

“The Parallel Kingdom of the Devas”

Presentation, November 3, 2019, at the Quest Bookshop in Seattle, by Stanton Stevens

Online resources:

<http://www.laurency.com> – All that has been translated into English is available here.

The Basic Esoteric Dictionary, The Explanation, Knowledge of Reality, all good starting points

<http://www.lucistrust.org/> - The writings of the Tibetan, Dwal Khul, via Alice A. Bailey

<http://theosophical.org/> - The Theosophical Society, the first reintroduction of esoterics to the public.

<https://www.fairycongress.com> – Website for the Fairy and Human Congress, meets every year

<http://onepurelove.com> - Stanton’s website; talks and handouts are there with other things

Books:

Laurency: Only two Laurency books are available in print in English (though all are in print in Swedish).

Both are available at Quest bookshop or can be ordered from the Laurency website mentioned above.

Knowledge of Reality - a review of Eastern and Western philosophies, contrasted with Hylozoics

The Philosopher’s Stone – cosmology, evolution, the stages of humanity, higher worlds

The other Laurency books mentioned in the quotes below, are available online.

Also, mentioned in today’s talk:

Subtle Worlds: An Explorer’s Field Notes, David Spangler – Clear and straightforward description of the authors experiences and knowledge of the subtle worlds.

The Real World of Fairies, Dora Van Gelder – One of my favorite books on the subject, well written and very descriptive first hand accounts of her observations and interactions with angels and fairies.

Devas and Men, A compilation of Theosophical, including AAB, writings about the devas. Based on Theosophical terminology, and often about higher worlds beyond our possible experience.

A Treatise on Cosmic Fire, Alice A. Bailey – there is nothing else that approaches this overview of the complexities of the higher worlds. It is for advanced students.

Forty Years with the Fairies, Daphne Charters – an enjoyable series of stories that Daphne presents as told by the fairies themselves.

To Hear the Angels Sing, Dorothy Maclean – a book that introduced many to the fairies and their kingdom, based on her experiences at Findhorn, in Scotland

Ongoing:

Rainbow Bridge meditation group - 6-8 PM Tuesdays in Port Townsend - stanton.k.stevens@gmail.com

Alice A. Bailey study group – Led by Karen Johannsen: ksjohannsen@gmail.com

Quotes

A Treatise on Cosmic Fire, Alice A. Bailey

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These devas, especially those of the fourth ether, are so closely connected with man that one of the immediate developments ahead will be his awakening to a realisation of their existence, and his consequent gradual domination of them. This domination will be the result of several things but will only be complete when he can function on the fourth cosmic ether, the buddhic plane. One of the things the Hierarchy at this stage is seeking to do, is to retard this awakening of the mass of mankind to this realisation, for that event will necessitate many adjustments, and, at the beginning, may produce many apparently evil effects. The development of the physical eye is a thing which is proceeding under the Law, and inevitably the whole race of men will at length attain that dual focus which will enable man to see both the dense and the etheric forms. At this stage his inability to do so is largely due to a lack of pranic vitality. This is mainly the result of wrong conditions of living, and the misuse of food. The present general trend towards juster and purer conditions of life, the return of man to simpler and saner ways, the widespread feeling for bathing, fresh air, and sunlight, and the greater desire for vegetable, and nut foods, will result inevitably in a more ready assimilation of the pranic fluids. This will produce certain changes, and improvements, in the physical organs, and in the vitality of the etheric body.

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The bird kingdom is specifically allied to the deva evolution. It is the bridging kingdom between the purely deva evolution and two other manifestations of life. First. Certain groups of devas who desire to pass into the human kingdom, having developed certain faculties, can do so via the bird kingdom, and certain devas who wish to get in communication with human beings can do so via the bird kingdom. This truth is hinted at in the Christian Bible and Christian religious representations by angels or devas being frequently represented as having wings. These cases are not many, as the usual method is for the devas gradually to work themselves towards individualisation through expansive feeling, but in the cases which do occur these devas pass several cycles in the bird kingdom, building in a response to a vibration which will ultimately swing them into the human family. In this way they become accustomed to the use of a gross form without the limitations, and impurities, which the animal kingdom engenders. Second. Many devas pass out of the group of passive lives in the effort to become manipulating lives via the bird kingdom, and before becoming fairies, elves, gnomes, or other sprites, pass a certain number of cycles in the bird realm. Why the two above events occur will not be apparent to the casual reader, nor will the true connection between the birds and the devas be accurately realised by the occult student unless he applies himself to the consideration of the "bird or swan out of time and space," and the place that birds play in the mysteries. Herein lies for him the clue. **He must remember likewise the fact that every life of every degree, from a god to the most insignificant of the lesser devas, or builders, must at some time or another pass through the human family.**

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It has sometimes happened that a sylph who was thus strongly attracted to a man or a woman, but just fell short of the intensity of affection necessary to ensure individualization, has made an effort to obtain a forcible entrance into human evolution by taking possession of the body of a dying baby just as its original owner left it. The child would of course seem to recover, to be snatched back as it were from the very jaws of death, but would be likely to appear much changed in disposition, and probably peevish and irritable in consequence of the unaccustomed constraint of a dense physical body. If the sylph were

able to adapt himself to the body there would be nothing to prevent him from retaining it through a life of the ordinary length. If during that life he succeeded in developing affection sufficiently ardent to sever his connection with his group-soul, he would reincarnate as a human being in the usual way ; if not, he would fall back at its conclusion into his own line of evolution. It will be seen that in these facts we have the truth which underlies the widely disseminated tradition of changelings, which is found in all the countries of North- Western Europe, in China, and also (it is said) among the natives of the Pacific slope of North America.

The Knowledge of Reality, Henry T. Laurency

Chapter 4 THE THREE QUESTIONS OF THE SPHINX:

WHENCE? HOW? WHITHER?

4.8 The Natural Kingdoms

5 It is by no means necessary for the monad to develop through organic envelopes. In actual fact, most monads (those following the parallel deva evolution, for instance) have never had other bodies than aggregate envelopes consisting of atoms and molecules held together electromagnetically, such as man has in all worlds except in the visible.

The Way of Man, Henry T. Laurency

Chapter 4, The Physical Being of the First Self

4.10 The Etheric World

2 Gnomes, trolls, brownies, dryads, naiads, tritons, sylphs, salamanders, etc., are physical etheric beings belonging to the deva evolution. Some of the names given them refer to the physical natural element they dwell in (earth, water, air, fire), irresponsible beings that develop through play. They shun men, those spiteful beings who destroy everything, also in nature.

Chapter 15, The Manifestal Self

15.5 The Seven Hierarchies

1 There are in all seven hierarchies for the seven parallel paths of evolution. One of these seven has been given the name of planetary hierarchy. It is the one that supervises the evolution of the monads who pursue the human path of evolution. Of the remaining six, it is only the so-called deva evolution that can be contacted by men and that has therefore become known. The devas manage the attendance of the development of the matter aspect and supervise the application of the law of reaping. The evolution representing the motion aspect has also improperly been given the name of deva evolution before mankind received knowledge of the seven evolutions.

2 In its evolution, the deva hierarchy is far ahead of the human stream of evolution. It supplies individuals for supervision of the monads of the human stream of evolution. The tasks of the deva hierarchy include cooperation with the planetary hierarchy. Assistance is necessary since the human stream of evolution is the most difficult to advance on and so requires individual supervision. Every evolutionary monad of it has been accorded a deva who reports to higher authorities about his protégé to the extent that this seems necessary. That was the meaning of the gnostic saying “not a sparrow shall fall on the ground without the will of god”. Nobody is left unattended.

Chapter 16, The Planetary Hierarchy

16.6 Contact of the Deva Hierarchy with Mankind

1 The deva hierarchy, the most powerful of all the hierarchies, has decided to prepare a contact with mankind. There will not be open communication until the planetary hierarchy has resumed its leading position from Atlantean times. However, many people with physical etheric objective consciousness have experienced relations with etheric beings belonging to the deva evolution. And increasingly often

human beings have been unconscious instruments for individuals belonging to the “host of healing angels” of so-called archangel Raphael. Those who are healed in such cases are people who have reaped the part of their old sowing meted out for a certain incarnation.

Knowledge of Life One, Henry T. Laurency

Chapter 5, The Planetary Hierarchy

5.3 The Seven Parallel Evolutions and Hierarchies

4 ... The tasks that fall within the law of reaping belong to the deva hierarchy (the deva evolution within our planetary system, comprising about 200 billion individuals as compared to the 60 billion of mankind).

Knowledge of Life Three, Henry T. Laurency

Chapter 12, Devas

14 There is a large group of devas (under the guidance of a 45-self called “archangel Raphael” by Jewish initiates), who have been called the “healing angels”, and who some time in the future, when mankind has developed so far as to be able to come in contact with certain deva groups without risk, will be able to cure people in other ways than will ever be possible for medical science. When having reached a higher kingdom, many “born doctors” pass to this evolution in order to perfect themselves in their profession.

15 They say, “Nothing is impossible” and “never say never”, but that much can be said that one does not slip over from the deva kingdom to the human kingdom, or vice versa, as often and as easily as some occultists have asserted.

Knowledge of Life Five, Henry T. Laurency

Chapter 17 The Real H. P. Blavatsky

41 An accomplished artist, who by means of his imagination makes an exact image of a plant, an animal, a human being, can shape such a phenomenon in the emotional world and equip it with the qualities he may put into that artistic creation of his. How long such elementals live depends on the intensity of the imagination with which they were shaped. The whole emotional world teems with such involutory beings. The ignorant often confuse them with evolutionary beings, which pursue another path of evolution than man does and have never had other than aggregate envelopes. Clairvoyants of olden times gave those beings names that have lived on to our days, such as gnomes, brownies, naiads, nymphs, tritons, fairies, pixies, dryads, fauns, etc. To distinguish those evolutionary beings belonging to the deva evolution from involutory beings, the former have been called “nature spirits”. It is part of the most elementary esoteric knowledge not to confuse elementals with nature spirits.

The Real World of Fairies, Dora Van Gelder

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(regarding devas in Shakespeare’s play “The Tempest”)

... The characterization of Ariel as being bound to his master by mingled respect and love, his spirit of mischief, of his quick and adroit actions backed by the power of Prospero, his tolerant attitude toward all beings, his control of the lumpish Caliban, his command of the elements – all this shows the knowledge of the poet to be as sound here as in those fields where his knowledge is accepted as sure.