

[The Meaning of Fairy Stories]

T179 The Inner Teachings 9th December 1947 St Mary Abbot's Place, London

Invocation:

Great White Spirit, all pervading love, all wisdom and all power, the spiritual source of life in whom we live and have our being, we surrender all earthly problems to Thee; and we seek Thy presence, for we desire truth. In Thy name we call upon the angels in the spheres of light and we call to the brethren of the Great White Lodge; may we be worthy servants of God.
Amen.

Beloved, we would endeavour to raise your consciousness above this plane of earth. Close your eyes and forget your personal self, your material conditions and surroundings. Think you are in a vast temple of light and beautiful colour and that through the pillars of this temple you can see across a vista of flowers and blue water and beyond, mountains capped with golden light rising into the sunlight. Think this, because in reality we are in the temple of the spirit and in the presence of our teachers, all of us.

We are trying to make the link for you between earth and the higher spheres. A special preparation is taking place at this time of the year for the coming of this Christ love into the hearts of all the people. It can be interpreted in many ways—sometimes, you will think, crudely—but we must always remember that there are degrees of goodness, degrees of love, degrees of truth. We must remember that what we are capable of when young in soul manifests only a very small degree of understanding of the wisdom and love of God, but as we advance along the path of spiritual unfoldment we increase our understanding. We will put that in another way. As you climb the path which leads up the mountain you will come to stopping places where you pause to admire the scenery; then you have to climb again before you reach another such gap in the mountain range through which you can see more glorious scenery, and so on. It is the same with life; you gradually become more cognisant of truth, of beauty; even those you call very material people all have that spark within them which is love. It may manifest in rough kindness, but even in the very crude (according to some social standards) you will find sweet and touching expressions of love.

This is the true standard of discernment. We may see these degrees of love from the lower right up to the more sensitive and selfless love of the highly evolved spirit. Tonight we say that as Christmas draws near the great love of the Christ spirit draws closer and closer and there is the stimulation in the hearts of most people towards giving, giving. You give presents, you give good wishes. Your whole heart opens, and you desire to send forth goodwill. Do you think that this comes about only from man's* desire to be happy? If you do you are making a mistake. People are not sufficiently aware of how much they owe to the spiritual forces working behind the scenes to stimulate this goodwill, this light, this Christ love in their hearts.

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

We have spoken about the elementals and fairies and creatures and beings of this kind which abound in the life of nature. They are all around, but man knows nothing of these creatures. Yet all of them are intimately concerned with man's spiritual evolution, with his joys and his

[The Meaning of Fairy Stories]

T179 The Inner Teachings 9th December 1947 St Mary Abbot's Place, London

appreciation of nature's beauty. It is therefore necessary for the soul advancing on that mountain climb to become aware of these invisible helpers at some stage of his journey. Many folk, particularly spiritualists, concentrate their whole attention upon human survival, and their consciousness of the little people, the nature spirits, is quite closed. They are literally not aware at all of these creatures, these little brothers, and their knowledge of the world of spirit is thus limited. At a certain point on the path of unfoldment our vision clears and we become conscious of our little brethren all around us. The American Indians* always taught their children, their papooses, to revere the spirits of nature and what were called the fairy folk. In this connection we stress not only the American but the East Indian folklore and also the folklore of many countries. Stories and legends which come from these ancient races are based upon the spiritual truths which affect mankind. We cannot bring through from memory details of these stories and legends but we can deal with the principles involved, and may be able to illustrate these principles by citing one or two of your own fairy stories.

*[*When these teachings were given in the 1930s, the term 'Indian' or 'Red Indian' was common parlance used to refer to Native Americans. The term 'Native Americans' has been a commonly accepted term since the 1960s, but there is still controversy regarding this and some groups still use the original term. It is, however, unlikely that White Eagle would refer to 'Indians' if speaking today.]*

We are all aware of the two aspects of human nature, the darkened or that part of man which clings to the earth, the nature desirous of satisfying physical appetites, of sensation, of comforts for the body, and all things which concern the physical wellbeing. If these appetites are allowed to take precedence over the other aspect, the part of the nature which is spiritual, then the individual is said to be in the grip of the enemy of man's spirit. When the spirit, the higher self, is able to rise supreme over the lower desires then the soul, the spirit, is winning through, is passing its tests.

Most fairy stories are concerned with these two parts of man's nature—the material and the spiritual. In the more advanced stories (not very many of which are known) you will discern the transmuting of the lower nature by the light of the solar or the creative force. Such myths and fairy stories are designed to teach the uninitiated how this solar force can be raised through the physical body and directed outward in the form of light and spiritual power to help others.

In these a king is often a central character. They begin: Once upon a time a king had a beautiful daughter. From far lands various princes or noblemen journeyed who wanted to win the hand of the princess. The king would say to these princes, 'My daughter shall be given to him who will bring me the golden apple,' or the golden fleece or some much coveted prize. This wonderful thing of rare beauty was always hidden at the end of a long journey over mountains, on through dark woods, across rushing rivers. If the princes wanted to win the princess as their bride they had to be tested for certain qualities of character. Every one of these tests which they were required to go through indicates an initiation. For instance, the dark wood in which lurked all kinds of wild creatures indicates the world of the lower or

[The Meaning of Fairy Stories]

T179 The Inner Teachings 9th December 1947 St Mary Abbot's Place, London

astral desires which would ensnare them. To do this they had to have great courage and keep their vision on their goal and were neither to be led astray nor be overcome by fear.

We now digress to explain one or two things as we come to them. Some of you, either in meditation or in dreams, may find yourselves in such a wood, confronted by fierce animals. When you have no fear of them they do not hurt you. This is all a test of the soul, a test for courage on the astral plane. Fear is one of the greatest enemies of man, so the soul has to learn to discard all fear. If you think for a moment you will know that fear in some form or another is the greatest enemy in life. People live under the domination of fear—fear of the future, of ill health, of old age, of losing their property, of starvation, of loss. Countless fears beset mankind. The great test which the initiates had to overcome was that of fear.

The princes seeking the hand of the princess might have to face some fiery dragon. The fiery dragon indicates the lower nature. In other words the solar fires, the creative fires which dwell in man, can appear in terrible form and threaten to overwhelm the life. When the fiery nature is not controlled, they cause men and women to do terrible things sometimes. Once it is controlled that power is raised into the heart as love, raised into the head as divine intelligence. When complete control is lacking it comes out in bad temper. Once this light, this life force rises into the heart it takes form as great love, warmth of life, sweetness and sympathy. When raised to the head centre, having been transmuted from the lower nature, it is symbolised by the beautiful halo to be seen round the heads of saints, or by the golden crown. Gold in mythology always represents this love, this divine solar force. Silver is symbolical of the divine intellect. It is not necessary of course for the intellect to be evolved for the man or woman to comprehend the profound mysteries of the universe and of the heavens. We do not decry development of the intellect which can be a channel for the divine intelligence. What we try to explain is that the intellect must be used in the right way and must not arrogantly dominate over the wisdom of the heart. The wisdom of the heart is gold; the brilliance of the intellect is silver. When the two are perfectly balanced you get divine intelligence and spiritual completion, if there is such a thing: spiritual control and triumph over the lower nature.

Next the prince might have to encounter a roaring torrent, cross a roaring river or meet a storm at sea. You who have listened so often to these talks will know that here we have the emotional nature depicted, and here the prince has also to overcome or triumph over his emotional nature. We are concerned with the four elements in all these fairy stories. The prince or the nobleman seeking to wed the princess has to meet the astral enemies of the earthy condition, to meet enemies of the air condition, the fire condition and the watery condition, and to overcome all four. The earth stands as the last initiation because it symbolises complete triumph over the earth-man and birth of the Christ-man. When our nobleman has gone through all these four tests he is ready for his marriage to the princess.

Nearly all fairy stories run in much the same way, and they mean the spiritual evolution and development of the soul. At the end of each comes the mystical marriage, this representing marriage between the soul and the spirit. The soul, having battled with its foes, overcome and purified itself, is at last ready for complete union with the higher self.

[The Meaning of Fairy Stories]

T179 The Inner Teachings 9th December 1947 St Mary Abbot's Place, London

May we give another illustration? Have you not a story of a little princess who was a great joy to the king and queen when she was born? At her christening ceremony fairies were present and they gave her the gift of beauty and riches and all the good things which any little girl would like to have. After the good fairies had gone a bad fairy arrived on the scene. The parents were told that at a certain time in the life of the child there was likely to be a catastrophe. We immediately think of astrology for there are the tests all laid down. You are each in the same condition as the princess who was to reach a certain age and then, if not careful, something was going to happen. The parents did everything they could to prevent that happening, without avail. That is the great lesson. You see, the whole point is that the soul is destined to go through certain experiences for its spiritual progress. The princess had the injury and fell asleep. We suggest, we interpret that the material side of life claimed and enchained that soul. You are all like the princess. Could you see your real selves you would be truly amazed because your real self is as beautiful as we are told the princess was. Up above you, away from the earth, dwells that princess, the higher self of man. In most people that beautiful princess, that higher self has been pricked, injured perhaps by worldliness many incarnations back and has fallen into an enchanted sleep. Sometimes it takes a long time for that self to be awakened—and the one thing which has power to awaken the princess is love.

So the higher self sleeps until the time is ripe. Sometimes the princess is sleeping in a castle overgrown with poisonous weeds. Is not that like conditions here? The material world seems to fasten itself around the soul while it slumbers. Often you see only a rough practical exterior to a man or woman. If only you could cut away the former you would find a very sweet and beautiful nature beneath, sleeping. That, beloved ones, is your work, our work, to strive always to find the princess hidden behind all prickly growths. It is no easy task! We are told by our teachers in the higher spheres who love us that we all have the same quality in common. We all have the light within; we all have that higher, that princess self. It is our work in the world to deal with each other in a loving way, always seeing the best, seeking the best, trying to uncover that beauty, encouraging it in every possible way. You will notice if you have contacted your master in meditation on the inner planes that your master will always be loving and patient and kind, never harsh, never judging, never forcing you, always trying to draw out from you that true nature. By this test you can know your teacher and guide, because all teachers from the spirit will always be loving and always see the best. Do not make any mistake. Guides and teachers do not flatter. They work to draw out your own higher nature. As the soul evolves it is able to see and discern the beauty both in its teacher and in the spiritual vista that lies before it. Then the prince comes. The prince in reality is the Son of God, the Christ spirit. Then the soul is stirred; it is awakened by the kiss of the son of the king. Here is a piece of very remarkable symbology which you will find in the legends and the folklore of all countries.

In another story a princess was lost in a wood and came across some dwarfs who befriended her and she lived with them. The twelve dwarfs each represented some quality in her own soul. The princess had fled from her castle because an evil stepmother had tried to poison her, which illustrates how the evil aspect tries to poison the good. The same symbolism is employed in Genesis where the serpent tempted Eve with an apple*. The little princess ate

[The Meaning of Fairy Stories]

T179 The Inner Teachings 9th December 1947 St Mary Abbot's Place, London

the apple which was her undoing. The apple can be interpreted here as a symbol of wisdom, of knowledge. Do you not see how this happens to people around you? They bite off more than they can swallow and it sticks in their throat. The throat centre is important in the development of the mind, being concerned with initiation on the mental plane. So there are many people who get congested in the throat—or in the mental body—and they wander lost in an enchanted wood for a long, long time. Do you understand? There they remain in a state of imprisonment or a sleep which appears like death until the time is ripe for the prince to come. The Son of God, the Prince of Life, comes to the soul. Then the soul wakes and its mystical marriage takes place.

[*Genesis ch. 3]

We are all children in comparison with the infinite knowledge, wisdom and love. Because profound truths are so simple, man in his arrogance marches forward and thinks he can dispense with them. His brain, his mind, his intellect is so powerful he does not see that one simple thing could solve the whole problem concerning the world today. He has to realise; he will learn.

Q. Will you interpret the story of the little girl who had twelve brothers who were changed into swans and she had to make twelve shirts for them?

A. Twelve is a mystical number. There were twelve disciples, twelve signs of the zodiac, twelve types of men on the earth. You are led to believe that by some spell of black magic they were changed from their original form. Their original form was that of the Son of God, the Christ, the Perfect One. The little girl, the sister (which symbolises the soul) had to weave garments to re-clothe the twelve. Could she prepare the garments in a given time they would become again as they were—sons of the king. There was insufficient material to complete her task so one was left who had only one wing. It is a wonderful piece of symbolism. What could he do with that one wing? Through love was given the means for him to rise—even with great difficulty—above the mortal. Wings always indicate the spirit.

Q. Why do some children have recurrent bad dreams?

A. You must remember that the child has a small body, a young body, but do not forget that that child is probably a very old soul. The soul of the child is encountering something which has probably been within itself for many incarnations; it is reanimating conditions which that soul has known in the past. The psychologists think it is coming from the subconscious mind. We think that it is something older. The child gets a recurrent dream: if it can face it or get the explanation, it explodes it. It is really all a process of soul development and soul initiation that is taking place. You may trace all these things which happen to you in bad dreams to some inhibition, some soul disturbance, some lack in the soul, some lesson which the soul is striving to learn. The dreams will gradually disappear but of course the great solvent for all unpleasant dreams is meditation. First of all get the perspective clear. Look upon them as a picture. See the reason behind and know that it does not really exist. Go straight to the golden heart of love and know that all is well. Live and move in that golden,

[The Meaning of Fairy Stories]

T179 The Inner Teachings 9th December 1947 St Mary Abbot's Place, London

that eternal light, and nothing can hurt you except yourself. The only thing that is eternal is the Light, God, Love.

Be happy, be filled with joy and look forward into the light because day by day, year by year all the world is growing nearer to that golden age. Do not worry about anything. Nothing matters. The most important thing in life is God. No one can take God from you.

Would it be a good thing at the next meeting if we were to talk about psychic gifts? We think you would find we could tell you something that would interest you.

Benediction:

O Great White Spirit, source of all being, we give unto Thee our hearts. We adore Thee, we worship Thee, we thank Thee for life, for beauty, for happiness which is in our hearts; and may the peace which is in our hearts radiate into life to bless and to heal and to make happy all those whom we contact. The presence of the Son of God, the Christ, now blesses you.

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:

Spiritual growth, Xmas