

# The Varying States of Consciousness - I

T038 The Inner Teachings 17th February 1937 Pembroke Hall, London

## Invocation:

O divine Spirit, our Father–Mother, may we be receptive to Thy love. We call upon the angels of love, our brethren of the angelic spheres, to minister to our waiting hearts. We thank Thee for their past ministry, and pray that we may become more worthy. And in the peace and stillness within our souls, we worship Thee. O giver of life, we thank Thee for the glory of the earth, for open skies, sunlight and gentle rain; for the recurring seasons of the year, for the affection and companionship of the animal world, for the fragrance and beauty of the flowers, and above all, for the consciousness of Christ. May this consciousness grow stronger; may we learn to obey the will of Christ, the Master both without and within our souls. O God, we thank Thee.

Amen.

We talk tonight on the varying degrees of consciousness, a title somewhat confusing and lacking exactitude. Let us commence by trying to understand what is meant by the word ‘soul’, for if we can clearly conceive the soul as distinct from the mind and the spirit, we perhaps will be able to understand the varying degrees of consciousness which we all experience.

What is the soul? Here we are confused by terminology—so many different labels are used to describe the different aspects of man’s\* being. At all events, most of you in this gathering are aware that man possesses more than the physical body, and that the physical body is merely the channel for manifestation on the physical plane, through which the soul works to gain experience, to absorb consciousness. The soul is born into the physical body with a certain quality of consciousness, and this quality exerts a determining factor on the physical body—that is to say, on the nervous system, the bloodstream and the glands. Thus your present life will determine the quality of your soul not only for later years, but for the life to follow on the astral and higher planes of spiritual life, and following these, the nature and quality of your next incarnation.

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

Some reject reincarnation, so we do not press this latter point. The soul may reincarnate in another world, on another planet, possibly, but at man’s present stage of evolution reincarnation on some plane or planet is fairly certain (so White Eagle thinks). So we recognise the importance of our contacts in normal and everyday life because these determine the quality of our soul, the quality of our consciousness in the life which is to follow.

Some here tonight may have some knowledge concerning the psychic centres so closely related to the soul. Modern psychology has done much to enlighten man with regard to the soul consciousness—they may call this by another name—and there are many schools of thought apart from our particular school which have taught for years the existence of the soul. Nevertheless there are many conflicting opinions as to the actual site of the soul consciousness in man’s organism.

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The psychic centres have an important bearing on our subject—the brow centre, the throat centre, the heart and the solar plexus, and White Eagle always speaks of the centre at the base of the brain though some people contradict and assert that this is at the top of the head. Then there is the centre at the base of the spine. Such centres of force are attached to the etheric body and also to the spinal column, and are the receiving stations for the vital force; only through these centres and the etheric body does the physical body maintain its life force. This etheric body is more or less a dense body and little different from the physical, but it is the bridge, is that part of man which enables contact to be made with the higher worlds, a bridge between the physical and the spirit. Connecting again with the dense etheric body is the finer etheric body. I see this latter as a body of light, the soul body, which has its own quality of consciousness. This soul body withdraws from the dense body during sleep or during any period of unconsciousness. The higher etheric or soul body is a creation not of physical birth, and not of eternity perhaps, but of long ages past. In this soul body we find woven the experiences of the past, the higher worlds, the higher planes of being, but were it not for the denser etheric, we should get no connection with the soul, or, in other words, we should not be conscious.

Some question as to where the actual soul consciousness or the soul of man is, where it contacts the physical body. What of the mind and brain? The brain is the vehicle through which the soul consciousness expresses itself or works, and there is a part of the brain, the cerebellum, in which the soul ‘resides’—the centre of the soul consciousness. Thus when we control the body of a medium, we centre our attention upon this particular centre (*indicates back of head*). That small centre in the brain is the place through which we contact the body. In front of this portion of the brain is that mystifying pituitary gland, which has a most important work. Through that centre and the pineal gland the soul consciousness is maintained.

You have learnt of the pineal gland, situated behind and between the two eyes; this definitely seems to be linked with the pituitary gland. I suggest that these two glands are attached to the psychic centres of the etheric body, and in the course of development will meet, then development will follow on the top of the head, and the head centre (as it is called) will be fully awakened and there will be complete soul consciousness.

Pictures of the Lord Buddha showing development on the top of the head suggest that here was awakening of that all-important head centre. In the average undeveloped soul the upper psychic centres are barely functioning, and only the lower centres work, more or less automatically. With growth and development of the soul consciousness, the lower centres become controlled, brought into union with the higher, the heart, throat and head centres. Gradual development, control and use of these psychic centres will bring about that illumination and the complete soul consciousness—‘marriage’ or union between soul and spirit. The soul, the feminine aspect, and the divine spirit, the male: the perfect union is the marriage of these two, of the higher triangle, the heart, the throat and the head centre, with the lower triangle, bringing about the perfect child of God, the perfect man.

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The soul consciousness is situated in the brain. The divine spirit we suggest dwells in the heart. When you sleep, the soul body is withdrawn from the head. If the soul be awakened, it may travel and be fully conscious on another plane of life. When it comes back, more often than not no memory remains save a foolish and confused dream. The little part of the brain which controls the memory is, as it were, shut off. At this point I would touch on trance work, when the soul consciousness of the native leaves its body and the consciousness of another entity takes its place—not a cataleptic condition. Those of you who have experienced trance will agree when I tell you that the soul appears to leave the body through the head. The consciousness seems to be going up and up. When the soul body of the medium returns there is a peculiar lack of memory; this trance condition affects or shuts off that tiny part of the brain (called I believe the ventricle?) so that there follows for some time a lack of memory, not only memory of experiences on the higher plane of consciousness, but of ordinary things of life.

The same thing occurs when you travel on higher planes in the soul body. You are conscious there, but the physical body and brain refuses to report what has taken place. Something within tells you 'I know it was beautiful—I feel so happy!' or on the other hand you may be left with a sense of depression, but you cannot recall the details of your experience on those inner planes of consciousness. That memory has yet to learn to work. With the fuller development of the pineal and the pituitary glands, with the completion of the union, complete consciousness will be gained and the 'shutter' will no longer deprive you of your treasures of heaven.

The soul consciousness is responsible for the condition of the glands. Many peculiarities appertaining to the mind and consciousness of man are due to this, and these conditions originate again in the quality of the soul. So our glands and the condition of our bodies are the natural reaction of something which we provided for ourselves in the past. Can we then do anything to improve things?

Yes: the divine spark, which (I suggest) rests in the heart centre, will help man to increase the quality of his soul consciousness. We come back again to that very simple teaching: God is Love. God loves, therefore love. Not only love one another, but hold love towards life—love the world and all its beauties, love the weather, love everything; try to get out of the habit of saying 'I hate'. Henceforth we say 'I love', and we shall find that love will have a very important effect upon the whole system, the glands, the bloodstream and quality of the soul consciousness. In the fundamental teaching of Christian Science and New Thought is much truth, since all such things bear upon the quality of the soul consciousness and resulting physical conditions and reactions, because through the soul, the etheric, the centres, the glands, the higher thought will operate.

Q. Do the centres develop in threes, corresponding to love, wisdom and power?

A. Yes. The double triangle, the three lower representing matter or man, the three higher representing spirit, or the Deity. The perfect marriage or inter-blending by which is formed the double triangle depicts the coming into the full perfection of man—the adept.

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Q. Have these centres any relation to initiation?

A. Of course, certain centres are vivified at certain initiations.

Q. Do they always follow one order?

A. There is no hard and fast rule. Every flower is not a rose, although every flower is beautifully growing towards its destined end. So with the individual—one takes one path, one another.

Q. What part does the soul body play in true inspirational mediumship?

A. I would describe inspirational as the perfect mediumship, because it is through the soul body, as apart from the lower etheric body, that the contact is made. The etheric alone only contacts the denser etheric conditions.

Q. If the pituitary gland is not functioning properly, can one do anything about it?

A. Well, bear in mind what we have said about the quality of the soul consciousness. But if the pituitary gland does not function properly, that is not necessarily detrimental to that soul. After all, none of us is perfect. Love, not only from you to the soul, but also love in the soul itself—that will do wonders and may work a miracle.

Q. How can you make a soul love?

A. My dear, God does not make anyone love! He gives to the soul the power to love. Do your part by loving, and the law is that love will probably call forth love again. You cannot do more. O life is good!

## Benediction:

Our Father God, Thou knowest our hearts this night; we bathe in Thy love, in Thy sunlight, in Thy blessings, and go forth to carry the message to our brethren who may not see the Light. May each one be ever mindful of the power and the beauty of love, and may we in thought and word always be loving and understanding, even as Thou lovest us. Peace be upon us all.

Amen.

*The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:*

*Chakra, endocrine system, hormones*