

Our Spiritual Guides and Teachers

T058 The Inner Teachings 6th October 1937 Pembroke Hall, London

Invocation:

Almighty, Heavenly Father, we meet together in unity of spirit, in brotherly love, aspiring to the spiritual realms of wisdom. May we all learn something of Thy beautiful truth, and carry forth into the world of action the will and the power to express in human life the beauty of that which we shall find in communion with the Spirit.

Amen.

Relax all tenseness, brethren; be at peace and commune with the Most High within your breast, for indeed the Most High dwelleth in all things, expresses Itself in beauty throughout the firmament, in nature and by the brotherhood of men* and angels, and in our brethren the animals and of the nature worlds. So may we learn to be still and hold communion with the Most High.

*[*For editorial policy around gender, see the introduction.]*

Having experienced such communion with spirit, what should come next? It is not enough to spend long hours in meditation, for the world now sets forth on a path whereon action will be necessary, is already called for. In the silent places of the Most High the consciousness of man absorbs the will of God, but this will must ever be expressed in action. Today in the Western life that which was absorbed by you in Eastern incarnations long ago should manifest in active, pulsating, creative life. You are learning to be channels through which the divine Life, the great White Light of Christ will heal the nations and bring forth the Christ Age.

What has this to do with our subject, 'Our Spiritual Guides and Teachers'? Although we speak from a plane above the physical, we are brethren of yours, and what you receive from the divine Father God we receive also. The words 'spiritual guides' may at first suggest the idea of spirit people or spirit friends, well-known and well-loved personalities beyond the veil. The spiritualist is familiar with his 'spirit guides' and receives much help, comfort, and guidance from such friends. Let us, however, try to perceive more clearly who these friends are, what is meant by a spiritual guide and teacher.

Some schools of thought resent any interference with the personal and individual development. They would reject the influence of any spirit guide. Their whole aim is to become individualised, of greater spiritual stature by their own individual effort; they cling to what is called their own ego; they desire to stand upon their own feet; they wish to be self-made and only self. Of course we mean by that not the lower self but the God-self. They strive towards this God-expression and would discourage the influence of any other being, any other spirit, clouding their understanding or their vision.

Let us review this position. With all courtesy and full appreciation of our brethren who have felt it right to give forth this individualistic teaching, may we put another aspect? All life is a blending of atoms. The whole process of growth is interaction. It is impossible for one individual to grow whilst isolated. Each soul is dependent upon another, by an inviolate

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cosmic law of evolution. Man cannot be independent. He may be independent in desire and outlook, may call and think himself independent, but he is nevertheless dependent upon thousands of his fellows in the humblest walks of life as well as in the highest. The influence of millions of fellow units affects you daily, and this you cannot deny. The whole purpose of life is to bring about this harmonising, this co-ordinating and co-operation as an expression of universal love.

I catch a thought from one brother present. He asks ‘Why then are certain teachings given out stressing the development of the individual ego?’ Because this is necessary: all avenues of thought and teaching have their use, and this we would have you realise. If only each and every school of thought would be sufficiently humble and willing to learn from others, they would, in the end, more rapidly approach the centre of their aspirations—the portals of the great Halls of Initiation.

We would speak in loving appreciation of those humble spirit helpers who come to spiritualists in the name of ‘spirit guides’. They have certain work to do with those to whom they are attracted, and let no man cast stones at them, or their companions on earth. May we all recognise their simple and faithful service! All around you in your earthly toils are unseen companions. The mind of man grows often arrogant, for he, by following and developing the will and the intellectual aspect of his being, rejects the help which he could receive from the guides. Even though they may be denizens of the astral plane, they still have lessons to teach man, having gained a measure of freedom from the clay, having seen a measure of the love of God manifested on finer planes of life.

Yes! While it is true that man can apparently be misled by mischievous messages purporting to come from spirit guides, even this has its place in the growth, education and evolution of man. Granted, spiritualism is not everyone’s way, for many roads lead to the heart of the mysteries of heaven. Consider then that this particular aspect has its due place in the grand scheme of the universe, is in the Plan held by the great Architect above. The true brother of the White Light, under the sign of the cross within the circle, will recognise and accept this.

Our next point: like attracts like. You and we, although we are discarnate, are governed by the same law, are surrounded by beings above our own particular sphere of activity. You on earth may reject the guidance of spirit beings, but it makes no difference to the Law, the Law which says that the brother above must ever stoop to help the brother below. In all mystery schools this law is well known; the elder mason gives always loving help to the younger brother. Moreover, humanity is guided and inspired, from the most materialistic to the highest intellectual pursuits, by spirit beings. A man may congratulate himself on his cleverness, but if he thinks thus he is surely stupid. Nevertheless many take to themselves all credit for being an expert author, writer, musician, scientist, leader, or even a clever businessman, organiser or doctor. They would indeed be great did they recognise that of themselves they could do nothing. They receive rays of wisdom and power sent by higher beings, and each individual on earth is accompanied from birth to death by a spirit guide, by one responsible to a higher being for his incarnate charge.

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You will ask ‘What of personal responsibility then?’ No guide interferes with that most sacred individual right of freewill. Every man and woman brings freewill into incarnation as a divine birthright, but this is ever subject to the pull of the two mighty forces—positive and negative. To the individual alone, to the ego, remains the choice; he can respond to negative influences (which are still spiritual, even though negative) or reach to the higher, to the positive or constructive urge. The guide accompanies the man on his journey, giving him uplifting, guiding love, if he will receive it. To every soul humbly, truly, aspiring to the path of light, to serve God, always comes as much spiritual help and guidance as he can absorb.

But one thing is necessary: humility, humility. Some call upon God in their need. They believe that God will answer their prayer. True indeed: God will never fail to answer and send His messengers to serve he who seeks help. It is only logical to suppose that God makes use of His sons equipped for service, and every son of God stands in readiness. You yourself can serve your lesser brethren, be they human or of the animal or even of the vegetable kingdom. All men are thus equipped for some measure of service to their brethren in life. What a grave responsibility—but what a joyous thought! O Father God, we thank Thee that Thou dost permit Thy children to help Thee in lowly ways in Thy household.

What is man’s protection then, against the negative influences which surround the earth plane? A pure heart; pure loving aspirations, but not of the lower nature so interwoven with the desire of the lower vehicles, but of the Self, the true Self, the Son of God, the Christ within, which seeks to serve and takes no thought for itself; which indeed has no time to think of its own progress, its own initiations, of that splendid moment when it will at last enter the great White Lodge. Of these it thinks not, but of how it can best serve and love those whom God sends within its orbit.

Service, then, through love. How necessary it is to distinguish between love which is wisdom, and emotionalism which may disintegrate love; to recognise a love seeking not its own, opening wide its heart, thinking not harshly of that denomination or that sect, this sinner or that, not condemning, but accepting that in all planes the great scheme of God develops, and that even in so-called ‘evil’ there is a purpose, for that which is called ‘evil’ in men’s hearts is ever used by the Omnipotent to teach, through experience and through suffering, through the cross to the dawn, that man may see the Sun rising upon the New Age.

Questions which I know are in your minds: does one retain the same guide through many incarnations? The answer is this. The guide is drawn to you by certain laws, and remains until a certain obligation has been fulfilled. Guides familiar today may be dear old friends and brethren in some future state, having fulfilled their purpose, and you will pass into the hands of more advanced beings who initiate you into the deeper wisdom. How is one to know his guide? Remember the difference between kind spirit helpers, brought to you perhaps to work out karma on the astral plane. They are brought to you to give them the opportunity to serve, and to give you an opportunity to receive service which you have earned. As scholars pass from one class to another, not remaining always with one tutor but being handed from one to another as the pupil advances in knowledge, so you eventually enter some higher class, so

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that in your whole life—not the one incarnation—you pass through the hands of many loving spiritual guides and teachers.

At the end of one incarnation—when you pass, I was going to say, from death to life—in the heaven world you will come face to face with your own particular spiritual guide during the last incarnation. Perhaps you will find yourself in a very lovely garden, or on some grassy slope, beautiful scenery all about you, the most beautiful that your human mind could conceive. Suddenly, by your side you find a companion, you hear his voice. At first you know not who he can be, but as he speaks, as you look at him, you will know him as your most familiar friend, a dear brother, as one who knows, and yet understands and respects every emotion and every aspiration of your soul, as one who is all love to you; he condemns not, having learned that he cannot condemn. His one desire will be to help you if you have taken the wrong road or delayed through foolish error. He has waited patiently by your side, perhaps through long years, but always there.

Now that you are in the spirit world—for that is where you are—you come face to face with him. No longer are you alone; from him is issuing a power, a strength, for he puts his arm around your shoulder and urges you, 'Go forward, brother'. 'Oh', you cry 'I am not worthy; I dare not!' 'Go forward, brother, all is well.' You walk on the path leading to you know not where, knowing nothing except that all is beautiful, glorious, heavenly. As you journey onwards, you come to a gateway which you cannot enter because you know not how, and are unknown by the gatekeeper. Your guide, being near, speaks for you, 'I will stand surety'. The password thus spoken takes you through into the light, the serenely wonderful light of heaven.

Thus the soul journeys through the spheres into the highest place from which any soul, any spirit, can return to bring to man the love of God which he has absorbed into his own being. You may, this very night, open the gate for yourself; as little children humbly seeking the kingdom you may speak to your guide on the mountain-top. In the stillness of the dawn, the dawn within, make this conscious link with him who is your teacher but also your brother. Talk to him and he will answer you, unmistakably; he will guide you, not bearing your responsibility but companioning you towards the light.

One more thing. Ofttimes the guide drawn to a soul in one incarnation is one who owes some karmic debt. Certain workers on earth, used for enlightenment of humanity, are being helped by spirit guides who owe to their medium a deep debt of gratitude for some service rendered in the past. Such is the Law.

Benediction:

Our Father, Thou hast blessed us with Thy love; Thou hast united us through Thy love. We would be more worthy of Thy gifts.

Amen.

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Interdependence, oneness, mediumship, inspiration

