

MYSTIC LIGHT

Nature

HERE and there in his writings Max Heindel gives us some information about nature spirits, the little beings with whom he had such interesting experiences.

Nature spirits include etheric beings related to the four elements. Gnomes and elves, or Fairies, are *earth* spirits. Undines, which inhabit streams, rivers, lakes and oceans, are *water* spirits. Sylphs, which dwell in the mists above moat and moor and generally in the atmosphere, are *air* spirits. Not much is said of salamanders, *fire* spirits, largely because they are least easily seen by people who have "second sight." At the bottom of some fireplaces in Europe one can see a salamander carved on an iron plate.

Most people now regard folk stories as superstitions, but, as a matter of fact, one endowed with etheric vision may see gnomes building green chlorophyll into the leaves of plants and giving to flowers the multiplicity of delicate tints which delight our eyes. Gnomes also cut the crystals in minerals and make the priceless gems that gleam from necklaces and golden diadems. Without these lapidaries and metallurgists there would be no iron for our machinery nor gold for finery and art work.

Gnomes are everywhere and the proverbial bee is not busier. To the bee, however, is given credit for the work it does, while the little nature spirits



Spirits

that play such an immensely important part in the world's work are unknown save, to a few so-called dreamers.

At the summer solstice the physical activities of nature are at their zenith. Therefore "Midsummer Night" is the great festival of the Fairies who have wrought the material universe, nourished the cattle, nurtured the grain and are hailing with joy and thanksgiving the crest wave of force which is their tool in shaping the

flowers into the astonishing variety of delicate shapes called for by their archetypes and in tinting them in unnumbered hues, which are the artist's delight and despair. On this greatest of all nights of the glad summer season they flock from fen and forest, from glen and dale, to the Festival of the Fairies. They really bake and brew their etheric foods and afterwards dance in ecstasies of joy, the joy of having brought forth and served their important purpose in the economy of nature.

At the time of the Winter solstice, the Christ Spirit is born into the earth and commences to fertilize the millions of seeds which the Fairies nurture that we may have physical food. But man shall not live by bread alone. The work of the Fairies is important, but it fades into insignificance compared with the mission of Christ who annually provides the spiritual food needed to advance us upon the path of progress. Nature has work to do and

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requires work of all who would justify their existence and continue as part of her. This applies to plant and planet, man and beast, and to the Fairies as well. They are busy folk and their activities are the solution to many of nature's multifarious mysteries.

Some people who can see Fairies say that they are about a foot tall. They look like beautiful young people (about 15 years old) and they are evidently sweethearts. There are usually several together. When they are not painting flowers and beautifying everything possible, they can be seen laughing and talking happily, their arms around each other's necks. They like to slide along leaves or tree branches much as children do in play. They can appear as both boy and girl. They seem to be dressed in shining drapery that clothes them most attractively. Their bodies look delicate, graceful, and almost transparent. The Fairies work under the direction of Great Intelligences. Some people refer to nature spirits as *Devas* but Max Heindel generally eschews Eastern terminology.

Fairies stay in warm countries in the winter because plant growth is slow or arrested in cold climates at this time so they have no work.

A few years ago, a lady asked Elizabeth Kubler Ross to come and see her garden. Elizabeth Ross commented on the beautiful roses. The lady asked, "Is that all you see?" Whereupon she took a picture of a flower chosen by her visitor who was startled to see on it a graceful lady Fairy.

Corinne Heline, in conversation with a Fairy, has this to say about angel wings:

"The pictures of Fairies that I have seen show Fairies with wings, and you have none."

"There is no one in our Kingdom who has wings," the Fairy replied.

"What gives artists the impression that Fairies have wings," asked the writer.

"It is our duty to help purify the air for man as we go about our work," replied the Fairy, "and as we move and breathe, we send out sweet-smelling air that leaves our backs at the shoulders and this force coming from us has the appearance of wings."

Some people have seen Fairies with sick children. As many as twenty Fairies of all sizes gather around the bed. They might climb over the child,

or sit on his shoulders knowing he has delight in watching them.

A friend of mine told me he was half asleep when he saw a little gnome on his book shelf in Toulouse, France. The gnome wore sandals. His bright eyes shone like diamonds. He had rosy cheeks, a small mouth and well-built little body. Then he stood up and slid down the shelves.

One day another friend of mine was returning from work. She was very tired. She left the freeway and was driving on a narrow road in the countryside. After having passed over a small bridge, she felt like stopping and taking a rest. She sat on the grass near the bridge and, to her surprise, she saw a Lady Gnome. The creature seemed about two feet high. She had large features, including a long nose. She looked very old and serious. She closely resembled the many illustrations of gnomes that artists have painted to illustrate children's books.

My friend said, "I decided not to move and to stay as long as she remained." But the Lady Gnome answered her as if she could read her thoughts: "Don't worry, come back tomorrow after work. I will be here again."

The next day my friend saw the Lady Gnome at the same place and felt very happy to think that the Lady Gnome liked her.

How can we make friends with the Fairies?

First, one must develop his finer vehicles, for Fairies live and can only be seen in the etheric part of the physical world. One must be unprejudiced. There must be no hatred, malice, or envy in the heart. One must be willing to treat everyone as he wishes to be treated himself. This is the most important requisite.

Max Heindel has a wonderful story about a very sick little girl who came to Mount Ecclesia with her mother. During the night he took the little girl to the World of the Fairies where she saw the Queen of the Fairies.

We know that there are invisible agents behind all manifestations of nature—intelligences of varying degrees of consciousness, builders and destroyers—who play important roles in the economy of nature. Until these agencies are recognized and their functions are studied, we can never have an

adequate conception of the way nature forces work, whose outward effects we call heat, electricity, gravity, chemical action, etc.

SYLPHS AND UNDINES

We learnedly explain how heat from the sun evaporates the water of the rivers and oceans, causing it to ascend to the cooler regions of the air where it condenses to form clouds which finally become so saturated with moisture that they gravitate to earth as rain to replenish land and sea and begin the cycle again. It is all perfectly simple, a neat automatic

perpetual motion process. But is that all? Are there not a number of gaps in this theory? A fuller explanation requires knowing about the semi-intelligent action of the sylphs who lift the finely divided vaporized particles of water prepared by the

undines from the surface of the sea and carry them as high as they may before partial condensation takes place and clouds are formed. They keep these particles of water until forced by the undines to release them. When we say it storms, battles are being fought on the surface of the sea and in the air, sometimes with the aid of salamanders to light the lightning torch of separated hydrogen and oxygen and send its awe-inspiring shaft crashing zigzag through the inky darkness, followed by ponderous peals of thunder that reverberate in the clearing atmosphere, while the undines triumphantly hurl the rescued raindrops to earth that they may be again restored to union with their mother element.

Some people call the undines the sea Fairies and the sylphs the air Fairies.

It is stated in the Rosicrucian literature that the faculty of space perception is connected with the delicate adjustment of the three semi-circular

canals in the ear, pointing in the three dimensions of space (2Q&A, p 207). In the *Cosmo-Conception* Max Heindel explains the relationship between the arrangement of these semi-circular canals and the process that leads to fourth dimensional consciousness. While height, width, and depth are the dimensions of space in the physical world, there is in the ethers what we may be called "thoroughness." It would seem that nature spirits and elementals have this fourth dimensional consciousness.

With etheric sight we may look into and through a mountain. With an etheric body such as possessed by nature spirits we may walk through the hardest granite rock. It offers even less resistance than does air to our progress here.

Nature spirits have different grades of consciousness, corresponding to the type of ether they specialize. The

bodies of gnomes are made principally of the chemical ether and therefore they are of the earth earthy; that is, one never sees them fly about as do the sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from human beings.

The watery undines and airy sylphs are also subject to mortality, but their bodies, being composed of the life ether and light ether, respectively, make them much more enduring, so that while gnomes do not live more than a few hundred years, undines and sylphs may live a thousand or more years. Salamanders, whose bodies are principally composed of the fourth or reflecting ether, are said to live many thousands of years.

THE WAR OF ELEMENTS

The *consciousness* which builds and ensouls these elemental bodies belongs to a number of divine hierarchs who are thereby gaining additional



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CONSTITUTION OF THE EARTH

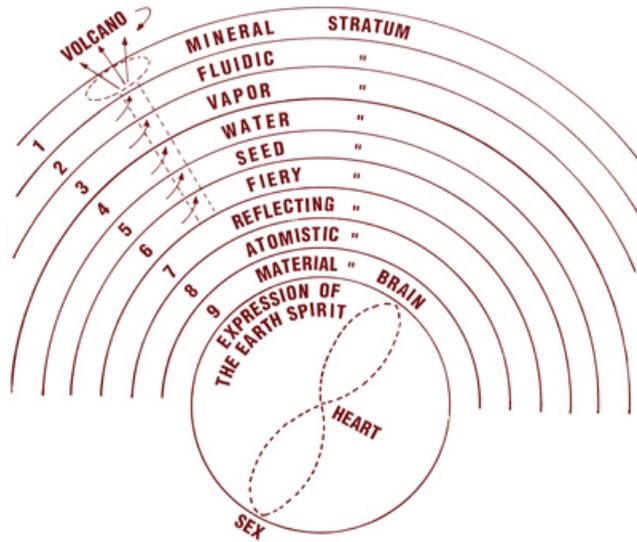


Diagram 18

experience. The *forms* which are built of matter and thus ensouled have attained a degree of self-consciousness. During their life they have a sense of their own transitory existence and it is to their rebellion against this state of things that the war of the elements, notably, fire, air, and water, is due. Fancying that they are being held in bondage, they seek liberation from the leash by force, and having no sense to guide themselves, run amuck in a destructive manner, which at times brings about great catastrophes. The consciousness of the gnomes is too dull to take the initiative, but they not infrequently become accomplices of the other nature spirits by opening passages, which favor explosions in the rock.

Bacon remarked that nature and God differ only as the print and the seal. Nature is the visible symbol of God, though today we are too apt to think of nature as self-generating and self-existing. Back of every force (electricity, magnetism, and expansion in steam) and form (mineral, plant, and animal) recognized by the physical sciences is the activity of Intelligences. Nature spirits build the plants, form the crystals of the rock, and with numerous other hierarchies, create and maintain what we call *nature*.

THE EARTH SPIRIT AND EARTH FORCES

What does the *Cosmo-Conception* tell us about the constitution of the Earth? To the occultist the world is far from being "dead". On the contrary, its every nook and crevice is permeated by spirit, which is the leaven that causes changes in and upon the planet. To the trained clairvoyant sight of an advanced Initiate, the earth appears to be built in strata, somewhat as an onion, one layer or stratum outside another, as illustrated by the *Cosmo's* Diagram 18. The properties of the 6th and 7th strata, as described by Max Heindel, are relevant to our subject.

The sixth or fiery stratum is possessed of sensation. Pleasure and pain, sympathy and antipathy have here their effect on the earth. The occult scientist, as he watches the harvesting of the ripe grain and the gathering of fruit from the trees in the autumn, or the plucking of flowers, knows the pleasure experienced by the earth itself. It is similar to the pleasure felt by the cow when its burst-

ing udders are being relieved by the sucking calf. The earth feels the delight of having yielded nourishment for its progeny of forms, this delight reaching its culmination at the harvest time.

On the other hand, when plants are torn out by the roots, it is patent to the occult scientist that the earth senses a sting of pain. For that reason he does not eat the plant foods which grow under the earth. In the first place they are full of the earth force and deficient in sun force, and are additionally poisoned by being pulled up by the roots. The only exception to this rule is that he may partake sparingly of the potato, which originally grew on the surface of the earth, and has only in comparatively recent times grown beneath the soil. Occultists endeavor to nourish their bodies on fruits which grow toward the sun, because they contain more of the higher sun force, and have not caused the earth pain.

It might be supposed that mining operations would be very painful to the earth, but the reverse is the case. Every disintegration of the hard crust causes a sensation of relief and every solidification is a source of pain. Where a mountain torrent washes away the soil and carries it toward the plains, the earth feels freer. Where the disintegrated matter is again deposited, as in a bar outside the

mouth of a great river, there is a corresponding sense of uneasiness.

As sensation in animals and men is due to their separate vital bodies, so the feeling of the earth is particularly active in this sixth stratum, which corresponds to the World of Life Spirit. To understand the pleasure felt when mining operations are disintegrating the hard rock, and the pain when deposits gather, we must remember that the earth is the dense body of a Great Spirit, and to furnish us with an environment in which we could live and gather experience, it had to crystallize this body into its present solid condition.

As evolution proceeds, however, and man learns the lessons pertaining to this acme of concretion, then earth will become softer and its Spirit more and more liberated. This is what Paul meant when he spoke of the whole creation groaning and travailing, waiting for the day of liberation.

The seventh or refracting stratum of the earth corresponds to the World of Divine Spirit. There are in occult science what are known as The Seven Unspeakable Secrets. For those who are not acquainted with these secrets, or have not at least an inkling of their import, the properties of this stratum must seem particularly absurd and grotesque. In it all the forces, which are known to us as the Laws of Nature, exist as moral, or rather immoral forces. In the beginning of the conscious career of man they were much worse than at present. As humanity strives toward higher ideals and improves morally, these forces become correspondingly less inimical to man, while any lapse in morals has a tendency to unleash these Nature Forces and cause them to wreak havoc upon the earth.

The forces in this stratum are thus, at any time, an exact reflection of the existing moral status of mankind. From the occult point of view, the "hand of God" which smites a Sodom or a Gomorrah is not a foolish superstition, for as surely as there is individual responsibility to the Law of Consequence, which brings to each person the just results of his deeds, whether for good or evil, so is there also community and national responsibility, which brings upon groups of men corresponding results



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for their collective acts. Nature Forces are the general agents of such retributive justice, causing floods, or earthquakes, or the beneficent formation of oil or coal for various groups, according to their deserts.

The Manichees, an Order of still higher spirituality than the Rosicrucians, are at present studying the problem of good and evil. An idea of the condition anticipated when humanity is in the Jupiter Period may be gained from a short resume of the legend of the Manichees: There are two kingdoms, that of the Light Elves and that of the Night Elves. The latter attack the former, are defeated and must be punished. But, as the Light Elves are as thoroughly good as the Night Elves are bad, they cannot inflict evil upon their foes, so *they must be punished with good*. Therefore a part of the kingdom of the Light Elves is incorporated with that of the Night Elves and in this way the evil is in time overcome. Hate, which will not submit to hate, must succumb to Love!

We are now approaching the Autumn Equinox and the Christ light is beginning anew to permeate the Earth. Moreover, we are at the crest of a new millennial wave of spiritual light and life. We know that those who wish to walk in the light of Christ must also learn to generate that light. This we may do thanks to the the One who is our Earth's indwelling Spirit, Whose life as a human was given that all humans and their planet might have abundant life. □

—Danielle Chavalarias