ARCHETYPES AS ALLIES

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What we call gods and goddesses, saints, fairies, ancestors, angels and archangels, etc., are anthropomorphic symbols and identities that overlay spiritual beings who are playing those roles in cooperation with us. We've interfaced with some of these spirits ever since we started incarnating here as infant souls. We have been connecting with spirits from the physical plane since our first Earth incarnations because we are spirits in human bodies and got homesick, so we would call them up. They are our family.

We would ask our spirit family for favors or help. Over time, we would give them a name, conceive of a relatable human-like identity, and they would start to fill the role we requested of them. We created a conceptual vessel, and a spirit started filling it because it got something back from the relationship: spiritual energy and emotional force—that's what astral beings feed on. The emotional fervor of devotion is really juicy for them.

The Egyptians needed to appeal to, work with, or placate an aspect of the sun, and conceived of Heru—Horus. A spirit saw their need, said, “Okay, I'll be Horus for you. I will be the fierce power of the noonday sun for you. I will help you see far and be the agent of divine retribution that you require. Call me whatever you want!” and filled that role.

Now we’re having a resurgence of pagan religions where a lot of these god forms are being resurrected on the lower- and mid-astral plane. Whether the original Horus-spirit that the Egyptians worshipped is still occupying that form is an open question, but some spirit is occupying it who said, “I will play that role,” when people started worshipping him again with the recent Western polytheistic revival.

These god forms that were worshipped in ancient times are strong right now on the lower- and mid-astral in a way they haven’t been for thousands of years, with Judeo-Christianity and Islam being dominant in the West and Buddhism and Hinduism in the East. They exist alongside the Abrahamic angels as intermediaries for interfacing with Spirit because we can't tap into the infinite Source directly from our finite physical bodies—we have no capacity to even survive such a direct encounter with highest Divinity.

And so we conceptualize and imagine into being these god-forms to create controlled canals from an endless ocean so that we can manage the energy safely, so we could even comprehend some measure of Divinity. They each represent different aspects of nature, self, and life that people are interested in, such as helping to grow crops, find lost objects, aid in the hunt, protect us from disaster, give us some defense from our oppressors, help us determine the properties of newly discovered plants, or even purify food and water.

They started out as spirits that people would leave offerings to, maybe at a crossroads or a well, and somebody might carve a statue of one. Someone might raise an altar. Then a shrine, then a temple. The spirit occupying the deity-form would then start to gain stature and power on the astral plane, anchored into the required "canal" of Source-energy by the use of these holy objects and/or foci.

Shinto is an animistic religion still practiced today in Japan. Animists believe that every object, natural or man-made, is either inhabited by a spirit or has the potential to become inhabited by conscious spiritual beings. In 100 years, even a hairbrush can become sentient, in the Shinto system. These days, many Japanese still bow to the kami of whatever shrine they visit—showing respect to a mountain spirit, or a fox spirit, or the tengu crow-spirits of the mountains. They do this even though a majority of modern Japanese claim to be either irreligious or atheist. That doesn't mean they are not spiritual, obviously.

Yahweh was basically a northern Canaanite storm spirit that eventually became quite powerful when the tribes promoted the being to the status of their chief—eventually their only—totem deity. Yahweh became very powerful because of the energy fed to it by all the worship, devotion, ritualistic prayer and blood sacrifice. But the spirit was also transformed by the concepts of its worshippers. Storm spirits and gods are a violent bunch in general, but they can be made more violent by their worshippers—and deserts are harsh places to live that can shape their human dwellers into hard and ruthless people as a necessity for survival.

Hindu god-forms were a little different, at least originally: these god-forms were actually aspects of mind, of personality. It was an early system to understand the

psychology of different aspects of human behavior, so it was a little more sophisticated. The Vedic priests experimented with archetypal psychology long before Carl Jung. Still, common folks would worship these concepts as beings, wanting as all of us do a personal relationship to Spirit. Astral spirits attached to these archetypes, as well—very powerful spirits that have never wavered in their astral vitality and strength for millennia. You can't go anywhere on the astral these days without bumping into some blue-skinned, multi-limbed Vedic deity—those guys are everywhere. They like to train students in mind-powers and mental discipline, and I remember and have benefited from their intense teaching in dream-state.

The angelic order of the Cherubim have a very specific role. They're not the cute little flying Cupid-babies of popular art—they are tasked with enforcing the limits of God. So they're actually the scariest, the most warrior-like, of the angels, if you go by the old Abrahamic tradition.

Any pagan or neopagan that follows the Egyptian gods calls on Heru/Horus. Horus has an existence on the astral plane. In fact, these are mostly astral beings. You're not going to find Horus on the fifth (causal plane) or higher dimensions. These are astral formations from the dream world of humanity.

There are angelic groups tasked with watching over evolving species. There is a seraphim group watching over humanity and another over cetaceans. Seraphim are seventh-dimensional (buddhaic plane), but you can't directly connect with seventh-dimensional beings, so they have astral representation. Archangel Michael spends a lot of time on the astral because he's clearing it up—such as helping people who are stuck

in hell-worlds of their own creation—but it's an astral projection from a higher dimension (archangels are upper-messianic or lower-buddhaic beings—the seraphim and elohim occupy the upper buddhaic).

I have tapped into sixth- and seventh-dimensional spaces. It is very difficult to navigate there and bring back anything that one can put into words. If I need the expertise of the angelics, I'll do it via the astral or the Council of One (causal) because sixth- and seventh-dimensional beings need to be stepped down in vibration for me to be able to interface at all with them.

I usually contact Spirit directly without an intermediary because I know how to contact my essence. However, if you're trying to call on help such as with transitions, you could call on Janus, Roman god of beginnings, for example. At a crossroads in life? Call on Hekate, or Elegba/Papa Legba, to open the door, introduce you to the right people, and guide you on your path. It’s like the way that saints' pictures can help the faithful tune into higher energies.

However, there's no ultimate, objective truth to any of this—all of our symbols are human inventions. Down here on Earth we communicate with symbols and symbolic semantic languages. On the astral plane and higher, the languages are experiential so symbols are not at all needed.

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