

The Path of the Soul - 5

T161 The Inner Teachings 13th February 1946 St Mary Abbot's Place, London

Invocation:

We open our hearts to our Creator, the Source of our being. May we receive the light of truth. Oh gracious Spirit, in meekness and humility we would worship Thee. We aspire to Thee. May we learn how to breathe in Thy holy spirit as it is breathed forth upon us through Thy love.

Amen.

Beloved brethren, if we seem to be grave, it does not mean that we are sombre. Rather would we raise all present to the heights, for we are encircled by radiant ones. The golden circle of the Christ love is around us and those from the unseen world come to raise the vibrations to spheres of wisdom and light. We remember this as we open our consciousness to the ministering angels. We are taught by them not merely through words but through the language of the spirit. A bridge between the higher worlds and the earth is built and angels cross this bridge to you, but they can only cross it when you also ascend to the mountain top; or in other words, when you raise your consciousness so that the higher mind becomes receptive and absorbs spiritual truth and wisdom.

We have been speaking upon the water initiation. Most of you have been present. You know that by the water initiation is meant the training of the emotional body. Water means psychic and emotional and so those who pass the water initiation have learned about psychic things and emotions and to discriminate between the real and the unreal. They have learned to balance the emotions so that they do not stand in the way of the activity of the spirit or the Christ within. It has been said that dispassion is one of the hardest lessons for the neophyte to learn. It is so easy to be stirred and emotionally upset by contact with inharmonious conditions. But as the Christ light within grows stronger it teaches the neophyte to control passion and emotion, to keep it stilled and in its right place, so that emotion can be used for spiritual service but is not allowed to storm through the soul, upsetting and shattering all its spiritual vibrations.

So we learn through the water initiation the meaning of being still, when the soul may know tranquillity and God under all conditions. The neophyte is calm but not indifferent—there is a difference between indifference and lethargy and tranquillity and calmness based on strength, when a clear perspective is attained and the soul is directed by the Master, the Christ.

The next step to be attained is the air initiation. In case some of those present have not heard our previous talks we will repeat that all the four initiations—water, air, fire, earth—are not necessarily taken separately. Indeed, frequently all four are being taken together—or the neophyte is being prepared for all four initiations in the one life. When the aspirant enters upon the spiritual path he immediately begins to be tried, tested and trained. His soul may be most responsive to one or another of these elements, and so he may work more on one than the other. But often a portion of each of the four is being developed and trained in the same life. However, we are taking the four initiations separately to help you to understand experiences which all of you are likely to come up against in your human relationships.

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Water is symbolic of the emotional nature; air deals with the mental nature. The air element is that of the mind. We shall find the mind just as difficult to understand as the emotions, and as the uncontrolled emotional body can obstruct the development and advancement of the soul, so also can the lower mind. If the emotional nature has swept the soul up into the spheres of light and so filled it with ecstasy so that it knows for one flash the truth of its being, nevertheless it cannot remain on the mountain tops, but has to come down and function again through the mind and the physical body. Then the lower mind commences its tests, its searching and questioning.

The object of this air initiation is for the higher mind (remember there are two aspects of the mind—we will deal with this later) to take possession and to be the ruler, the master of the man's* thoughts. Such thoughts are of the greatest importance because these must be pure (by which we mean spiritually pure) so that the life can be adjusted to the spiritual truth. Then there is no longer conflict between the higher and the lower mind. For instance, the soul may have an experience of deep grandeur and glory, and the truth in the man assures him that he has seen into heaven. His soul has been caught up in the winds of heaven. (Again, you see, 'air'—the higher mind.)

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

The higher mind has seen the glories of God. It knows, but afterwards it returns again to earth. After a little while commences the questioning. The lower mind is now the tempter. It will do all it can to convince—or rather to overshadow, overpower the higher mind. The neophyte has to train himself or herself to be very true. The higher mind receives into itself the breath of God (again, you see, 'air.'). Inspiration means the intake of God's truth, in-breathing the air of God. The higher mind must be continually fortified. When the neophyte comes up against the arguments of his material and worldly nature, he must know that they are spoken only by the mind of earth, the worldly mind. The neophyte has to learn to discern this and put it in its correct place. The winds of heaven catch the man and raise him up—we repeat this—so that he may breathe in the breath of, the inspiration of God.

In the air initiation, these testings will surely come, as most of you know, but we would guide and help you to be very strong and to allow your intuition (or the higher mind, another word for intuition) at all times to be master of the earthly mind. The higher mind will never mislead. In any problem which confronts your human life, if you will be true to the higher mind you will get a correct and wise answer to guide you in making your decision.

It is said that Mercury is the messenger of the gods. It is also said that Mercury is the ruler of the fifth world, or sphere of the higher mind. Mercury is the messenger coming from higher spheres to bring man truth. Mercury is also the ruler of Gemini. The symbol of Gemini, as you know, is the heavenly twins, the two pillars, and the soul has to pass through these two pillars into the temple of initiation. Shall we call these two pillars the mind or the intuition?—the higher mind which is situated at the back of the head—and the frontal mind, the intellect or the mind of earth. In this air initiation the neophyte has to see very truly and to

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pass between the pillars of the higher and the lower mind so that there is absolute balance. Then the soul achieves the air initiation.

You all experience the conflict between these two minds, these two selves. Probably your greatest difficulty is the arguments of the worldly mind, for they sound so sane and right. There is always this pull. Do you remember the Master stilling the waves and commanding the winds to be still during the storm on the Sea of Galilee? He commanded the turbulent winds of the lower mind, because the air represents the mind in its entirety (not the one aspect only but both are symbolised by air). It is of vital importance for that mind of earth to be in abeyance and controlled by the mind of the intuition, the higher mind, the mind of Christ, the mind of the spirit.

Many miracles and parables in the Bible relate to this air initiation. There is one where a man with a withered right arm was cured*. His right hand (which was the higher mind) had been withered and useless. The Master called forth the power of the higher mind in the man and restored the withered arm. Afterwards he was chided by the Jews for healing on the Sabbath Day. Now the Sabbath Day (Saturn's Day, the day of Saturn) by interpretation means the day of meditation and quiet contemplation of the works of God. Jesus chose that day for this reason. Saturn, it is said, is a strict master; Saturn is also the tester and will not allow any slipshod methods. No soul can slip by the ring of Saturn into the temple of heaven. Saturn tests to the finest degree. In true meditation the soul comes before the judgment bar. It cannot possibly get away with anything but truth. This is why Saturn is called the 'ring-pass-me-not'. Saturn is the true light of the higher mind, which shows the neophyte where he is going wrong because the neophyte can then see and understand with its higher mind. He knows also what must be done to put things right. Some seem to think that Saturn brings a very difficult planetary influence. Saturn is actually man's greatest friend. So Jesus chose the Sabbath or Saturn's day upon which to heal this unhealthy higher mind and bring it into action.

[*Matthew 12 : 9-13]

Then we have the parable of the plucking of the ears of corn—again on the Sabbath Day. The disciples took the ears of corn and rubbed them in their hands, extracting the good corn and letting the chaff fall away. Here is another symbol. The lower mind is the chaff. The disciples, under the tuition of their Master, were able to extract the truth through their higher mind and learned discernment and discrimination between the higher and the lower minds. All the conflict in the world is between these two aspects, these two pillars. You will see how vitally important it is to discern and to think right thoughts. It is useless striving to create better conditions until the innermost thoughts are true, pure and heavenly. This is the secret which the saints and seers and prophets and teachers of all time have discovered. They have learned the discernment of pure thought, right thought, good thought, God thought, and they have not worried about anything else. They *become* in themselves; they are themselves lights in a world of darkness. The world may not recognise them, but the good thoughts, positive thoughts, loving thoughts, true thoughts, kind thoughts, gentle thoughts, compassionate thoughts of those saints go out into the world radiating and helping to sow seeds of right

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thought in the world of men. All things commence from thought, God-thought. All physical form is the manifestation of thought. Whatever you have in your world today is the result either of good or evil thinking. Thought is creative. Thought creates form in matter. Therefore all neophytes must see the importance of developing the higher mind. The lower mind, the mind of earth, is the destructive mind so far as spiritual truth is concerned, but it has its place—we recognise this—but it should be kept in that place.

One more point we would like to make, and that is the importance of breathing, because breathing again is connected with air. It is vitally important to breathe correctly not only for the sake of bodily health but for the sake of the health of the higher mind. We breathe in the breath of God, the air of God. We aspire, and we receive inspiration. We breathe into the higher mind divine truth. So in meditation one of the first things to learn is how to breathe correctly. Sound is also important, music. Nearly all religious bodies recognise the importance of music in their services. Music exercises a powerful effect upon the mind, higher or lower. Fine music, pure spiritual music raises the vibrations and brings into action the higher mind. Another type of music has the reverse effect.

With the development of the air initiation the throat centre expands. The throat centre is directly associated with the higher mind. You see how breathing and sound both play an important part in this quickening and expansion, because they are all connected: sound, breathing, and the throat centre. We do not wish to confuse you, but perhaps you know that sounds of heaven and heavenly voices seem to reflect or reverberate in the throat centre. So we find that sound and breathing are of vital importance in spiritual development and certainly in the preparation for the passing of the air initiation. We are on the verge—nay, we have passed the barrier—we are *in* the Aquarian Age, the age of the spirit, the age of the mind. If the higher mind is not brought into action and does not control the lower mind, then the lower mind will overcome everything and there will be chaos and destruction—or rather we should say that there *would* be chaos and destruction—but the higher mind is everywhere manifesting itself. You find that even in material affairs men and women are thinking along the right lines, thinking in terms of brotherhood, thinking how to make the world a better place, to improve the conditions of the downtrodden. The thoughts that are coming to mankind are good thoughts, because the higher mind is being stimulated.

All of you who are not only interested but who are striving to learn spiritual truth and to help mankind upward will leave no stone unturned to project from your heart and your higher mind thoughts of goodwill and brotherhood and love. Always see good, even if it appears infinitesimal in comparison with other things. Always strive to look for the best and see good no matter what the situation. Always project the light of Christ in your soul. Let your thoughts of love and goodwill be broadcast in the ether. You cannot know how much good you will do by allowing your higher mind to dominate your life and to help others along the same path.

Q. How can one discriminate between the lower and the higher mind?

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A. The higher mind thinks only of God and the manifestation of all the qualities of Christ; for instance. the higher mind is gentle and meek and tranquil and loving and true and just. The lower mind is selfish and greedy, overbearing and proud.

Q. Why is the lower mind so merciless an adversary of the higher mind?

A. The lower mind is of the body and it takes unto itself all the racial* instincts and memories. The lower mind has all the attributes of death. It is afraid of the higher mind. It is the enemy. It does not see the glories of Christ and wants to destroy Christ. You have it in the story of the crucifixion. The Jews, the Pharisees, those who were filled with selfishness, pride and arrogance, all qualities of the lower mind, sought to kill Christ, the higher mind, because Christ was to them something that stood in their way. The story of Joseph and his brethren has the same meaning.** As the evolution of man progresses, the higher mind will use the mind of earth for the benefit of mankind instead of the latter trying to obliterate the higher mind and destroy the earth. Balance is one of the great lessons which the initiate has to learn: that is the lesson of equilibrium, the balancing of opposites.

*[*White Eagle often uses the word 'racial' to describe a raw level of consciousness unmoderated by experience and wisdom.]*

*[**For the story of Joseph, see Genesis ch. 27.]*

We wish to give one more talk on the air initiation.

The four gospels illustrate the four initiations. They sum up the whole of man's experiences on earth, experiences which are common to every man no matter what his religion, experiences of the soul as it journeys through matter, and you will find the same symbolism running through every religion. Until you get behind the words to the inner meaning no religion gives man what he is searching for until he learns to turn within.

Now we must withdraw, but not from spiritual companionship with you. We visit you all, or rather you visit us in the halls of learning and wisdom. Wisdom comes not through the mind of earth. That is the difference between wisdom and knowledge. You can fill the mind of earth with countless facts but still have no wisdom; but the mind at the back of the head, the higher mind, is the only way through which you will get the wisdom of the gods, the wisdom of heaven. In order to contact this higher mind you have to withdraw from the worldly life and turn inward to contemplate and meditate within the temple of the light.

Benediction:

Let us open our hearts to praise and thank our Creator and gentle, loving, almighty God. May we continue to be conscious of Thy presence. Abide in us, O beloved Christ. Do thy will in and through us to thy glory and honour on earth and in heaven.

Amen.

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