



Contacting Spiritual Beings: Guides

Guides are those beings who help us find our way along the path of spiritual development. They are the inner teachers, mentors, counselors, spiritual directors, and way-showers.

There are many kinds of Guides ranging in form from recently discarnate human beings, such as are common in spiritualism, to certain more powerfully evolved beings who appear to the inner eye as Faery Allies, Adepti, Saints, Angelic Guides, Animal Guides, legendary figures from the past, and so on.

What characterizes all Inner Guides, however, is that they are concerned primarily with communication between the Realms. They usually have some form of message or teaching to offer. They are thus often referred to as *Messengers*, though this is a somewhat misleading term, for the Guides often communicate directly through their relationships with us, rather than through



verbal teaching or specific instructions. It is our journey with them, our companionship with them that most often teaches most.

Regrettably, popular sentiment has cast a pall of glamour over the subject of inner sources. Many people seem to feel that simply because a contact is made with an inner or spiritual being, or a teaching originates from an inner source, this is evidence somehow of its inherent worth or authenticity. By no means should every spiritual contact be regarded *ipso facto* as good, reliable, wise or worthwhile. Indeed, some contacts have less to offer in terms of enduring spiritual wisdom than one could get from a superficial conversation with a stranger on the street.

Some inner realm teachers themselves caution us regarding the reliability of communications between the planes. According to the inner source responsible for the book *Telepathy and the Etheric Vehicle* (Lucis Publishing Company), only two percent of all inner teaching believed to come from a high grade, inner plane source actually comes from one. Five percent comes from a lesser inner plane teacher or adept. The remaining ninety three percent is of subjective origin, that is from the higher or lower areas of an individual's subconscious.

The accuracy of the percentages given above is less important, of course, than the simple realization that discretion is needed when dealing with inner communications. Any message or teaching should be judged upon its own intrinsic value, not upon the supposed spiritual status of its source.

On one hand, during the actual moments of spiritual contact, an overly critical, analytical, or doubtful attitude will interfere with, and often sever, the thread of communication. This kind of disruption occurs because the critical faculties are allowed to usurp the intuitive, spiritual modes of perception. On the other hand, once contact has ended and the communication has come through from the inner planes, then it is time to apply our critical skills to evaluate the content of the material received.



Of all the various orders of spiritual beings, perhaps the most commonly claimed in the West as a source for inspired teachings are known as the Masters of Wisdom. These are said to be human beings who, having completed their rounds of incarnation, choose to stay in contact with the Earth in order to assist the development and evolution of others. In this they are very close to the Boddhisatvas of Buddhist Tradition. Only experience can validate the nature and role of these contacts, so beware the prevailing speculations about them, which tend to ludicrous and trivial extremes.

Indeed, according to one communication received by the very gifted Welsh seer and initiate, Dion Fortune, the reality behind the esoteric doctrine of the Masters is far removed from what is generally found in popular literature. She writes:

The Masters as you picture them are all "imagination": Note well that I did not say that the Masters were imagination; I said "The Masters as you picture them." What we are you cannot realize and it is a waste of time to try to do so but you can imagine us on the astral plane and we can contact you through your imagination, and although your mental picture is not real or actual, the results of it are real and actual. The Masters as they are supposed to be in popular would-be esoteric thought are pure fiction; but as long as you are a "concrete" consciousness you will have to use the astral to reach the abstract.

(The Cosmic Doctrine, Weiser, 1976)

Prior to the end of the nineteenth century and the rise in the West of the Theosophical Society, the names and imaginal identities of the type of spiritual contacts now referred to as the Masters of Wisdom were kept very much within the province of the Mystery Traditions. All working mystery groups have by definition a corresponding circle of allies in the inner realms. Established magical groups generally have three key presences who provide the inspiration and power behind the teaching and system of initiation they use. We find glimpses of this threefold



pattern in many and varied traditions: from the Three Wise Magi who visited the Christ Child to the Three Secret Chiefs of the Hermetic Order of the Golden Dawn. And the pattern is by no means limited to masculine contacts, as we find in figures ranging from the Three Mary's of esoteric Christianity to the three "faces" of the Moon Goddess in some forms of modern Wicca.

Presented below is the text of an innerworld communication received in the 1920's through the mediumship of the late Dion Fortune. This is a fine example of what one should expect from an authentic contact with an innerworld adept. It stands in telling contrast to much of the woolly-minded sentimentalism that passes today for inspired spiritual contact. The subject of the communication is Love:

Love is a very fine and little known thing. That is why I am somewhat chary of using the word. Love is something that is so completely at one with every single being that it recognizes itself within that being, yet not with any foolish emotions or sentiment, but with the great reality of truth. For all is one.

I think that the great love of man, the understanding of his being, the need to help him so that great beings from time to time have given up their heritage and stayed in contact with this Earth, I think that that love should be better understood, realized.

You are frightened of the word "love" because it has foolish and sentimental connotations. It may well be that there is a better word for it but it is the only one that at present is in sufficient use to give any indication of what I mean. For it is the deep awareness and knowledge of the whole of man's nature and therefore of his needs—not necessarily of his wishes—but of his needs, which constitutes this love. And those who come down to bring this message have never been men, or indeed women, of ordinary gentleness or kindness as it is usually understood. They have always been those who had to fight and who knew how to fight.



Was it not so even in the early legends before the Love was thought of more as belonging to the Son, when it belonged to the Great Goddess, and the finding of the Daughter or the finding again of the Lover, or the Husband, as the case might be, according to the pantheon working?

The Love-Force was ever one of fierceness, or almost a violent selflessness, if I may use such a strange expression. Something really of alarm and terror and divinity, for indeed it is the great joiner, the great promoter of both Wisdom and Power, and both of these great things are with it, in it, and of it, and none can work without the other. For none is before or after the other, and none is greater or less than another.

(Quoted by Gareth Knight in “The Work of the Inner Plane Adepts”, his introductory essay for Dion Fortune’s *Esoteric Orders and their Work*, Llewellyn 1978)

Unfortunately, in the years since this contact was recorded the word “love” has degenerated even further into fuzzy meaning and vapid associations, and perhaps today the word “compassion” would be a better term. Nonetheless the passage remains powerful and evocative — two important criteria for the validity of spiritual contacts in general.

Not all inner contacts involve the transmission of verbal material. Some Guides communicate primarily through symbols or metaphors, either by flashing images into the consciousness of the individual or group, or through more complex forms of Meditation and Pathworking. For instance, you might embark upon an inner journey in the company of a Guide. But instead of receiving a communication through words, ideas, or impressions, the pattern of the journey itself, its inherent structure or “magical field” would convey an important message or teaching. This is very often the form encountered when dealing with animal guides, or totems, as in the Primal Celtic and Shamanic Traditions.

Guides also sometimes communicate through the principle of *resonance* or meaningful connections. Here one looks to the happenings of daily life, intuitively deciphering from them relevant teachings, guidance, and direction.



We need not be too rigid about the form of communication associated with a particular Guide either. Indeed, in many cases the Guides seem to vary the mode of communication according to the situation and development of the individual. Others clearly operate on several levels at once.

Work with the Inner Guides is mainly a matter of spiritual attunement, of being open to communication in whatever forms it may take, and does not necessarily require the employment of dramatic psychic abilities or powers.

