



Contacting Spiritual Beings: Two Practices

Although generalizations are useful for getting a broad theoretical grasp on the subject, practical work with inner contacts requires engaging specific spiritual or esoteric traditions and their associated places, images, symbols and patterns. Taken together these power complexes form a syntax and vocabulary for communication with the spiritual beings and energies behind the traditions.

Modern esoteric teaching requires (even of those committed to a specific approach) the ability to address a variety of traditions. Not all are comfortable with the Shamanic Traditions, for instance. Nor are all called to the Pagan or Christian Mysteries, nor to the secrets of the Qabala. This need to work across traditions does not necessarily imply the mixing of symbols from different traditions. Although such eclecticism may be an indication of great spiritual advancement, it is far more commonly a sign of ineffectual idealism.



Yet the spiritual traditions are unified on a deep and universal level. Perhaps the best way to achieve similar effects using the power complexes of different spiritual traditions is to apply to them a common underlying structure.

To illustrate this, I offer below two semi-formal visionary journeys designed to initiate or enhance contact with a spiritual guide or mentor. These are presented primarily as examples, though they are given in a style suitable for immediate performance by individuals or groups. A brief commentary follows each practice. Those who do not feel comfortable with either Esoteric Christian or Shamanic symbolism can construct their own inner journey based upon the same general pattern. The formula is as follows:

- a) The journey begins with a pilgrimage through a ritual maze to a sacred centre (the winding path through the forest to the sacred glade; the spiral path up the mountain to the chapel).
- b) Entry to the sacred centre requires the passing of a Guardian (the Bear Woman; and the Guardian Adept).
- c) A channel for inner communication is opened according to the specific tradition involved (the visualization of the star shield above the central fire, or the rose-cross over the altar flame).
- d) The powers of protection are invoked around the centre (the animal guardians; and the archangels).
- e) The circle of contacts behind each specific tradition is acknowledged (the circle of stones; and the round table of gemstones).
- f) One passes within the circle of the tradition (the initiatory maxim “Know Thyself” is invoked through the stellar imagery of the Self).
- g) Contact with a mentor or guide is initiated (through the core symbols at the centre).



Simply by reading these journeys with the inner senses open you can make an elementary contact with spiritual realities. To further develop the experience you may find it helpful to work with the recorded versions of the visions that are given on the site. These recordings are a middle ground between written communication and the more powerful oral transmission of esoteric methods, and their use should enhance your ability to participate in, and make contact with, the spiritual realms.

Note: Should you become aware of the presence of a guide, it is important that you take an active part in the communication. Offer an inner salutation. Try to feel the words, ideas or impressions which are being transmitted. Then be sure to thank the communicator at the end of the contact.

Sample Journey I (Esoteric Christian):

Sink deeply into meditation, and experience the scenes described.

You are standing at the foot of a high, grass covered hill. Before you is a narrow path which winds in a spiral up to the top of the hill and to the entrance of an inner chapel of the Mysteries. As you make your way along the path, keep before you the vision of the chapel silhouetted against the blue sky. You arrive at the great carved double doors of the chapel. And you become aware, to one side of the entrance, of the darkly robed, hooded form of a guardian adept. Search deeply for your highest aspirations regarding this work as you pass the scrutiny of this sentinel and enter the chapel.

The walls of the chapel are formed from solid sheets of translucent gemstone: before you, in the east, is a wall of glowing amber; to you right, in the south, is a wall of bright ruby; behind you, the western wall is of brilliant sapphire; and to your left, in the north, is a wall of shining emerald.



The vaulted ceiling is of clear, transparent crystal through which we can see the stars revolving in the heavens. At the centre of the floor rests an altar on which an eternal flame floats over a golden chalice.

Above this, revolving at the centre of an equal-armed cross of gold, is an ever-present, ever-blossoming rose with rays of colored light emanating from it. Realize this great rose-cross as a kind of receiving/transmitting device, situated at the very heart of the chapel, and acting as a focus for spiritual force.

Beyond the translucent walls of this hallowed place, we become aware of four great archangelic beings. Towering figures of light. Personifications of those universal presences who in one form or another act as spiritual guardians to all sanctuaries and sacred sites.

Let us reflect again upon the great rose-cross at the centre of the chapel. Feel the profound sense of peace it evokes, and be aware again of the protection of the mighty archangels you have invoked.

Realize, in another aspect, the rose-cross to be a call-sign, a beacon, erected in honor of the elder brethren upon the inner creation. In token of their presence, and as a gesture of your desire to serve them under the aegis of the Son of Light, build within this room a table round.

See the central altar transform itself into a massive, carved pedestal which splays out at the bottom into four legs; each being fashioned in the shape of one of the kerubic symbols of angel, lion, eagle, and ox. And upon this pedestal a table top forms out of the light of the rose. It consists of 22 great petal-shaped jewels set within a frame of three concentric rings of solid gold: the outer ring contains 12 petals; the middle one 7; and the central ring has 3 jewels. Realize this table to be a likeness of a greater table to which you aspire and may one day be called.



Now see upon the backs of the chairs which surround the table the twelve zodiacal constellation. Look for the sign which corresponds with your own birth and seat yourself in that chair.

If you look toward the centre of the table you will see an object or symbol which you realize is your key to open the door to contact with an inner guide or mentor. You have only to visualize this sign or symbol and you will find that you will receive the guidance or help that you may need. This may occur in the inner vision as a figure who comes to you, within this chapel, offering you wise counsel or teaching. Or it may occur on the physical plane through meaningful coincidence.

Later you may, as an aid to your contact, draw, paint, sculpt or otherwise render you symbol on the physical plane. This will help to bring the contact through to the level of daily life. You may also from time to time receive a new symbol indicating a new guide or opening a new level of experience to you.

And now let us give thanks to God and to all the beings who have assisted us in this work.

Allow the chapel to fade from your inner vision and slowly return to normal waking consciousness.

Comments:

Esoteric Christianity

Like all religions, Christianity has its esoteric and magical side. This has taken various forms through history, from the traditions of the Three Magi who followed a star and looked upon the newborn Son of Light, to the Gnostic schools of the early centuries AD, to the Alchemical and Rosicrucian traditions that flowered in the 17th century. The Rosicrucian tradition, which is the focus of the journey given above, centers around the magical form of the



rose upon the cross and the figure of Christian Rosencreutz, who appears in three important documents of the 17th century:

1) the *Fama Fraternalis* which gives an outline of the basic structure of the Rosicrucian Order and its initiatory images.

2) the *Confessio Fraternalis* which is a brief apologetic for the existence of the Order

3) the *Chemical Wedding of Christian Rosencreutz* which is an alchemical transformation story suitable to be worked into a series of inner journeys — though the very reading of it can have a profound effect on consciousness.

Copies of the texts themselves can be viewed on the internet at <http://www.alchemywebsite.com/rosicross.html>. The site is maintained by Adam Mclean, well-known as an author and as a reissuer of renaissance Rosicrucian and alchemical texts.

Of further interest is Gareth Knight's book *Magic and the Power of the Goddess* (Destiny Books), which has insightful commentaries on the *Fama* and the *Chemical Wedding*.

The Hill of Vision

The magical hill surmounted by tower, chapel or tree is an important image signifying a central complex of spiritual forces. When built up consistently in vision it can be a great source of inspiration and inner power. There are many physical sites that reflect or embody the Hill of Vision, the most famous being Glastonbury Tor in Somerset, England, while worthy of mention in the United States is the Cloisters complex in New York City. Visits to these or similar sites, though by no means indispensable, can enhance inner contacts considerably.

The Guardian Adept

This could appear simply as an anonymous figure, face shrouded in a dark hood. However, an especially powerful figure that has come up for some is that of a being wearing and bearing the Heraldic Arms of Christ or *Arma Christi*. A striking illustration of this is the plate facing page CLXIX of Manly P Hall's *Secret*



Teachings of All Ages: A robed and hoodwinked figure holds the Lance of Longinus and Veil of Veronica, while the Cross and other instruments of the Passion surmount the figure's helmet.

No matter how it appears, be aware that this is no figment or psychological “archetype,” but a real and often fearsome presence that will put your sincerity and motives to the test. As in all things magical, look to your daily life with care — for this is where such testing normally manifests.

The Rose Cross & The Round Table

The image of the twenty-two petalled Rose blossoming on the equal-armed golden Cross represents or embodies the magical and spiritual powers of the universe. To the equal-armed cross are attributed the Four Elements of Air, Fire, Water and Earth, while the rose itself is often stylized and consists of rings of three, seven and twelve petals.

This 3-7-12 pattern relates to the ancient magical structure of the universe which was conceived as having three Regions or Realms (OverRealm, UnderRealm, and the MortalRealm of physical incarnation), the destiny and existence of which were strongly influenced by the seven ancient (visible) planets and the twelve zodiacal constellations.

The Rose Cross is thus a resume or master glyph of universal spiritual energies. In this way it is comparable to the Qabalistic Tree of Life, and in fact may be seen as an alternative and complement to the layout of the twenty-two paths or branches of the Tree. In traditional Jewish Qabala the cosmic powers of 3-7-12 are also connected to the letters of the Hebrew alphabet. However, the Hebrew, and indeed the majority of the world's alphabets (including the English, Sanskrit, Tibetan and Runic, just to name a few) derive from the twenty-two lettered Phoenician alphabet and its immediate predecessors.

This wide-ranging connection among the world's alphabets means that all alphabets are equally sacred and there is no reason that non-Jewish magical practitioners need adhere to the attributions of Hebrew letters to the paths of the Tree of Life or the



Petals of the Rose (thus saving us all from much badly pronounced and ill-understood mumbling of “magic hebrew” words). In any case, the connection of the letters of an alphabet to the Rosy Cross is, in esoteric Christian perception, a manifestation or revelation of *The Word*.

You will notice that the Rose Cross and the Round Table are mutually supporting images. The Rose Cross is a call-sign and point of entry for contact with Spiritual Beings, while the Round Table is a place for meeting and maintaining contacts.

The Round Table has its prototypes in the Table of the Last Supper (which was sometimes depicted as round), the Table of Melchizadek mentioned in the Book of Genesis, and the Tables of the Grail and the Arthurian Court that appear in the medieval legends of King Arthur and the Holy Grail. The formula of the Round Table is that of a non-hierarchical companionship of human and spiritual beings.

The Four Archangels

In Magical Tradition these are typically Raphael in the East over the powers of Air; Mikael (or Michael) in the South over the powers of Fire; Gabriel in the West over Water and Uriel (or Auriel) in the North over Earth. Raphael may be visualized robed in the colors of yellow and sky blue; Michael in red and orange; Gabriel in deep blue and silver; and Uriel in green and gold.



Sample Journey II (Shamanic):

Sink deeply into meditation, and experience the scenes described.

You are standing at the edge of a deep forest. Before you is a narrow trail, partly over-grown, which winds maze-like through the woods, ending, our intuition tells us, at a secret, sacred clearing. Feel the soft layers of moss spring beneath your feet as you make your way along the path. As you proceed you catch glimpses of a flickering light between the boles of the trees.

Suddenly you are at the edge of the glade. And you become aware to one side of the path of a powerful guardian. She is wrapped in dark robes of bear skin and wears the head of a bear as a hood. Search deeply for your highest aspirations regarding this work as you pass the scrutiny of the Bear Woman, and enter the clearing. Moving into the light you see that it comes from a roaring fire at the centre of the clearing. Above this, hanging in the air, is a magical shield decorated with the patterns of the constellations, and emitting rays of rainbow-colored light.

Realize this great star shield as a kind of receiving/transmitting device, situated at the very heart of the sacred space, and acting as a focus for spiritual power. Just beyond the edges of the clearing become aware of four great animal guardians standing at the four directions. Towering figures of light. Personifications of those universal presences who act as spiritual guardians to all sanctuaries and sacred places.

Reflect again upon the great star shield at the centre of the clearing. Feel the profound sense of peace it evokes, and be aware again of the protection of the mighty animal guardians you have invoked.

Realize, in another aspect, the shield to be a call sign, a beacon erected in honor of the elders in the Spirit. In token of their presence, and as a gesture of your desire to serve them under the aegis of the Great Spirit, build within this clearing a great medicine wheel.



See it forming out of the light of the star shield—a great circle of stones, with twelve spokes running from the rim to the fire at the hub. Realize this circle to be a likeness of a greater circle to which you aspire and may one day be called.

Now look at the circle of stones, and note that where each spoke touches the rim, there is a petroglyph of one of the zodiacal constellations. Look for the stone which displays your birth constellation and seat yourself on the ground before that stone.

If you look toward the centre of the circle, near the edge of the fire you will see an object or symbol which you realize is your key to opening the way to contact with a guide or mentor in the spirit world. You have only to visualize this sign or symbol and you will find that you will receive the guidance or help that you may need. This may occur in the inner vision as a figure who comes to you within this medicine wheel to offer you wise counsel or teaching, or it may occur on the physical plane through meaningful coincidence.

Later you may, as an aid to your contact, draw, paint, sculpt or otherwise render your symbol on the physical plane. This will help to bring the contact through to the level of daily life. You may also from time to time receive a new symbol, indicating a new mentor or opening a new level of experience to you.

And now give thanks to the Great Spirit and to all the beings who have assisted you in this work.

Allow the inner vision to fade and slowly return to normal waking consciousness.



Comments

The Shamanic Traditions

The word Shamanism tends to be rather loosely used to refer to the primal or archaic spiritual practice of various people, from the Celtic Faery Way, to the Tibetan *Gcug* Tradition, to early European, Mediteranean and African forms of spiritual practice. However, technically Shamanism refers to the sacred practices of the Altaic peoples of Central and Northern Asia. The term is also generally extended to include Eskimo and Native American traditions, and it is this latter on which the second Journey is based.

The Forest

A forest is a place of deep spiritual power. Forests or woods represent primeval Reality, for a forest both contains and generates life. Metaphysically speaking, entering a forest is a return to origins.

In the forest there are paths and clearings which represent sacred power points and channels. Following the paths, which usually appear as game trails and thus are tied to the concept of power animals, is way of connecting to the life and flow of the primordial elemental reality underlying life and consciousness.

Thus the glade in the Journey serves the same purpose as a temple, stone circle or other sacred edifice. That is, it is a focal point, a spiritual centre where the powers of the soul and inner realms are concentrated and made available.

The Bear Woman

In this Journey the Guardian is a Bear Woman, an important figure because the Bear Way is an extremely ancient and wide-spread sacred path. Central to the Bear Way is the ability to live in two worlds, just as a bear lives in two worlds through its hibernating and active seasons. It is in this sense concerned with deepening conscious awareness of the Dream World.

In some Shamanic traditions, magical stories are best told in the autumn and winter when bears are hibernating, that is, when



they are able to act as Guardians in the otherworld. In these traditions, Magical storytelling is avoided in the summer because it is thought it might attract physical bears into one's life, which, obviously, could be unpleasant, not to say dangerous.

The bear is deeply connected to star mysteries. Not only is this the case in Europe and the Middle East, but also in the Americas. For example, the earliest European travellers to Canada found that the Algonquian and Iroquois peoples knew the constellation of the Great Bear (Ursa Major) as the Bear Stars.

The Shield

Shields are powerful magical implements in both Western Magical and North American Shamanic Traditions. They are —like the Rose Cross— glyphs of the universe, its sacred powers and patterns. Thus they are Magical Forms capable of acting as condensers or transducers for spiritual contacts and the flow of magical energies between the worlds.

The Animal Watchers

Arrangements of these vary widely, but one along traditional lines is Eagle in the East, Deer (or Horse) in the South, Salmon in the West, and Bear in the North. A basic layout of the kind of Elements, qualities and energies brought by these contacts is as follows:

Eagle: Air, Mental Power, Farsight, Aspiration, Speculation, Focussing Forces.

Deer: Fire, Sexual Power, Magical Energy, Growth, Transforming Forces.

Salmon: Water, Emotional Power, Sacrifice, Love, Flowing Forces.

Bear: Earth, Physical Power, Wisdom, Overall Patterns, Stabalizing Forces.



The Medicine Wheel

These sacred stone circles are widely found in Western Canada — in many cases still undisturbed and remote.

Today the medicine wheel is popularly interpreted in terms of psychology — especially Jung’s four functions of the psyche. But it is likely the wheels were originally associated with the deaths of sacred chiefs and with stellar patterns on the land. Some of the wheels have been found to have the same underlying geometry as some British stone circles (they are not true circles, but slightly pear-shaped forms).

In the journey, the wheel serves the function of a sacred gathering and radiating pattern. There are no ancient medicine wheels, to my knowledge, that have petroglyphs on their stones, let alone signs representing the zodiac. In the vision these components are added to open and deepen the meaning of the wheels for modern mentalities. Ancient peoples had no need for such additional props, as the shape and feel of the stones themselves would have opened up deep levels of magical sympathy leading to ancestral communion and mediation of spiritual power.

The Contact

This might be any of a host of figures, though some obvious examples are a sacred chief or shaman to whom the circle is dedicated, or the Bear Woman herself.

