

Concerning Angels and Elementals - II

T130 The Inner Teachings 13th October 1942 St Mary Abbot's Place, London

Invocation:

We pray to the Great White Spirit, Father-Mother God, all pervading and enfolding love; we Thy children stand in worship before Thee, Thy sons and daughters, O Creator. We seek first the great love; we seek knowledge—and wisdom to interpret the knowledge. O Great Spirit and holy ones in the heavens! May thy blessing fall upon our hearts so that we may have understanding; so that we may see the great light and truth which is Thee. We would humbly praise Thee and strive so to live that we may glorify Thee and all Thy creation.

Amen.

And now we pray, my brethren, that the Spirit of the pure Son of God whom some worship as Christ may be present. May we feel its blessing.

Amen.

We greet you, my brethren. Hosts of invisible brethren are here, robed, some in a greater light, some in a lesser, but all are brethren. We are all learning, so that we may impart what we learn to others when so called upon.

We were unable to deal with all the questions asked at our last meeting and promised to answer those questions later. Before doing so we would make one or two preliminary statements, bearing in mind that truth is like a beautiful jewel with many facets. We as individuals may only be familiar with one or two facets of the jewel, truth, but truth, my brethren, cannot be limited to any one particular school of teaching. Unless we recognize and accept this, we are likely to be led into confusion. There should be many varying presentations and interpretations of truth, and many schools of thought. The trouble is that each such school claims to have the whole truth. But as so many different planes of life and thought exist, men need varying rays of teaching to satisfy all the different minds. As we look down the ages we see many schools of thought, all fulfilling a certain need in the soul of man*, all presenting one truth, but describing it in different forms and using varying similes. In giving our answers, we are answering purely for the school of the White Eagle Lodge. There may be other answers, but we remind you that we do not claim ours as the only interpretation, the only answer to your question.

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

Q. Is it right to defend oneself or family, even if it means killing someone? Speaking for myself, I would rather be killed myself than have to take the life of another, but having read White Eagle's explanation of the Prodigal Son*, I have to ask myself, is this because I know the karmic results of killing would be bad for me?

*[*Luke 15 : 11-32]*

A. The question is really answered by our questioner in the remark made, 'For myself, I feel that to kill another brother, to take life, would be wrong'. Here lies the crux. We dare not say it is wrong for this person or that if you feel it your duty to arm and fight. It depends upon

Concerning Angels and Elementals - II

T130 The Inner Teachings 13th October 1942 St Mary Abbot's Place, London

which window the soul is looking through. In medieval ages, the religious fraternities arriving at the conclusion that warfare was no part of their vocation were killed themselves, rather than slay in self-defence—massacred, in their hundreds. They believed it to be a sin to kill the brother who attacked them. But there are souls whose vocation is soldiering, and they feel that they should defend the weak; they feel that warfare can be what is called a 'holy war' and thus fight for Christ, or for their people and their country. If such a man or woman feels that it is right to fight, who are we to judge? It is a vast question. Perhaps we have all been through the Martian stage, because we had something to learn thereby. There is conflict in life, in evolution, in progress. We cannot get away from conflict; we have to realize that conflict has a place and purpose on a certain plane of evolution, but when the evolving soul gets beyond a certain plane, conflict ceases and harmony takes its place.

In our talks on the Prodigal Son, it seems there was a statement to the effect that the soul issues forth from the Logos a pure spirit to seek growth, development of the God consciousness, of the God consciousness expressed in life and action on the outermost planes of being. I think it was suggested that the Prodigal Son, who sinks into wasting his substance and eating with the swine, was actually gaining more than the one who remained with the father, who was thereby surrounded by comfort, security, and lacked the wealth of spiritual richness which can come from experience.

'Is it because I am a coward, and do not wish to face up to the inevitable karma which killing another would bring?' asks the questioner. Only the questioner himself can answer that question and know whether his soul has reached a stage where it knows intuitively that it could not take life. We do not think that in this particular case it is the fear of the resulting karma which causes that abhorrence. Some will refrain from committing an ill deed from fear of the consequences and not because the feeling in the heart is pure. This brings us to the next point. Action should be spontaneous—of course, it rarely is; spontaneous, because the Son of God is so strong in the human heart that it does not have to turn to the mind to decide for it. There is no question 'Shall I do this?'; if the light of Christ is sufficiently strong, there would be no argument. The answer is in the heart and manifests a spontaneous reaction to life—kindness. The questioner has that spontaneous reaction.

Q.If there are angels of light and darkness on all planes, does conflict ever cease?

A.It is a question of your conception of light and darkness. We talk about the angels of darkness, the forces of light and the forces of darkness. We are inclined, do you not think, brethren, we lay too much stress upon darkness as opposed to light? When we rise in spirit we are surprised to learn that light and darkness are one, that conflict ceases and harmony reigns supreme, because both light and darkness are but reflections one of the other. Life cannot go on without darkness, which is necessary to evolution, providing as it does the negative aspect to set off the positive. But the questioner will not let us off with this! 'But there are angels of darkness,' she will say; 'There are forces of darkness; there is God the Creator, God the Destroyer'. In the more primitive states of life there is greater contrast and therefore more conflict between the two. As evolution proceeds, there comes a welding together and a harmonisation, for the one recognises the work of the other. The god of

Concerning Angels and Elementals - II

T130 The Inner Teachings 13th October 1942 St Mary Abbot's Place, London

darkness can be likened to Shiva of the Hindus—it is the destroyer, but that destructive element proves in reality a constructive element.

This seems a paradox, but whilst the destroyer sweeps away unwanted growths, such destruction is actually preparing the way for rebuilding, for recreation. The angels of darkness have their place, then? Yes, they have a place in the great scheme of evolution. But we would draw your attention to the importance of balance. The law of equilibrium is revealed to the candidate when he can be initiated into the deeper mysteries. The angels of darkness could be likened to the beings tempting the candidates when they were being prepared for their initiation into the temples of old, forces which appeared in all kinds of garb such as beautiful and desirable women. In reality, they were the testers and provers of the true worth and sincerity of the candidate. So the dark angels hold an important place in the scheme of things; the object of the progressing human soul is to hold the balance, to 'walk the middle path'. What has happened in the world today? The angels of darkness are very strong and the balance seems to be over-weighted on the dark side. Therefore, it is necessary for those who have light to 'let their light shine', to restore the balance between the angels of darkness and the angels of light. There is conflict on the lower planes until the awakening of the soul reveals darkness in its true perspective.

Q. Who were the Lords of the Dark Face?

A. Only another way of putting very simple truths. Again, the Lords of the Dark Face were those same lords who brought sorrow, who brought testing to the soul, and were therefore regarded as dark and evil. To illustrate what we mean still further: the guide, the lord, the deacon, leading the soul into the halls of initiation often appears bearing a dark mask. Its purpose is to test the candidate whose inner perception should see through the dark mask to the hidden beauty. We have seen souls recently born into the spirit world who were met by a veiled figure. At a given moment, the hood is flung back and the soul beholds the face of its own guide, beautiful, radiant, and glorious. These things are to teach lessons, to teach the soul to have confidence in God. The whole purpose is so to love God that the soul knows that God is always protective, God is always love; therefore the soul should be so centred upon the light of God that it has no fear, for God is father and mother. Therefore, the figure must be God's sending and all is well.

Q. What is meant by cosmic evil?

A. I am going to give a peculiar answer which you may find it difficult to accept. Think about it. Cosmic evil is in reality cosmic wisdom. 'But there are evil forces, there is cosmic evil' you say. It is a testing power which has a contribution to evolution. Saturn is looked upon as a malefic planet, yet Saturn is the great teacher. Satan is considered evil, but Satan was a fallen angel of great brightness—Lucifer, who was consumed by lust of power. The spirits of Lucifer are the light bringers, therefore we say that Satan or satanic influences eventually bring light, light to the soul.

Q. Is it possible to help a nature spirit on the upward path of evolution?

Concerning Angels and Elementals - II

T130 The Inner Teachings 13th October 1942 St Mary Abbot's Place, London

A. Nature spirits look to humanity for that help. Nature spirits come so close or indeed imitate humanity. Many nature spirits are very mischievous—why? They are copying humans. Or they can be the reverse—why? Because somebody has been kind and loving and gentle and thoughtful. Yes, it is possible to help nature spirits on the upward path of evolution through love and goodness and kindness. Therefore, love one another.

Q. Can you describe elementals of the human body?

A. The body elemental is something attached to the body and created from the vibrations of the physical body and the physical mind. So what does one expect? If the body and mind are pure, if body and mind are harmonious, one naturally would expect the body elemental to be good to look upon, resembling either a human or angelic form. But if the vibrations of the body are low and coarse and crude, the elements and atoms drawn from that body would be likewise and the elemental not beautiful. It has been known for the body elemental to look not unlike the orthodox devil, but it takes different form according to the atoms which the physical body gives forth. You may have a very nice body elemental. I am sure you have!

Q. Can you tell us something about the angels of healing?

A. Yes, a little. What is an angel? An angel is a messenger from heaven, a divine messenger. Think of it in that light. The angels of healing can be human spirits. In other words, they are angels of mercy, healers. There are some angels of healing present in this room—only they have rather dense bodies! Yes, my dear ones, angels of healing can be human and also can belong to the angelic realm. Both can work together, because each have their share in the process of healing of body, soul, and spirit. The angels of healing work under the Christ-ray, work under the Master Jesus, and are full of compassion, tenderness and love. They are very radiant; some are clothed in one particular colour, others in many colours. Sometimes the group will come purely on one colour ray, on the individual colour ray, and sometimes the group will be in pure white. It is not possible to describe the harmony and the perfume which these angels bring. How to clothe in earth language a description of the higher world beings!—it is beyond my powers.

Picture a great ray of light coming down, full of angel forms—a ray of gold, a ray of rose, a ray of soft amethyst, a ray of pure yellow. Visualise in that ray countless forms with the semblance of a human face. We speak of the ministering angels who work purely with these cosmic rays of life. Picture then the other angels who were once human beings who stand around the patient pouring forth love and perfume and enfolding him in music—angels, human and heavenly, working together to pour forth the power of healing.

Q. In the absent healing, how far do the human sitters limit the work of the angels; that is, if the sitters visualise the wrong colour, does this impede them?

A. The contact is made with the patient when the patients' name is called out. On your earth you think in terms of space, but there is actually no space or distance. As soon as contact with

Concerning Angels and Elementals - II

T130 The Inner Teachings 13th October 1942 St Mary Abbot's Place, London

the patient is made that patient is there in the midst of the angels. The angels see exactly what is wrong, the sitters are contributing, we will say, the violet ray, but they are a little hazy about the exact shade. What happens? The angels are so wise, they can draw the required colour, a little from each of the contributing sitters, and they blend and direct to the patient exactly what that patient can stand, no more and no less. The angels manipulate and use the substance which you from your mind and heart give forth.

Q. What are the beings from the solar spheres?

A. They may be, they can be, they are, beings of a similar type, but it is impossible to describe their radiance. The unskilled artist may daub a canvas with colour and convey nothing of the beauty of the original. The beings from the solar sphere are concerned with the masses of humanity, concerned with the quickening of the light of the Son in the heart, concerned with the ushering in of great ages or epochs.

When it proves beyond speech to describe cosmic truth, there is only one way left for the aspirant to learn, and that through leaving the physical body and rising into the heavens and through seeing for himself. This is why we do not care for this crossing of the t's and dotting of the I's. We do not like cataloguing and pigeon-holing cosmic truth. That is what the intellect strives after, but truth always escapes the grasp of the intellect, believe me. It remains for every aspirant to rise through those planes of consciousness to know, within the soul, concerning truths which cannot be clothed in words, which cannot be catalogued.

Could you describe the perfume of the flower? The perfume is beyond words. Cosmic truth is like the perfume of a rose, which the soul absorbs and knows. So develop that inner understanding, that inner perception, of the inner life.

Benediction:

Unto the Great White Spirit we give our humble love and service. May the peace of the great open prairie enfold us and in this deep, deep peace may we know Thee, omniscient, omnipresent, omnipotent.

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:

Tolerance, non-judging