

Concerning Angels and the Elementals – I

T129 The Inner Teachings 14th September 1942 St Mary Abbot's Place, London

Invocation:

O Great White Light! Eternal Spirit enfolding all creation, we Thy children of the human race bow down and worship Thee. O Mighty One, O Great One, Who art Father and Mother God, from whom emanates the Divine Light, the Son, the glory of the heavens and of the earth; we open our hearts to Thee now to be filled with the pure rays of love, of truth, of wisdom. We, Thy children, would tread the path which all the sons of God have trodden. May we be taught through Thee the way to walk. We thank Thee—we thank Thee for all that is ours, for all that we receive, for all that we can give. For all that we are that seems good in Thy sight, we thank Thee. May we rise as on wings of spirit, on rays of light to meet Thee!

Amen.

My dear ones, we are to have a little talk about nature spirits, the angels and the planetary beings. You have chosen a very extensive subject which we can only deal with in general: even then, please do not limit your conception of the invisible worlds which surround the earth, commencing with the planes of ether within the earth itself and rising to the highest that it is possible for man* to reach. First of all, my friends, we start this talk as from a central pivot. The first great truth is the most important as a starting point for all investigation into the unknown. We refer to the one Supreme called by many names, but which we know as the 'Christ' Light. Let us think then of the Christ as a sun around which all other spheres and planets revolve.

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

The truth concerning invisible spheres has been known always to those men who were called 'God men' or saints of old—they have always been aware of the sacred mysteries; always there have been given forth various aspects of this divine wisdom. By the unevolved, the sacred mysteries have been misunderstood and misrepresented. We stress again and again the importance, the great need of starting on investigation and research on the spiritual planes from the one humble and simple truth—from Christ within yourself.

Let us think of ourselves as did the ancients as constituting a universe within ourselves, as being ourselves a microcosm, since we must realize that we are related to every manifestation of God both upon earth and in the heavens. Whatever lies in the heavens above, what seems infinitely removed is actually also within ourselves. We are in affinity with all the planes of life from the lowest to the highest. Within ourselves—physical, etheric, mental, and spiritual—are the identical life atoms to be found in spheres far from the earth. More than this, there is within each soul this co-relation [*sic*] with the planets and with the influences and even the ethers of the planets.

As we have already explained, it is impossible to deal adequately with these profound truths; we could not even if we would, because we ourselves have only caught a glimpse of the grandeur of the universe, only a glimpse of the possibilities which lie within us all. But such knowledge as we have garnered in our meditations we give as it may prove a signpost in your

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own journey along your path of eternal progress and eternal unfoldment leading to eternal light and glory.

Now let us first deal with elementals, or tiny creatures called nature spirits, bearing in mind that these are countless in number and are outside, as it were, are external to you. You also have within your own being the atoms or the elements which create your own elementals. We are as tiny dots within the circumference of creation and yet we can think of our self as a unit, but one of countless millions of similar units. We will concern ourselves for the moment with our own individual universe. Over the temples of the mystery schools was inscribed the words 'Man, know thyself; and thou shalt know God and the universe', a profound statement often used flippantly, unthinkingly, because its true significance rarely sinks into the vulgar, the unprepared and the uninitiated. Wise men of past ages and of the present know there is but one line of approach to these secrets. No soul can force the doors without being—I was going to say—destroyed. In some cases, yes, but there is one line of approach—no, not through books, you will find not this knowledge written. You will find it within the temple of the sacred mysteries locked in the heart. All have the secrets buried deep within. In certain occult rituals you will hear the actual wording used, of digging with certain tools to find the buried and lost secrets. My friends, this means to dig within the vault of man's innermost. How then is this to be undertaken?

Those who would understand the secrets of the universe must learn to turn aside from the outer plane and renounce all earthly desires and claims, one by one; this takes many, many, incarnations, for step by step the spirit has descended to the outermost planes of manifestation and in thus doing has almost lost touch with its inner centre. The purpose of life for that soul is gradually to discard and withdraw from the outer and journey back to the centre, to the divine. As man turns his back upon that outer world and turns inward, he renounces, he discards, little by little, all the claims of materialism, of the flesh and the intellect. One by one, he leaves them behind and climbs toward the Divine and Holy Light, the Temple of the Living God.

We were saying that we can create our own elementals. People are apt to think that if they are troubled or obsessed by elemental forces, those creatures come to them from afar. They do not realize that there is that within themselves which can create the form of the elemental. Man contains each of the elements in himself. Nature spirits originate from the earth, the air, the fire, the water and the lower ether—they are all workers within their own element. They do not idle their time away. We cannot describe in detail the type of work they do, except to hint that the earth elementals labour in the earth atoms, the production of certain minerals and precious stones, and are concerned with the growth of vegetation on earth; the fire elementals are concerned with fire, all warmth, all light; the water elementals, the water sprites are concerned with the motions and actions of water, and the air elements, the sylphs, with the movements of the air, the winds. All work in harmony, the winds and the rain and the sunlight (fire) and the earth elementals—all are working according to exact law.

The five elements are governed by what the ancients called 'gods', a supreme being, a high controller or king on that particular line of life or vibration of life. These elementals can be

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called upon in certain forms of magic and dominated by a magician for his own purpose, sometimes for selfish ends; such a one is a black magician. But if they are commanded by an initiate of Christ, then he is a Master of the White Light, or the White* Magic. A true aspirant of God is very strict in his life, in the purification of body, in the purification of his thought, in the pure food he eats, and the pure air he breathes. He aspires to absolute purity and selflessness, surrendering, renouncing all—his password 'I renounce' is that of the pure initiate. We stress this again and again, because impurity and selfishness in a man creates around him unhappy elementals. These elementals, instead of being friends to such a man, become mischievous, out of control. There is only one supreme controller of these nature forces, who is Christ, and as you know, Christ is absolute purity, absolute love.

*[*Refers to light, not colour or race]*

So we pass on to the angelic kingdom. You have asked if we can explain where elementals end and the angelic beings begin, and what is the relationship between the nature kingdom, the human and the angelic kingdoms. Man is not altogether apart from the nature or the angelic kingdoms. The lower angels, the higher angels, good angels, bad angels—all have an attachment to man whilst man is on the evolutionary path; the planetary angels and beings are also linked to man, for man is the microcosm within the macrocosm.

What is the difference between nature spirits and angels? The former are concerned purely with the physical substance of life, or creation. The angels are concerned with the attributes both of the soul of men and the soul of the universe and the divine attributes, such as love, are served by the angels of love, divine truth by the angels of truth, divine mercy by the angels of mercy. The angels are forms created from these soul attributes. Such angelic beings sometimes take human form, or at least a human face. In this is a divine message. God made man in His own image. It seems that man is the ideal form through which God manifests on earth, and man is shown the highest and most perfect manifestation in Christ, the highest ideation of God in man and in us all. Every form of life in the nature kingdom and the angelic world and even the planetary beings in some degree assumes that same divine force. Man's form is divine. O, my brethren! If only humanity could realize the significance that man and woman are in the image of the Divine Father God, the Divine Mother God! Can you not see the significance, the divinity in man and woman? My friends, when you look out upon the degradation in humanity, hold fast to that thought. 'My brother, however degraded, I worship you, for in you shines the divine image.' 'You, woman, however lowly, however undeveloped, however unevolved, are of the Divine Mother; therefore I worship the Divine Mother in you.' Take and live and express this thought every moment and you will grow to be very near, very, very near to the Perfect One, the Son of God, to Christ.

And so the angels, beloved, are concerned with the soul of things, not with the physical part, the physical 'form' of life like the elementals. The angels are concerned with the attributes and the activities of the soul of man and the soul of the world, of the universe. The angels make manifest the attributes of the soul.

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The angels of music are concerned with the creation of the form and sound of music and so help to bring forth from silence into sound, music, so that the body and spirit may hear the divine harmonies. The angels of art are concerned with the vibrations of colour and are used to bring forth and manifest art and colour. The angels of religion assist in the creation or building up of spiritual power in worship of the divine. The angels of birth work under the Divine Mother, to assist womankind to bring forth into manifestation the human body, the temple of the spirit. The work of the angels, their mission and purpose, is almost infinite in its variety.

Let us make it clear; there are dual aspects in the elemental kingdom—the white and the black, and so also in the angelic kingdoms. Here is one of the divine secrets revealed to man as he passes through initiation upon initiation. Ever the two aspects—angels of love, angels of hate—angels of truth, angels of falsity—angels of mercy, angels of cruelty—ever the dual aspects, throughout creation, and all have their place. Here again is one of the divine mysteries into which we are unable to go deeply. We only know that such things are, and that there is divine purpose. These two aspects work together to bring about balance, one of the fundamental laws of life. The ultimate is absolute and perfect balance within the microcosm, within the macrocosm.

You talk about people being unbalanced—true! How many, we ask you, how many of us have reached a stage of absolute poise and balance? We can lose our temper—get into a violent passion and then pour forth from the aura numbers of little irritable nature spirits—literally little fiery devils. It is true. In a violent passion a man or woman projects from the aura a stream of little red devils—unpleasant little creatures with little horns, whose delight it is to tear about upsetting everything. Depression will do much the same; all violent emotions create these elementals out of the lower ethers in your own being. Similarly, beautiful and harmonious thoughts and vibrations send forth streams of gentle and delicate, charming and happy little people who work for you and those around you.

This may sound like some delightful fairy tale. You may think so if you choose, but some day you will know that fairy tales are based on truth. Do tales come forth out of nowhere—out of the imagination only? No, they have a foundation in actual fact. The creation and the projection then of elementals of the rather destructive and harmful type rebound upon the man who creates them and create ill health—a vicious circle. As the body is made up of countless little cells, so is the invisible life around you, world upon world interwoven, and you create as you will, for you have that within you that can command and control, but in the early days of our evolution we allow all the lower elementals to claim and enslave us and so cause suffering and pain.

There are karmic angels, beings that you have drawn to yourselves through your karma in the past. You may have drawn to yourself a preponderance of what you call malevolent aspects, and draw angel beings from those planets, but they really come to assist you. They come that you may be assisted in your evolution, but you certainly can make it a very hard lesson, or by sincere aspiration and wisdom you can turn it all into beauty and peace and happiness.

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Q.What is the difference between intuition and instinct?

A.Intuition comes from the divine, and instinct is controlled by the god of the elemental. An animal works on what is called 'instinct' but intuition concerns man alone and it comes from the divine.

Q.Might one say that instinct is the command of the group soul leader?

A.Yes, because by instinct animals act. You will say this is so because their ancestors did it before them, but it all fits into the scheme—all has its place in the perfect plan.

Q.You said 'Man know thyself' in fact, but, really the injunction of Jesus was 'seek ye first the kingdom of God.'*

[*Matthew 6 : 33]

A.The way to know all things is to find God within; to know by long, long meditation and exploration, to know God within one's heart. Here is the starting point, and until man does know God he cannot gain any understanding of the universe. It is from the Christ, both within and in the heavens that man must commence to learn all these glorious truths.

Q.Is there such a thing as incurable karmic disease?

A.Well, yes and no. There can be because the soul is not ready to transmute its karma and has to suffer. But all ills ascribed to karma are not necessarily incurable. We mean by this that all diseases are curable by the divine power, at the will of the divine power. We would not dare to say that any disease is incurable—or curable.

Benediction:

We would leave you with a sense of deep security and peace. Focus your thoughts, place your trust in God. Let nothing disturb you, attune yourself to All-Good, to God. Put your hand in the hand of the Divine Son, even Christ, and no inharmony can touch you, nothing can hurt you. This is eternal truth.

So into Thy loving heart we come, O Lord, and realize that we are enfolded within Thy pure aura of love. Unto Thee we give humbly all possession, everything, for all these things of joy and happiness are Thine. Unto Thee we surrender and unto Thee be all glory and thanksgiving forever and forever.

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:

Oneness, interdependence, interpenetration