writing. Basically, lay down paper, start scribbling, and eventually, the Wights will control your hand and write out messages. This is also arguably a kind of possession; it just depends on how you look at it. I don't recommend this method, as it's one of the most open to abuse and self-delusion. Not to mention that you'll waste a LOT of paper.



Also popular in the same time period are the spirit or talking boards. You probably know it better as a Ouija board. Or Weeje Board. However you want to say it. There's an alphabet, the words Yes, No, Maybe, and Goodbye, and sometimes additional answers depending on the owner and style. They're sort of a multiple person dowsing tool, where you and your friends each put a finger or two on the planchette, a sort of window / pointer thing, and call on the spirits. The planchette will move, and spell out

or otherwise give you answers to your questions.

You can make one easily by writing the alphabet on a piece of paper along with whatever extra words you want. Maybe splash on a fluid condenser (later lessons) or magical oil or perfume. Slip it in a simple frame, get a shot glass for a planchette, and you're all set. A lot more could be said about spirit boards, but ultimately, they're not one of the better tools. For one they've got their own baggage built up after years of misrepresentation and misuse (just look at all the horror movies with them out there!). They're also one of the tools that easily allows for self-delusion and mass hysteria. They're fun to play with now and again, but they're not on the reliable side.

Pendulums straddle the line between easy to manipulate and throwing stuff. On the one hand, its easy to force the movement of the swinging bob, and thereby lose accuracy in favor of what you want to hear. On the other, if you are self-conscious and skeptical in a healthy way, you can access a lot of the functions of a spirit board without the most egregious problems. Sadly, unless you're very patient, the pendulum takes way WAY too long to divulge its message. As a communication tool, it's right up there with smoke signals. It works, but by the time you've got a clear message, it's the next week. Better to use them is various dowsing and diagnostic paradigms, where they excel.

## Throwing Bones

This leaves us at **sortilege**. Here, spirit workers around the globe have identified or created a “random message machine” and then used it to get messages. The Yi Jing (aka I Ching, in an old and terrible spelling system) is one of these, deriving messages from zeroes and ones, yin and yang. Urim and Thummim in the Bible, lots used by the Romans, Omikuji in Japan – all of these depend on using random selections to divine.

You're probably most familiar with Tarot cards. Their cousins the playing cards, Lenormand decks, Kipper, and a steamer trunk of other card-based systems – these are some of the other systems that use cards to generate and build their messages. Tons of books, websites, and videos exist extolling one system or another, how to read, and read well, and so on. If these speak to you, go for it, though I'd recommend thinking carefully about how your brain works and how easy or difficult it will be for you to memorize and interpret all those items. If you don't understand the meanings well, it becomes easier to interpret willy-nilly and allow delusion and miscommunication of other kinds to slip in.

Bone reading is common, where a pile of objects (often bone hence the name) are thrown and interpreted by how they land relative to one another. Or tossed in a basket to see which messages rise to the surface. This system is especially common in Africa, from the Sangoma in South Africa to the Venda. These methods tend to be a bit more complex, and are generally best left for intermediate to advanced spirit communication, as there's more room for getting the message wrong in a multitude of ways.

Related but much simpler as very limited bone sets. There are traditions that use a single coin tossed to determine yes or no, but that's perhaps too simple. Two of the better examples are Jiao Bei or moon blocks, and the Obi.

Jiao Bei are from China, now used across Asia in temples and shrines everywhere. These are two



blocks, usually carved from bamboo or other wood into crescent shapes, with one flat side and one rounded. Throw the blocks after you ask a question, and how they land indicates the answer:

One flat side up, one round side up

- A simple affirmative response.

Two round sides up

- No. The Spirits are displeased, which is why they lay there flat and don't move.

Two flat sides up

- This means the round sides are down, so the blocks rock a little, as if the spirits were on their backs rolling in laughter. There are lots of interpretations for this one, depending on who you talk to, but my understanding has been that any of those possible meaning can apply: the answer should be obvious, you already know it, or that's a dumb question.

Sometimes, one or both of the blocks will land on end

- In this case, the Spirits don't understand the question, so you have to ask again.

Obi is a divination system that is part of African spiritual practices, primarily Yoruba, but not exclusively. Kola nuts are separated into 4 segments, or 4 pieces of coconut are broken off, in specific ritual ways. Once they're prepared, they're thrown, and based on how they fall, the meaning is shown:

- 4 white coconuts or 4 heads
  - Yes! With blessings even!
- 3 white and 1 dark coconut, or 3 heads 1 tail
  - Maybe – throw again
- 2 white 2 dark, or 2 heads and 2 tails
  - Yes, but it is balanced, so don't mess with it. Yes, with difficulties
- 1 white and 3 dark, 1 head and 3 tails
  - No, you'd have to work very hard.
- 4 dark, 4 tails
  - NO, and there's some darkness, difficulty, or danger head.

There are additional traditions surrounding both methods (though Obi is far more elaborate), but that's basically it – a handful of ways to say “yes, no, maybe so”. As we'll see in the coming classes, there's

an amazing amount of information you can get from these sorts of methods. They're very versatile, and because they're simple, they're perfect for beginners. Using them regularly sharpens your senses and leads you towards independence.

## Tellbones

Obi comes from Africa and is a vital part of the African traditions. Jiaobei come from Asia. Anyone could use them, but... That's kind of appropriation. Appropriationish. Appropriation-like. You know what I mean. Anyway, obi and similar systems in Africa come with initiations, permissions, and potentially years of education. That's not something you just pick up. To my knowledge, Jiaobei are pretty much open to anyone, but again, there are shades of appropriation involved if a non-Asian guy just starts using Chinese oracle blocks, even if he does speak Chinese. They're going to look like an obsessive fan-boy at best.

These are some of the reasons I decided not to use either system. I speak Chinese, but... nah, just doesn't sit right. Besides (the Uranus at my Midheaven says, if you know astrology), I can make my own and avoid all of those issues right out of the gate! Build on the tech and leave the culture alone.

Therefore, I introduce to you the Tellbones. This method of divination is quick, builds up in complexity easily, and is (mostly) culturally independent. They're easy to find or use on the fly, easy to carry with you, and don't require initiations. We'll be working with these throughout the course, so now is a great time to go find a set.

Find four bones, stones, or twigs to use. Assign one to yes, one to no, one to maybe, and one to be the center. You could write these on popsicle sticks, use different colored bottle caps, stones, or buttons, or even just different denominations of coins. You could get fancy too – I use a piece of red coral, a bit of blue sea glass, a small malachite stone, and a little owl carved in bone.

These bones relate to the Three Forces, which are sort of like yin and yang, but include the line between the two in the Taiji (the Yin-Yang symbol) as well.

- Yang / Dynamic Fire / Rising / the Red Bone
  - Yang represents movement and action, light and power.
  - The Tellbone associated with this force means yes, take action! Do it!
- Taiji / Adaptive Water / Flowing / the Blue Wood
  - This force is about moving back and forth between the two extremes. Taking charge sometimes and waiting quietly at others.
  - It means Maybe, think about it, do some exploration first.
  -

- Yin / Static Earth / Falling / the Green Stone
  - And this is Yin, earthy, dark and stable.
  - It says no, wait, hold on, don't move.

And the fourth is the Center, the Worldtree, around which everything is focused. It doesn't have a meaning, just a purpose— we'll learn more later on.

So how do you use them? It's simple:

- Ask a question
- Throw the Tellbones
- Which Tellbone is closest to the Center? That's the Answer.

So, if the Yes bone is closest, the answer is yes. Very simple, no?

Sometimes, it won't be clear which bone is closest. Use your best guess, or apply a little of both (or all) of the meanings. We'll learn more subtle indications in a later lesson.

## The Message and Getting Started

I want you to go start using those Tellbones, and using them frequently, but before you start that, there are a few things you should know about before we get too deep into working with them. It's not just throw and go; there's a lot of other work that comes with spirit communication, that can save you from significant headache or worse. It can also really shine a light on possibilities and make things significantly easier!

First of all, communication and all the problems that come with it goes in both directions. Sometimes you have a question for the Wights around you, and sometimes they have a question for you. Sometimes you don't understand them, and sometimes they're clueless about what your mumbles mean. There are gaps here, and translation can be difficult. You've got to pay attention, and do your best to understand and be clear.

Pay attention to the context of the conversation. A yes in one situation is a "oh, hell no!" in another situation. For example, if you're asking if you should stay in your current home, then that dynamic moving Fire bone probably doesn't really mean yes. Stable Earth, do not move, seems like a more accurate "yes, stay here" message. If you phrase your questions correctly and clearly, that will help you get consistently understandable messages. Another tip is to focus your questions so that a yes is always best represented by the Fire bone, so that you know exactly what the Bones mean when, and so do the spirits you're talking with.

Keep in mind that your questions are not necessarily appropriate to any Wight of any kind. You don't go ask monks about marriage problems (well, you shouldn't, anyway) because they're often the least qualified to have anything helpful to say. Their knowledge is limited. Likewise, you might not wanna go drop F-bombs on the various Archangels. There are different registers we speak in – how we talk at work isn't necessarily the same as how we talk to our friends, and the same applies to spirits.

Respect your boundaries. If some spirit says you need to move to Guatemala and start a multi-level marketing scheme there, that doesn't mean you should do it. If they say donate all your worldly good to the homeless and become a monk – do you even want to do that? Because if no, respect your own boundaries. You wouldn't flat out obey these commandments just because a human said so, and you shouldn't do the same when a Wight does it either.

We'll get more into all of these kinds of situations, and more, but there's a start to it. Speaking of starts, how do you start a conversation with spirit? It's really a lot simpler than you think, but just to be clear, let's go over some of the details you might want to think about.

## Starting the Call

Mindset goes a long way to setting up a conversation. If you've ever had to explain yourself before a judge, you know exactly what I mean when I say that your mindset will make or break the conversation. Same goes if you've ever tried to ask someone out on a date when you didn't know if they liked you like *that* or not. Your mouth gets dry when you're nervous, you flub your words, and your mind goes into overdrive analyzing what you've said in the worst possible light. You end up missing their response.

Start the conversation calmly. Don't worry about demonic possession or looking foolish. Set aside your expectations about what you have to be like and how they should respond. These are not new ideas – this is how we to talk to other people, and well, aren't Wights included in those other people too? Damn right they are.

In that same vein – drop your expectations. Odds are good you won't attract the attention of Metatron or Asmodeus. Are you conscious of every cell in your little toe? Only at very specific, excruciating moments, I can imagine. Don't expect who will respond to you, or what they look like, or who could or could not answer you – those excruciating moments do happen sometimes, and after all, you could be the throbbing toenail of the High and Holy Lord God Almighty this one time.

Which actually leads gracefully (almost as if I'd planned it, yeah?) into the next topic – if you want to talk to someone, you have to get their attention. If you sit there muttering to yourself in the corner,

I suppose that could get attention, but it's not going to be the kind you want. Resonance is key here. If you want to talk to the spirit of your house about some plumbing problems you've been having, it's probably best to be in your house, near the plumbing mains, surrounded by symbols of water and plumbing. Holding your conversation out in the woods at midnight under a full moon (a fool moon?) – kudos for aesthetics, but negative marks for common sense.

There is a VERY simple method that has been used nigh universally to get attention at the beginning of a conversation. Make a noise. Sing or yell, ring a bell. Clap 3 times or 4 snaps in Z-formation – whatever works for you. A lot of Asian traditions use clapping, which I like to combine with some simple energy offerings. Rub your hands together until you can feel the energy flowing, and then make your claps, firmly and purposefully. It's amazing how effective this simple exercise can be.

A simple call is not a bad either. It doesn't need to be one of those complicated, drawn-out, thee-and-thou-filled invocations. It can really be as simple as “Fred, Wight of Floor Coverings, I want to talk to you! I have questions about carpets!” You can get a lot more formal, of course, but that depends on you, your Wight friend, and the aesthetic you share – it's definitely not required by most Wights.

How do you know what their names are, though? Is it really Fred? Well, you have multiple options here. For one, you can just use generic terms, in much the same way a lot of people just say “my totem is Wolf”. They mean the Wight of Wolves. If you don't know his name is Fred, just call him the Wight of Floor Covering. Or Floorcovering. “O Benevolent Floorcovering, I beseech thee for thy aid in selecting a good purple shag”. Like you do. Or whatever.

You can always give the Wight a name, and ask if they like it. Those guys who named Asmodeus and Tzadkiel and all them had to come up with names somehow too, right? Those are essentially the previous method with “El” tacked on. They do the same in Shinto a lot, just adding “Kami”. In this case, you might have Marqhadel (Carpet-god) or Otatamigami (Honorable Kami of Floor Mats).

As an example, I am very close to the Wight of Spiders. I was born premature when a Black Widow bit my mother, who then went into shock and then labor. Alas, it was not radioactive. Spiders have always been a significant presence in my life, and I do have some of their powers – I am convinced that my language ability is one of the things I got from Her. Now, one of the things I haven't mentioned – my language geekery extends so far that I have even created my own language (a conlang, it's called, from **con**structed **lan**guage). In that language, I call Her Ammuaya, which means “Webmother”, which She likes. I also call Her Araine, an Old English (via French) word for spider – I even have that in a tattoo of Her.



It can be that simple, and since it's your relationship, you can call each other whatever you like. Maybe you have nicknames for your friends - this really doesn't have to be any different. It's about you, them, your relationship, and okay, probably a little bit of your aesthetic. I have a friend who dresses Lucifer in pink, and another who has a way with words that turns the most innocuous hum drum object into the darkest and spookiest mystery in the world. Whatever you do, if they like it, you're on the way to a strong connection.

Resonance is also one of the ways of getting seen. If you're looking to interact with an Angel in the Christian tradition, it's probably a good idea to have a cross on you and be pure in all the ways that Leviticus suggests (just kidding! That's impossible). Depending on the denomination, they all have differing ideas about how it should be done. For instance, if you're Catholic, maybe go to confession first, for example, because that resonates with the tradition that this specific Wight participates in. If you want to get the attention of the Wight of Foxes, then perhaps having foxes like nearby would be a good idea.

This is the same as how if you want friends that are "fill in the blank" at school, you have to do certain things that would get their attention. You have to resonate with their interests to be seen and get their attention. Some of that resonance is traditionally done via various ritual methods – a red cloth on the altar with a sword for Mars, for example. There are other ways to develop that resonance too.

Choose an incense (if you swing that way) that the Wight would like. Anoint yourself, or the altar, or some symbolic object with magical oils or other substances - Ash Wednesday might be a good day for talking to Angels. Make your own oils and incense, using appropriate herbs and stones. Amethyst is a good stone for addiction, for example (amethyst literally means not-drunk, after all) – keep some around if you want to talk to the spirits you're addicted to and make a change. You can create charms and talismans to make talking to some Wight easier too. This is a famous way to do it, and the grimoires are filled with them. I've got some to share eventually as well.

## Knock Knock, Who's There?

In traditions outside of the Western world, there's a habit that I think is a Really Good Idea™. Here in the West we tend not to check the identity of who we're communicating with. I can't tell you how many times I've witnessed "The Goddess told me" with no backup at all, or proclamation from on high about how "Odin said", or "your Ancestors want you to", or you name it. I appreciate the effort, but there's got to be a sense of validation and skeptical appreciation.

Validating who you're talking to is a very common step in a lot of other traditions. It's probably safe to assume that if you're at a shrine, you're probably talking to the Wight enshrined there, or one of their assistants at the very least. That is how it generally works in Asian traditions, where if you want a conversation with Ol' So-and-So, you go to their altar or shrine. In African traditions, there's a greater concern with identity, and more of an effort to identify who you're speaking to. Until you have developed a relationship to the point where you've got an altar or shrine or spirit home of some sort, or you can recognize their voice, it's probably not a bad idea to check.

Bone fides are not a bad thing – we do it all the time in material conversations. Business cards, “Hi Dad, I'm hungry” (and all the jokes), “I'm sorry, I didn't catch your name”, and so on. Why **wouldn't** you ask someone you're talking to what their name is? And especially if you think they're likely to help you or teach you something? It's specifically one of the most important and most useful first steps you can take to establish a relationship.

Getting a “phone number” for your chosen Wight(s) is also a great idea, and one that has a rich tradition and history. Sigils and seals of Angels and Demons in all those grimoires are classic phone numbers. Statuary. Traditional prayers and orations – it may not be your tradition to call on anyone with all the Christian magical prayers, but they're sort of the “zip code” for some Wights, and it's to your advantage if you use them as tradition dictates.

Really, when you think about it, talking to the Wights around you really isn't all that different from all the other people you talk to on a daily basis. Just extend the same courtesy. Introduce yourself. Be polite. Say please and thank you. Ask their name. It's obvious when you think about it like this, isn't it?

Of course – Or Not! It's your relationship, so do what the two of you agree too. Start out with tradition, but if Forneus says “Dude, just call my name. I don't need all that other stuff”, then that may be an option. Depending on your tradition, you may want to keep “all that other stuff” anyway, but at least you know there are other ways to do things.

Ultimately, doing a validation is pretty simple, really. Use your Tellbones! Start with the most likely and expected Wights first. If you go in expecting to talk to Fred of Floor Coverings, and you've called his name and rung the bell, odds are decent that you'll get him. Ask the bones if you're in touch with Fred, and throw.

After the expected Wight, check if you're talking to your Ancestors or local Landwights. Your Ancestors have vested interests in you, and they tend to be around all the time. They're part of you, after all. And the Landwights are always under your feet, so they tend to be common as well. They also tend

to masquerade as other beings a lot, since they're so rarely recognized for who they are. Most of the ghosts out there are Landwights trying to get your attention.

Continue asking about the obvious as long as you have obvious possibilities you can think of. Eventually, you may have to resort to asking about broad categories and then narrow down from there. It's like 20 Questions, actually.

Is it who I think it is (Fred)?

Nope

How about my Ancestors?

No

Landwights?

No

How about Wights of Construction?

Yes

Oh! Cool! So is it THE Wight of Construction?

No

How about the Wight of Interior Design?

Yes!

And there you go. Now you know who you're speaking to.

Well, mostly. Remember, there are as many liars and shysters in the Spiritworld as there are anywhere else. It's a good idea to validate that you really do have the right person. The easy way? Ask again:

Really? The Wight of Interior Design?

Yes.

Or even ask three times, as the whole three times spoken thing is pretty powerful globally. That's doesn't mean it is absolutely true just because they said yes 3 times in a row - they could be lying still. It's a good stopgap for the moment though. When you were a kid, when you asked repeatedly, didn't the older sibling eventually give up and say "Sheesh! Fine! Yes! I have chocolate and you can't have

any because!” Annoying can be useful sometimes, but there are other techniques we’ll get into later to help ensure that you can validate that a Wight is who they claim to be, without being *that* kid.

## Exercise

This week, the idea is to establish connections and to start understanding what being connected to a Wight feels like for you. The more you make those “phone calls”, the more you’ll start to recognize when they’re incoming as opposed to outgoing, and the better you’ll be able to feel who you’re talking to and know what their “voice” sounds like. It’s also a great opportunity to start working with Wights you may have ignored up until now, due to not knowing what to do. You now have an opportunity!

In many, many traditions worldwide, the first spirits to work with are your Ancestors – they’re in your blood, after all. So try to contact your Ancestors. Validate that you’re in touch with them with the Tellbones. See if there’s anything they’d like from you, and if they’d like to work with you. Then think of some other Wights that are important to you – totems, favorite saints, the Wight of your workplace, and so on. Try getting in touch with them, and seeing what you can find out about your relationship with them.

- Collect any items that may strengthen your signal or boost the “phone number” of your Ancestors:
  - ask at an Ancestor altar
  - have offerings out that Grampa (or whoever) liked
  - pictures are always helpful (though tradition says to never put a living person’s picture on an ancestral altar, or you’re handing them over to the Mighty Dead)
- Make your call – say their name(s), ring the bell
- When you feel connected, check:
  - Am I connected to So-and-So?
- Validate that you’ve got the right Person:
  - Is it really So-and-So?
- If it’s not, who do you have?
  - Is it my Ancestors?
  - Is it Landwights?
  - Is it <fill in the blank with your next best guess>?
  - Continue until you’ve identified and validated you’re in touch with
- Ask your questions to them.
- Don’t forget to say thank you to the Wights!
  - Offerings are great, but you can just say thank you too.
- Let me know how it worked for you and ask any questions you have

## Resources

I could fill another 20 pages with decent resources for the topics we've covered in this lesson, which is a bit much, so I will try to list just a handful of decent ones each lesson, and let you explore from there.

*Animism* by Graham Harvey

This book is very academic (and therefore often really dry), but it really delves deep into some of the theology (animology?) behind animism: what it means, how it fits in the big picture, and so on. He also wrote an Animist Manifesto that's out there on the Web. It's long, but way more readable – go look it up, if you're so inclined.

*Obi: Oracle of Cuban Santería* by Ócha'ni Lele

Lele is a well-respected author on Santería topics, especially divination. He explains the basics (and advancedses) of Obi, including meanings, the associated rituals, and a bunch of additional detail that makes this a very eloquent system. The technology here was very influential on the Tellbones, and it could be just as inspiring to you.

*The Druidry Handbook: Spiritual Practice Rooted in the Living Earth* by John Michael Greer

Greer is the Grand Archdruid of the Ancient Order of Druids in America, and he knows his stuff. The AODA tradition is based in the Celtic Renaissance traditions (that means there's a lot of made up stuff in there), but it works really well anyway – something to keep in mind as you explore your own path. There are lots of other ways to be a Druid. This is a good start if you're interested.

### Coming Next Week

- The Art of 20 Questions with the Tellbones
- What is a Spirit Anyway?
- Expectations and Conversations
- Self-Care and Sovereignty
- Connection, Clarity, and other Considerations
- When you're Disconnected

