

Fairy Tales

T041 The Inner Teachings 17th March 1937 Pembroke Hall, London

Invocation:

O Gracious Spirit, our Father-Mother God, we would draw very close to Thee at this hour. We would become more conscious of the beauty and the harmony of Thy life. In the quiet of our souls, O God, speak Thou to us, and as we feel the inflow of Thy love, Thy strength and Thy peace, we pour forth the blessing of this knowledge upon our brethren around. O God, by the inflow of Thy light we know that we shall be cleansed, shall be purified of the lower nature, of the self which destroys the peace and the beauty of life. O God, we yield unto Thee our true nature. So may we grow in beauty and service.

Amen.

Greetings! We feel it good to come tonight to talk about the fairy life which covers the surface of the earth. Last week, you will remember, we dealt with the three streams of life force, that which is in the ocean, that which is in the rock and earth, the grass and the lower insect life, and then the physical path of evolution along which man* comes. Tonight we deal specifically with the form of life usually called fairy life, or nature spirits. We found in our last talk that up to a certain stage these tiny creatures possessed an etheric body, the etheric being a form of substance finer than the physical but denser than the astral. Thus the fairy people are clothed in bodies finer than the physical but denser than the astral. They can therefore be seen more easily than the astral forms of life; they can be photographed, and the form is easily moulded and changed by thought. For instance, a fairy may desire to change its form, and often does so by accentuating some particular feature of the face or body. (I have omitted to explain that these fairy forms mould themselves upon the human.) The fairy tales which delighted you as children, the stories of little fairies with big noses, long chins and quaint little bodies have as their foundation, truth. They are no figments of the imagination of some writer, but actually exist. Whilst talking about writers, I would say that fairies love to work with an author and will often stimulate the imagination of the writer with some fantastic ideas and plots.

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

To make the plan clear: the line of life which comes up through the water stratum of life ultimately reaches the level of the fish and higher forms of life in the sea; that is the water line of evolution; then comes the earth line of evolution. Thus there are the fairies of the land and the fairies of the sea—nature spirits of land, nature spirits of waters and the sea.

Still on the line of the water development, we advance to the next step, the nature spirits or the fairies of the clouds and in the sky. Returning to the earth aspect of evolution, we pass from the earth, or the fairy spirits that work with the flowers, to the fire spirits and the air spirits. At this point the two life streams meet and merge in what I will describe as the air line of life, or as some say, the sylph life. At this point, the sylphs become attached to an angel, a 'lower' angel, which proves the first step onwards from the nature kingdom to the angelic. Now this 'lower angel' stands at the same point in this particular line of evolution as the lowest man, in his scale. Thus the sylph has reached to the same level as the higher

Fairy Tales

T041 The Inner Teachings 17th March 1937 Pembroke Hall, London

animals—each in his particular scale or grade of life. Those that are ready then take the next step.

The domestic animals, after a fairly long period of association with human life, develop love and affection and sometimes respond strongly to the urge to sacrifice and service—a result of their absorption of the emanations from the soul life of some master or mistress. Thus they may take a great step forward—perhaps by one supreme act of sacrifice. At this point they receive the baptism or outpouring of the Holy Ghost, but we describe it as the outpouring of the wisdom aspect of the Deity. This third outpouring, the wisdom aspect, gives to the entity freewill choice, the consciousness of God, and the consciousness of God means the knowledge of ‘good’ and ‘evil’.

Let us return to our nature spirits and fairies. When the nature spirit enters the sylph form on the astral plane, it becomes attached to one of the lesser angels. A lesser angel may have a number of such sylphs attached, and through their work and service to the scheme of evolution (in association with the lesser angels) they also receive the third outpouring and become blessed with separate consciousness or individuality. In other words, they cease to live in, to be controlled, by the group mind and become individualised; from this point they advance into the angel kingdom.

Many of the myths, many a quaint old story, relate how a nature spirit longs to be immortalised, to become an immortal soul. There is truth here, for the nature spirit at the level of the sylph in many cases desires to become an immortal soul, like to man. At this stage they will sometimes cross over into the human line of evolution. About this I could tell you many tales relating how sometimes a child, a babe, may be ill and apparently on the point of passing away, and how a nature spirit may come and animate that little body for quite a long time. There results an entire change in the nature of the child, who grows wayward and fantastic, but not for long, eventually the nature spirit passes and the body returns for mother earth.

Having our ideas clear to the point where the fairy spirits pass from the fairy to the angelic, let us consider the type or the form which the little fairies take. As we told you, fairies are not all English! Living in a certain country and being of a certain nationality, it is only natural to think of the invisible forms of life in familiar terms, and indeed, there is a correspondence between the habits of the countrymen and the corresponding astral and etheric life. There are diversions in type. For instance, there is certainly an England in the astral life, certainly a Germany, and a France and so forth. The plane nearest to earth interpenetrates the form life on earth. As we evolve and raise our consciousness to the plane of pure spirit, or the divine life plane, there ceases to be that separation, but only the one vast universal brotherhood such as will come eventually to the earth.

Q: What do the fairies look like? How big are they?

A: Do not confuse the nature spirits and the fairies with the little elemental forms, the little creatures so busily at work with the plants—a vast company of tiny elementals not on the line

Fairy Tales

T041 The Inner Teachings 17th March 1937 Pembroke Hall, London

of evolution. The like of these are but the result of the creative thought power of the higher beings, the minds of the angels at the head of the group soul. They animate these little elemental creatures and direct their work, which is to assist in the growth of the flowers. When they have finished, they dissolve, they fade away into the ether, they lose their form. But there are true fairies, which have life animating and directing them, a group soul within; they go forward step by step towards the higher forms of life.

Such little nature spirits abound everywhere, except in large towns—they dislike harsh vibrations created by the violent emotions of humanity. They do not suffer from sickness as humans do, but they feel violence and are hurt and run away. They need no food to sustain them, but absorb the vital force (or nourishment, nutriment) from the emanations of the flowers, from the scent, the perfume, the colour and the beauty—such is food to these fairy creatures. They take many, many different forms; generally speaking they have a similarity to the human. The size? They can be a few inches to twelve inches high. The little pictures of little people with pointed caps are good reproductions of brownies who indeed wear little peaked caps and sometimes a little beard, and they abound in the hills and the mountains, and in the quiet places of the earth. They can be very friendly; if you believe in and love them they will be delighted to serve you. Upset them, and be prepared to have a lot of jokes played upon you.

Nature spirits are responsible for much of the phenomena thought to be produced by human spirits. It is well to reckon with the little fun-loving nature spirits. If you are true in yourself and you love and accept them as little brothers and sisters, they have a great sense of responsibility and, like a loving animal, will follow you and do much to help. In certain places nature spirits and fairies congregate powerfully, in the Pentland Hills in Scotland for instance—a veritable fairy colony! Have you not heard of the little people supposed to abound on the Devonshire moors and hills, which indeed are full of these quaint little creatures? They love fun. They have no fear; their mischief is not harmful, but they do it for the pure love of it. They will cause a traveller to wander the moors for hours and think it is great fun!

The fairies who work with the flowers are the true nature spirits who delight to absorb the perfume and the colour and the beauty of the flowers; these move slowly, and are sometimes seen on the flowers as tiny creatures with gossamer-like clothing and wings. Yes indeed, fairy tales are true, and these beautiful little creatures enjoy themselves in a beautiful country garden. They also become attached to certain humans who love them, who themselves have a great love for flowers. Fairies will work with such a human soul, loving their emanations. When I say that fairies dislike big cities, I speak generally; you will not find them floating along the London streets: there is nothing there for them, but certainly nature spirits become attached to trees in town and can be found in quiet gardens. On the whole however, to find a great company of fairies, you must go to the country, the moors and hills of your beautiful England—where there are numberless fairy spirits. If you are alone and walking across the moorland, you can and will become conscious of the fairies. But often if they see a human being poking about they disappear beneath the trunk of a tree or elsewhere. Perhaps some of you have seen brownies disappear? Fairy tales which describe a tiny door in the trunk of a

Fairy Tales

T041 The Inner Teachings 17th March 1937 Pembroke Hall, London

tree into which the gnome or brownie disappears are not without foundation, for this happens if they want to be safe from prying eyes.

The Red Indian* country abounds in nature spirits, and in the past the Indians often used these little people. They learnt the secret of commanding their help in the growing of crops. These nature spirits are not English!—but have little brown faces, and are dressed in quaint dresses. They are, as you would imagine, copying their Indian brothers.

*[*When these teachings were given in the 1930s, the term 'Indian' or 'Red Indian' was common parlance used to refer to Native Americans.]*

A word about the command which magicians can hold over the nature spirits. Do you realise that certain psychic phenomena are produced by such? They love it. Not all spiritualistic phenomena are produced thus, but do understand that on the astral plane both humans and nature spirits are; the latter love to scatter flowers in your room, to ring bells—oh, it is great fun! Magicians (I speak of those in the East) can command nature spirits to help them in their work, but unless the magician has sufficient development or power, such as an adept for instance, a penalty is exacted. (You will remember the Master Jesus controlled the nature spirits of the water and the air—being an adept and Master, they had to obey.) Those who have a certain knowledge but not the power to completely command will perhaps bargain and say 'I will serve you, if you will serve me'. I believe you have a parallel in one of your operas—is it in Faust? which portrays a great truth. A magician may sell his very soul so that these nature spirits will serve him. Afterwards, as I told you, he must serve the nature spirits.

Q.Devas?

A.Another word for angel. Fairies just revel in the moonlight. They can lead a child to stray, because a child is so near the astral life that children can see fairies and hear them also. The fairies mean no harm, but they love to lure the child into a wood or off the path, temporarily, just for fun.

The nature spirits of the pine woods are very sedate, a beautiful grey-green, like the pine tree itself—strong and kind, good to look at, dignified.

Go to where the sun is hot—say Colombo, in the tropics—and you will see gay, brightly coloured nature spirits. In Australia are very bright nature spirits, in blue dresses—a beautiful blue reflected from the blue sky alone. Do you understand?

Q.Do fairies give children their mischievous ways?

A.Sometimes. Often children have a little nature spirit as a companion. Fairies love children.

Q.You spoke of two lines of evolution. I assume that the lower angels are evolving too. Would that account for the development in flying of recent years?

Fairy Tales

T041 The Inner Teachings 17th March 1937 Pembroke Hall, London

A.Yes, that is so. The lower angels, the sylphs, are the air spirits. On the other hand there are air spirits which much resent the fliers, like men on earth who resent progress.

Q.Re: mountains?

A.On the mountains there are the great angels, almost lesser gods. Certain mountains are sacred, and these great angels guard the sacred place. I do not think that man will ever break through such a guard. Where the adepts and masters live remains undiscovered.

Q.Pyramids etc.—are they guarded?

A.Yes, by great angel beings and their servants.

Q.Are the stories of enormous footmarks left on the ground true?

A.O yes, White Eagle believes everything! They can be made by nature spirits, which can be very big. If strong enough, if of sufficient force of will, a nature spirit can grow to very great proportions, but cannot always sustain this and has to return again to normal size. The giants of old for instance were nature spirits.

Q.Re: Kilner screen*?

A.There is no short cut to true seership. You who desire to develop clairvoyance should commence by being very observant; train your vision, always, everywhere. Try to understand what is behind form and visualise the emanations from form, and in that you will gradually develop the gift of true seership.

*[*In 1911 Kilner published one of the first western medical studies of the aura. Glass slides or 'Kilner Screens' were used as filters to train the eyes to perceive electromagnetic radiation outside the normal spectrum of visible light.]*

Q.Is seership always trained, or can it be spontaneous?

A.True seership is a question of evolution.

Q.Are stories of mermaids going through great trials to become human, symbolical?

A.There we touch one of the secrets of evolution—sacrifice. Tales of the changing over from the grotesque into the human have a foundation in truth. Become children again my dears, become children—it is the childlike mind that penetrates the secrets of life.

Benediction:

Our love, the love of the whole group, to each individual heart. I would call you by your soul name, and give you love. My brethren—we open wide our hearts in love and feel the inflow

Fairy Tales

T041 The Inner Teachings 17th March 1937 Pembroke Hall, London

of light of the Sun, the Christ—our Master. We thank God for all the joys of life, for the increasing knowledge and understanding which we find, and pray that we may ever be worthy to work in His service. We carry with us into every form of life, love, beauty, understanding. We give love to our brothers and sisters of the human, animal and nature worlds. God, we thank Thee!

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:

Elements

