

[Elementals and Other Beings in the Invisible Worlds]

T178 The Inner Teachings 11th November 1947 St Mary Abbot's Place, London

Invocation:

Brethren, let us with joyous hearts seek the presence of the Eternal Light, the Great White Spirit, both Father-Mother and Son God. In the presence of Thy holy and true light, we open our hearts in thanksgiving, in worship, in adoration for Thee and all Thy glorious works; and in Thy holy name we call upon the angels of wisdom, love and power to strengthen the link between the two states of life. We pray that the earth people may become illumined mentally and spiritually so that they behold the glories of Thy universe both visible and invisible to the mortal eye. We pray, O Great Spirit, for the gentle presence of Thy Son, the Cosmic Christ. May all here absorb the wisdom of the Perfect One. We welcome in Thy name, O Gracious Spirit, the teachers and the saints of all ages, the elder brethren now concerned with the spiritual evolution of man.* So may the blessing of the one spirit of eternal love bless this communion and communication.

Amen.

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

Brethren, we are continuing the subject of the elementals and other beings in the invisible worlds which was opened at our last gathering. Some of you were not present then; therefore you may hear some repetition because we desire to make our subject clear to all our listeners present.

Throughout the centuries in all countries there have always been stories about the fairy folk. The presence of these little people has been generally accepted, at least by occultists and mystics, although the so-called intellectuals still deny their existence. Of course it makes no difference whether the fairies are denied or not. Like the vast truth of reincarnation, denial does not alter it. You may also disbelieve in the life after death but it makes no difference. You will still survive after passing away from your physical body.

We find the lore of the fairy folk in the American Indians*, in the Chinese, in Scandinavian countries and in the British Isles including of course Ireland (Eire). All are rich in folk lore and fairy stories, particularly the latter. The Greek mysteries contain similar stories of the elementals. Indeed, some teachers have said that the Greek oracles were themselves nature spirits, or the spirits of the air who used the priestesses as a mouthpiece for their truths. We want to make this clear. Do not think that elementals are always unevolved or bad any more than humans are unevolved or bad. The air spirits are often sylphs of a high order and can be used by the hierarchies on occasion to communicate truth to the earth people. When we explain that such sylphs are spirits of the air-ether, and the air is related to man's mind and that his mental body is influenced and affected by the air-ether, you will readily understand why air spirits are drawn to people who use their minds, particularly for creative art. So you see the very men who deny the existence of these elementals may themselves be instruments for them, which is rather amusing.

*[*When these teachings were given, the term 'Indian' or 'Red Indian' was common parlance used to refer to Native Americans. The term 'Native Americans' has been a commonly*

[Elementals and Other Beings in the Invisible Worlds]

T178 The Inner Teachings 11th November 1947 St Mary Abbot's Place, London

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.]

Several great Greek philosophers, remember, were well aware of the elementals. Plato gave much teaching on this subject. Paracelsus was another initiate with deep knowledge. In America, from north to south the American Indians not only believed in but worked in harmony with the nature spirits. We were always cognisant of the presence of our little friends and had very much to thank them for, for they can be most kind and helpful to humans; the ideal state of the future will be when earthly man has his eyes opened to this vast unseen universe and is able to work in harmony with its inhabitants. We impress upon all the importance of your individual life as a contribution to the grand brotherhood of life. Without it there can be little progress. Once we said to a group in the White Eagle Lodge that we believed in everything. That may seem a sweeping statement, but what we meant—what we still mean—is that we keep an open mind upon all subjects and never say nay to anything. We are interested in and we believe in the strangest things, because there is so much in heaven and earth which is undreamed of in the philosophy of man.

So we repeat what we told you before about these four elements. Fairy people are drawn from the four elements of earth, air, fire and water. Interpenetrating these physical elements is a finer ether not perceptible to human sense but which can be registered by that sixth sense of man called intuition or the 'psychic' sense. These same etheric creatures can be registered by the etheric vision of man. This finer ether, which is interpenetrating the earth and the earth-ether, is the substance from which creatures called gnomes are created. We call them gnomes to signify the spirit of elementals formed from the earth-ether.

Then we come to the water-ether, a substance behind and within physical water substance. From that ether is created those spirits called undines or water spirits.

We will take fire next. From the element of fire, the fire-ether, are created creatures known as salamanders, or the spirits of the fire.

In that higher ether known as the air-ether are to be found the forms of creatures called sylphs. These are sometimes larger than a human being but can also be smaller. Often the air is full of these beautiful air spirits, and especially are they to be found in mountains. Those of you who love nature, who love solitude and the heights, can go far from human contacts. Then you will become aware of the presence of the mountain spirits, sylphs or the air spirits. These are mysterious and powerful, and sometimes the great ones do not like the intrusion of man. You will remember the difficulties experienced by mountaineers in trying to climb the highest mountain peak known. They have never attained their object* and in a mysterious way some have vanished. We leave it to you to think over. These spirits of the air do not suffer man's intrusion beyond a certain point.

*[*This teaching was given several years before the first successful ascent of Everest.]*

[Elementals and Other Beings in the Invisible Worlds]

T178 The Inner Teachings 11th November 1947 St Mary Abbot's Place, London

Wonderful spirit beings such as these inhabit the finer ethers. In your meditations you can, if you work hard, penetrate these heights. That is what you are endeavouring to do; not in your physical but in your astral body you can attain the settlements of the people; you can see their fairy palaces within the earth, inside the mountains. All these finer states of life interpenetrate. You see matter as a solid mass and think how can anything be inside it because of its solidity. You forget that matter is only loosely knit and it can be interpenetrated by other forms of matter, other vibrations; for this reason we can take you to fairy settlements, fairy palaces built from beautiful material similar in appearance to alabaster. We can take you into fairy gardens existing within your own physical gardens. You can go into the depths of the ocean bed and there find settlements of the spirits of the water, the undines. You can go to the seashore, to all places where there is an abundance of water and vegetation growing in water and there you will find your little nature spirits or undines.

It is the same with fire. Wherever there is fire there is a salamander. Without the help of some little being or elemental there could not be a spark of fire. His work is to bring live fire into manifestation. A very interesting point: some children are told during a thunderstorm there is a battle going on. True, it sounds like a battle. The elementals do occasionally have such battles. The ancients say that when lightning strikes a rock it is an attack by salamanders upon the gnomes. You will have to ponder these things for yourselves and you will find a great deal of knowledge will come. Think of the four elements of which man is composed, each of which is within your own being; therefore you can draw the little people of all the elements to yourself, especially at times when you are undergoing the initiations of which we told you some time ago. In initiations of the emotions you will find the spirits of the water, the undines. In the initiation of the air, you will find the sylphs will be your servants. In the initiation of earth you will find the earth spirits concerned with your soul, on the inner plane of your being.

Now, my children, remember if you can some of the initiations through which the Egyptians were taken, the Greeks, some of the Druids and so forth. You will recognise that these initiations meant the testing of the soul-quality connected with every one of the elements, with which the creatures of these elements are concerned on the inner or the astral plane.

We would draw your attention to a beloved brother who is much in evidence tonight. We speak of him known as Arthur Conan Doyle, whom we call Brother Nobleheart, a man who had a heart like a child, a simple loving heart. Brother Nobleheart had a particular love for the little people and spent many an hour in the forest round his home thinking of them. He had little statuettes of gnomes in his garden. He not only loved them: he believed in them, he knew they existed. If only earthly people were not quite so hard in their minds so that they could absorb some of his teaching, his beliefs about the little people, they would receive a great deal of joy and help. We have told you that the little people like to be recognised by humans. If they find that you love and believe in them, they will be your servants, come to help you and will guide you; but they do not like selfishness or greed in humans, and when they find it they will prove mischievous.

[Elementals and Other Beings in the Invisible Worlds]

T178 The Inner Teachings 11th November 1947 St Mary Abbot's Place, London

Another aspect of this subject which we will touch upon tonight is the part which fairy folk play in your folklore. You have probably heard stories about a slave of the ring, a slave of the lamp. We come now into the realms of magic. All magic is largely dependent upon the nature spirits. The stories which tell of certain articles having attached to them an elemental or fairy or being who when commanded obeys the owner of that article have a truth in them. Amulets or tokens which the ancients used often would have an elemental attached. This is what happened in Egyptian tombs which have been desecrated. No great apparent harm has come to the people involved—at the time. Some people say it is all rubbish. The wise man does not make so sweeping a statement. The Egyptian tombs were sealed with magic and the priests had power to call upon the elementals to guard the tombs. It is known that the sylphs, the spirits of the air, live for even thousands of years. Until that magic spell is broken the elementals will remain and when they are challenged in the wrong way it arouses their wrath.

The little people attached to certain articles will serve the human who loves and who treats them kindly. They will serve and will also impress upon you that the fundamental law of life is love; the gnomes look up to humans and expect to be treated with goodness and love. They like to emulate them; they will clothe themselves in the same way as the humans around them. For instance, in China the elementals will apparently be Chinese. They will dress in Chinese clothes and their customs would be similar to those of the land in which they live. It is the same with other countries. The human family has a responsibility towards the elementals. That is why love is so important—love and goodness and purity of life.

What do we find when there is depravity in human nature? We find the creation of etheric creatures lower than these elementals of the four ethers to which we have referred. The emanations from a human who indulges in cruelty, who indulges in gross appetites of the body, create elementals which are to be seen. We will give an illustration: those poor people who become saturated by alcohol fall into a state of delirium. In that delirium they see very unpleasant things. You say this is only imagination but not so. These creatures are created from the emanations of the individual—we do not want to upset anyone—and these people who give way to violent passion create creatures of a different nature from the higher elementals; the man or woman who gets into a violent passion creates a little army of what you know as 'devils.' We are very serious. They are creatures about twelve to eighteen inches high, sometimes black, sometimes fiery red, with horns and tails. In a room where there has been a display of violent passion, if you are sensitive you will see, hear and feel these creatures. There is a common saying about so-and-so having a devil. It is also said that there is many a true word spoken in jest. When people begin to understand what they are creating by their thoughts and their actions it will make them think seriously. We do not want to dwell on this. It is just one aspect of the story.

Let us rather think of the beauty that these little people create in their worlds. The gnomes work in the veins of the earth. Geology says it is just a natural law that creates jewels and other things. Yet there is much in life which is inexplicable, which the intellect or brain alone cannot comprehend and so puts it all away. We said at the beginning of our talk it makes no difference what man believes—the universe still goes on with its work for the glorification of the Great White Spirit.

[Elementals and Other Beings in the Invisible Worlds]

T178 The Inner Teachings 11th November 1947 St Mary Abbot's Place, London

Have you not a fairy story about some dwarfs who were kind to a little girl who was a victim of a witch and who became separated from her loved one and lost in the wood? This story really tells of the higher-self becoming separated from the lower by the darkness of what you call evil. The child of light goes forth into the wilderness or wood to learn, to gain experience. She goes in search of truth. We might liken this wood, this wilderness in which the soul travels, to the etheric world. The soul of the child, the little girl, is met by gnomes who befriend her. She lives for a long time in their world. This fairy story is to be found in all parts of the world, and narrates a human soul's experience in the etheric world. The gnomes are kind and teach that soul their simple truths. Then come the dark forces, the evil forces trying to destroy, trying to poison mind and body. That is continually happening to you all. The evil of the world would extinguish your true self, but the evil does not quite succeed. Another story tells of an apple left in the throat of the little victim. This is very significant. The child soul is apparently dead but not quite. Evil cannot wholly kill the soul. The soul sleeps, waiting. This does not take place in a few months or a few years; it sometimes extends through many lives. Then at the right moment there comes to that sleeping soul a prince. The prince is he who loves the spirit, the son of a king. Christ is the Prince, the Prince of Peace, the Son of the King. At the appropriate moment he seeks his beloved bride. He kisses the sleeper and she awakens.

In this story you have a very beautiful piece of symbolism telling of the mystical marriage between the spirit and the soul. The reason why we recall it is because the elementals were so kind to the soul of that child. They ministered to and loved her and she learned much from and was protected by them. See the importance of human love to the elementals?

Did we tell you of the ability of these elemental creatures to grow to a great size if necessary, or to diminish their size? This is one of their attributes. That remarkable book 'Alice in Wonderland' deals with this happening. Do you think that book came only from the mind of its writer? Do you not see that such a story originated from the sylphs trying to teach humans great mystical truths? If you want to learn mysticism, if you want to learn about occultism, read your fairy stories again. You will learn some beautiful truths if you ponder on what they have to tell you.

Now we will leave the group open for you to add your contributions or to ask questions. If possible we will answer your questions, but we have not all knowledge.

- Q. Have the elementals personality or individuality or are they animated by group consciousness?
- A. If you saw them you would say that they had personality. By emulating humans they seem to create personality. They imitate humans. The sylphs are much more remote.
- Q. Do they evolve?

[Elementals and Other Beings in the Invisible Worlds]

T178 The Inner Teachings 11th November 1947 St Mary Abbot's Place, London

- A. They do not evolve in the sense that humans evolve because they are not immortal. The human soul is something that is immortal. These creatures are purely created out of their particular ether, but not with the divine spirit within. When they have finished they can die of disease and are reabsorbed into the particular element from which they came. They have a certain amount of what you would call intelligence but it is very limited. It is not the same with angels. The angelic beings are in a sense above humans. They are immortal. There are exceptions. Sometimes a good elemental, a very good fairy can be immortalised, can be given the opportunity to evolve along a certain path which makes him or her immortal. They are ruled by their king, who would of course be the controlling group spirit.
- Q. You say they can die of disease. Would the disease be created by human wrong thinking?
- A. Man can contribute to the disease of these gnomes. Does not man create disease in the earth? Remember that these elementals are of the earth. Man has been given a divine spirit, a light within; it is man's duty and man's responsibility to follow the light. However, there are the young souls who make many mistakes. They do not only suffer themselves but they cause suffering to those in the lower spheres. Not only man creates disease in the little creatures. There are other forces, such as the natural law of growth and decay. But here we are getting into deep water.
- Q. One little girl always said she saw little flower fairies in one particular corner of her room. She said they had coloured wings.
- A. In all probability they would be little air sylphs. They would look beautifully dressed and very dainty. These love children. It is a pity children are told not to be foolish, because they are so close that they can see fairies quite easily.
- Q. What is the reaction of the air spirits to the aeroplanes which go up very high?
- A. The air spirits of the mountains are not very friendly to intruders. If you think about it you will know that what we say is true. They will become used to it. The elementals respond to love and goodness and purity of motive. They do not like greed and selfishness and things which border on what on the inner planes is called black magic. They look to mankind. We have a grave responsibility towards our brethren in other spheres of life but of course whilst man is ignorant, man suffers. When man becomes enlightened he will find great happiness, great joy, great beauty, and will behold the glory of the heavens. (We are referring to the invisible spheres of life as the heavens.) There are cases where the air spirits come and influence and inspire you. They get no credit for it because man thinks of himself he does everything. The wise man says, 'Any good that I can do is not of myself. I can do nothing.' He tries to make himself a pure and humble channel for the manifestation of the Great White Spirit.

Benediction:

[Elementals and Other Beings in the Invisible Worlds]

T178 The Inner Teachings 11th November 1947 St Mary Abbot's Place, London

Let us in spirit worship God in silence under the heavenly canopy of stars; let us commune with the spirits of the air and the fire and the water and the beautiful earth; and the peace of the eternal love and harmony fills our being; our eyes are opened to the glorious presence of the Perfect One and the vast company of heaven. We receive Thy blessing with humble thankfulness.

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:

Ancient civilisations, myths

