

## LESSON 13

### **THE DEVIC KINGDOM** (Kingdom of the Angels)

All through our lives we have heard stories and references to those entities known in western religious traditions as Angels. They are presumed to be spiritual beings and, therefore, invisible to the eye. Perhaps because of this, angels, which are indeed very real beings, have been relegated to the realm of fantasy or mythology by the average individual. On the other hand, the religious believer who proclaims their existence has not only a very vague idea of what angels really are, but also a number of misconceptions as to their nature and origin. The views offered in this text posit some of the basic concepts of occult science in this respect.

The word “devic” has been coined to portray the aspect of Devas (Sanskrit for angels), meaning literally “the shining ones”. Western religions have given them a variety of names in accordance to rank, such as Angels, Archangels, Thrones, Dominations, Principalities, Cherubim, Seraphim, etc.

The prevailing ignorance about angels is attributed to the fact that they can only be observed by clairvoyants, their presence being completely undetected by the average person. Their radiant appearance has been confirmed by observers like Geoffrey Hodson (author of Kingdom of the Gods, and himself a clairvoyant), amongst others who have done intensive research on their realm, and who refer to them as being “radiant with that light that never was on land or sea”, a poetic way of describing angels but by no means inaccurate if we are to listen to the statements of other true clairvoyants such as H.P. Blavatsky, who have conveyed exactly the same notion.

In her magnum opus, The Secret Doctrine, Blavatsky sums up the Devic Kingdom as follows: “The whole Cosmos is guided, controlled and animated by an almost endless series of Hierarchies of sentient beings, each having a mission to perform, and who, whether we give them one name or another, whether we call them Dhyan Chohans or Angels, are ‘Messengers’ in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degree of consciousness and intelligence, and to call them all pure spirits, without any of the earthly alloy ‘which time is wont to prey upon’ is only to indulge in poetical fancy, for each of these Beings either was, or prepares to become, a man, if not in the present, then in a past or a coming cycle”.

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later modified by C.W. Leadbeater and other occultists like C. Jinarajadasa, who state that the Devic Kingdom is a parallel evolution to that of our Humanity, and that some of the “incipient” devas to which Madame Blavatsky refers will in fact never become men but will pass through a different physical evolutionary line (which includes the species of birds and insects) directly into the angelic ranks. Be that as it may, both postulates challenge the traditional view of the majority of Christians who believe that angels are deceased human beings. Occult Science states that this is not possible because clairvoyant observation of individuals after the death of their body indicates no change in their character whatsoever. As it is normal to expect, individuals continue to be exactly what they were before their departure from physical life. It is absurd to presume that the loss of a vehicle will suffice to instantly turn an ordinary man into an angel. Nature does not work in such a manner, and for the attainment of perfection a considerable amount of time and evolvment are required. But the persistence in denying the doctrine of reincarnation sometimes forces people to resort to absurd notions in their efforts to explain things which otherwise remain unexplainable.

In recapitulating from our previous lessons we may remember that the Occult Science posits the universe as composed of seven basic types of matter, that is to say seven manifested vibratory energy fields which interpenetrate and interact with each other; hence, following the occult axiom which states that every manifestation serves a purpose in the Cosmic Evolutionary Plan, we are told that the six fields of energy coexisting with and interpenetrating the physical field (see diagram 1, Lesson 2) have an essential role to play in such plan. These spheres are in fact the realm of existence of numerous entities whose life’s purpose is to help the evolving process on the planet. There is no “magic” in the works of nature, and that which we call natural law is by no means a blind force following blind dictates but rather the work of high devic Entities through whose high state of consciousness flows the Life of the Logos, that Being whom we revere with the name of God.

These high Entities, whose real nature seems entirely beyond the comprehension of human intelligence, do their work aided by innumerable lesser beings who populate the vibratory fields where their occupations take place, forming a huge structure composed of hierarchies, orders, degrees, etc. Now, since the evolutionary process works through both a descending arc (involution or descent into denser and denser matter) and an ascending arc (evolution, or ascent returning to subtle matter), devas will hence be found in both arcs, encompassing those who are descending into denser matter not having yet reached the physical human field (and whose type of consciousness and sense of individuality are still very limited), and those who are in the ascending arc, who have completed their human evolutionary stage having thus achieved a type of consciousness, existence and power superior to those of human beings. The first of these two groups (the descending ones) are known in

Occult Science as Elementals or Spirits of Nature, and the second as Angels, Archangels, etc.

In describing the great variety which composes their kingdom, we will attempt to classify them in terms of their nature, consciousness, fields of occupation, and the role they play in the unfoldment of the Divine Cosmic Plan, starting with elementals or Nature Spirits. While it is understood in a presentation encompassing basic ideas such as this that it is not possible to mention them all, we will attempt to describe those considered the most representative of their realm. C.W. Leadbeater states in his book "The Hidden Side of Things": "In the study of Nature Spirits we find a kingdom radically different (to the human kingdom), without sex, free from fear, ignorant of what is meant by the struggle for existence, yet the eventual result of its unfoldment is in every respect equal to that attained by following our own line..."

In her book "The Ageless Wisdom of Life", Clara Codd states: "It may be said that there is no activity without some kind of consciousness or intelligence behind it, though not necessarily like human intelligence. We do not see the invisible life and intelligence that is in the wind blowing or the flowers growing, but it is there.

Occult Science posits that elementals are, essentially, a sub-human group. The mere fact that they can be found in a subtle field as the astral, for example, is not necessarily indicative that they are evolved creatures, because, as stated before, they are still in the involutory stage, traveling "down", having not yet reached the physical field, nor have they started to evolve "upwards". Some can be found in that region of the physical world invisible to the ordinary eye, known as the Etheric Region. Gnomes, Brownies and Pixies, for example, are about the most commonly found there. In general, elementals can be divided roughly into four main groups as follows: 1) Elementals of Earth, 2) Elementals of Air, 3) The Elementals of Fire, and 4) Elementals of Water. These creatures "ensoul" these four elements, (hence the name Elementals) and were classified by the ancient alchemists as Gnomes, Sylphs Salamanders and Undines respectively.

The earth variety, Gnomes, work in and on the ground, bringing about changes and transmutations in the earth and helping to construct forms under the direction of a mighty angel who designs the forms and the logistic of the work. Undines lend liveliness and sparkle to flowing water, and Sylphs direct air currents and build cloud formations. It is said that, of all Nature Spirits, the latter are the most intelligent and developed. Popular folklore has given these creatures many names. Since most are made of etheric matter (which is that part of the physical field that we do not see due to the fact that its higher rate of atomic vibration falls beyond the normal visual range of the eye), they are quite close to the denser part of the field (the part we can see). This is the

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have been occasionally seen by some people, especially country folk whose mode of life, simpler and therefore purer than that of city people, makes the contact possible with creatures who are usually found in natural environments and away from the agitation of urban life. Hence the origin of so many folk legends which speak of Fairies, Leprechauns, Elves, Pixies, Brownies, Peris, Djins, Trolls, Satyrs, Fauns, Imps, Goblins, etc. The variety names found attests to the huge variety of Nature Spirits existing on the planet.

Given the fact that their state of consciousness is limited if compared with that of human beings, nature spirits do their work instinctively, pretty much like ants and bees do in their well organized activities. They are not inconvenienced either by tiredness or the need for food inherent in vegetal, animal and human bodies. The matter of which their bodies are made (ether) does not require such nourishments. Their vitality is maintained by the almost constant absorption of etheric matter by their bodies. Etheric particles charged with solar energy are drawn in, while the depleted ones are expelled. They do not have an aging process as physical bodies do, and their body gives no evidence of growth. It simply appears to materialize out of the ether, keeping pretty much the same appearance throughout their entire life. They live a life three times longer than that of a human being, we are told, and their death occurs as a result of an exhaustion of the energy which animates them as well as a kind of unwillingness to continue to gather it and renew it. When this happens, they fade into their Group Soul, in which they may have - if sufficiently advanced - a certain amount of conscious existence before the cyclic law acts upon the Group Soul once more arousing in it the need for separation. As a result of this, there is a pressure that turns the stream of energy outward once more, and that desire, acting upon the plastic astral and etheric matter, will materialize a body of similar type, suitable as to be an expression of the development attained in the last life.

In the words of C.W. Leadbeater, "Indeed their whole life seems a simpler, joyous, irresponsible kind of existence, such as a party of happy children might lead amongst exceptionally favorable physical surroundings. There is no sex amongst nature spirits; there is no disease and there is no struggle for existence, so that they are exempt from the most fertile causes of human suffering. They have keen affections, and are capable of forming close and lasting friendships from which they derive profound and never failing joy. Jealousy and anger are possible in them, but seem quickly to fade before the overwhelming delight in all the operations of nature, which is their most prominent characteristic".

The aspect which elementals present to clairvoyant sight varies considerably not only in terms of their different species and the size of their bodies, but in their color as well. Generally they are rather small, especially those

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element. But Salamanders, for example, can be found in all sizes, as can Sylphs. A large forest fire will engage Salamanders of thirty or more feet, but they can also be found quite small in the burning of a candle. Fairies, on the other hand, tend to be consistently small and delicate, giving the impression of large butterflies. The size of the majority of Gnomes has been observed at anywhere between six and twenty inches, although they could be taller or shorter. There is a curious characteristic associated with their color: the closer their habitat is to the equatorial regions of the planet (where the most sun is most prolific), the more colorful elementals are. By contrast, the more distant they are from such regions and the closer they are to the poles, the more their colors appear softer and neutral. A comparison done, for example, between Gnomes of Scotland (soft green and gray), Belgium (blue and gray), and those found in southern Italy (where their colors encompass bright reds, golden yellows, bright green, lavender, turquoise blue, etc.), clearly showed this characteristic.

As far as their relationship with mankind is concerned, C.W. Leadbeater says the following in his book The Hidden Side of Things: “Most nature spirits dislike and avoid mankind, and we cannot wonder at it. To them man appears as a ravaging demon, destroying and spoiling wherever he goes. He wantonly kills, often with awful tortures, all the beautiful creatures they love to watch. He cuts down the trees, tramples the grass, he plucks the flowers and casts them carelessly aside to die. He replaces all the lovely wildlife of nature with his hideous brick and mortar, and the fragrance of the flowers with the mephitic vapors of his chemicals and all the polluting smoke of his factories. Can we think it strange that the fairies should regard us with horror and shrink away from us as we shrink away from a poisonous reptile? Not only do we thus bring devastation to all that they hold most dear, but most of our habits and emanations are distasteful to them; we poison the sweet air for them (some of us) with loathsome fumes of alcohol and tobacco; our restless, ill regulated desires and passions set up a constant rush of astral currents which annoy and disturb them, and give them the same feeling of disgust we should have if a bucket of filthy water were emptied on us”. In another of his books, “The Astral Plane”, Mr. Leadbeater adds: “On the other hand, instances are not wanting in which nature spirits have, as it were, made friends with human beings and offered them such assistance as lay in their power...” This latter assertion shows another interesting aspect of elementals: they do differ individually in degrees of consciousness, intelligence and power, as do human beings. It represents a mistake therefore to assume that all elementals are good, friendly and of a loving nature. As also happens amongst humans, there are those who are evil and with a mean disposition.

The role of elementals in the Cosmic Plan consists of the work they carry out in the building of all forms which exist in the different kingdoms of the Physical Plane, especially the Vegetal Kingdom. There isn't a tree, a plant or a flower

which has not been built by elementals under the direction and creativity of higher angels. The immense floral variety of our planet attests, therefore, not only to the great variety of elementals working on them, but also the number of angels, as each flower species has its own angel as creator and designer.

### Lesser and Higher Angels

Angels proper are only found on the ascending arc of evolution. Like Elemental Spirits of Nature, they are enormously varied. These are the ones who, in a conscious, intelligent way, conceive and direct the construction of forms on the planet utilizing the work of elementals who work joyfully and willingly, thought somewhat unconsciously, in the tasks assigned. Known as the Builders of the system, they work in graded serried ranks. Some are found to be on the same level as some high entities known as Planetary Logoi as rulers of the five fields encompassing human evolution (higher mental, lower mental, astral, etheric physical and dense physical). Their work is done in coordination with the work of the Masters who constitute the terrestrial hierarchy known as “The White Brotherhood”, in furtherance of the vast evolutionary scheme and the advancement of mankind. But the scope of their range of consciousness and evolvment is as wide as it is varied, encompassing from the highest and loftiest Archangels to the little building devas who design the shape and color of the many forms necessitated by evolving life. Devas found in the higher mental field (or abstract region) are referred to as “Formless” (in Sanskrit: Arupa Devas) because the matter which composes their bodies does not precipitate into definite shape or form but expresses itself as a complex, radiating vibration of light. In the lower mental field (the concrete region), angels do have form and are hence known as “Form Devas” (in Sanskrit: Rupa Devas), the lesser Angels.

Above the higher mental field, there are, we are told, still higher angelic entities, exalted Beings called in Eastern religions Adityas, Dhyani Buddhas, etc. In Western religions traditions these are called Archangels. The existence, the presence and the working of these Great Intelligences in the Administration of Nature and in the carrying out of the Divine Will, are recognized ;in every one of the great religions the world has known. Hindus speak of them as Devas and Suras; Hebrews, Christians and Moslems as Angels and Archangels, which establishes the distinction between higher and lower angels.

Angels, like nature spirits, are androgynous, and since their bodies are not physical they do not require the means of nourishment nor are they subjected to the problems and limitations associated with physical bodies. Observed clairvoyantly, their aspect is one of consistent and radiant luminosity, their body and face vaguely resembling human features and, contrary to tradition, without the often portrayed wings. Not being subjected to the law of gravity,

a body of subtle matter does not require wings. The realm in which they work, move and exist is one of radiance and motion, in contrast to the mass and gravitation characterizing the physical realm. The wings attributed to angels by Renaissance period artists are said to have their origin in the strong radiance of light that stems from the upper part of their countenance.

### Fields of Activity

The fields of occupation of devas are divided in accordance with the characteristics of the Creative Ray where they belong. It is said that creation comes forth in seven streams of energy called in Occult Science “rays”, and that all things and beings manifest in the Universe through these rays, each one of them encompassing a different field of activity as follows:

<u>RAY</u>	<u>ACTIVITY</u>	<u>QUALITY</u>
1 <sup>st</sup>	Leadership	Strength
2 <sup>nd</sup>	Teaching	Wisdom
3 <sup>rd</sup>	Culture	Tact
4 <sup>th</sup>	Art	Harmony
5 <sup>th</sup>	Science	Knowledge
6 <sup>th</sup>	Religion	Devotion
7 <sup>th</sup>	Ritual	Service

(Also check this list with a similar list at end of Chapter 4)

Angels of the 1<sup>st</sup> Ray supervise the work of the lesser entities in the building of forms. Those of the 2<sup>nd</sup> Ray are concerned with all endeavors related to teaching. Those of the 3<sup>rd</sup> Ray work on the mental currents which foster the development of cultural values in different countries. Those of the 4<sup>th</sup> Ray are the originators of the creative effort and inspiration that come through musicians, poets and other artists. Those of the 5<sup>th</sup> Ray foster, also through mental currents, all scientific discoveries by man. Those of the 6<sup>th</sup> Ray inspire in us the devotional aspects and help in the work and organization of religions. Finally, those of the 7<sup>th</sup> Ray help direct the occult forces and currents placed in motion by religious or mystical rituals for the spiritual benefit of the faithful and their development through devotional means.

There are, of course, many mighty devas of great power and indescribable splendor. These are the ones who bring solar systems into being, perfect channels of the Will and Creative Energy of the Supreme Being. At a similar level there are four mighty beings called the Lords of Karma or “Lipikas” (Sanskrit name meaning literally “scribes”) whose task is to supervise and regulate one of the most important of the laws which rule the evolutionary process: the Law of Karma (or Law of Consequence). At their disposal there

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but still powerful angels who execute the dictates of the Law as it affects mankind both at individual and collective levels.

The Guardian Angel, of whom we hear much during our childhood, is in fact a deva appointed for each ego at the start of its evolutionary journey towards human perfection. As such, his job is to protect the ego during all the incarnations the latter must go through, until it grows strong enough to emancipate itself from outside dangers. There are a number of cases which document the existence of our Guardian Angel. The case of a little boy who was found trapped under the rubble six or seven days after an earthquake which devastated Taormina, Sicily, is well known. He was found then in perfect health and, surprisingly, not at all hungry! He explained that he had been brought food every day by “a lady in white, shining garments...” (Having no sex, angels, delicate and beautiful, give the appearance of a lovely lady to the inexperienced observer).

We are told that in the discharge of their work devas have the planet divided in sectors which they attend to in their respective fields of activity. There are angels in charge of mountains, woods, lakes, towns, farms, houses, ocean sections, etc. And there are also lesser ones who are in charge of trees or plants individually. There are those who work in minerals, precious metals found in certain regions of the earth which they have projected and materialized there. These devic entities have been observed (of course, clairvoyantly), in groups of three, projecting what appears as a bright ray of golden yellow light, a sort of gold producing force. After prolonged observation, the slow formation of a gold veneer could be seen hundreds of feet deep inside the reef above which the angels seemed to float at an altitude of about 200 feet in perfect stillness.

The bodies of devas are observed as having a kind of fiery quality, appearing translucent as well. When they move they turn into a mist, but when they stand still they can be observed with less difficulty.

### The Angelic Hierarchy

The nine recognized orders of angels are divided by St. Thomas into three hierarchies.

- 1) Seraphim, Cherubim, Thrones;
- 2) Dominations, Virtues, Powers;
- 3) Principalities or (Princedom), Archangels and Angels.

The following are said to be their fields of endeavor:

#### Thrones:

- They repres

ent the function of rulership - the Universal Will in evolution, being evidently the supreme group of this order in our solar system.

#### Seraphim:

- They represent Universal Love, the cohesive, or centripetal force in operation.

#### Cherubim:

- They represent the function of analysis and multiplicity, the Universal Mind in operation, the spirit of Nature along which might be included the Angels of Our Lady, whose “department” - if we may call it that - represents the feminine part of Nature, the Motherhood of life.

#### Dominations:

- They are the “agents of supply and demand”, the economy of Nature.

#### Principalities:

- They are the beings who govern areas, provinces, nations. In this respect we are told that the human race is presided over by a lofty archangel who works through the so-called National Angels who are in fact mighty archangels and who represent the consciousness of each well established nation on the planet. These lofty beings guide and help the development of their country, supervising both its karma and its dharma, inspiring its political leaders to reach decisions which will fulfill the country’s destiny, speeding up its evolution to the extent permitted by Cosmic Law.

#### Powers

- They deal with the Universal Law of Cause and Effect, and work to transmute all evil into good. These are the aforementioned Lords of Karma, the ones who balance good and evil and who ensure that harmony is continually restored in the universe.

#### Virtues:

- They deal with the more concrete astral and mental substances.

#### Angels:

- They are often considered to be specifically of astral form and substance. They have functions which control both the Vegetal and the Human Kingdoms. Their main task is helping the evolutionary process of mankind

#### Archangels:

- They are the “staff officers” on the one hand, and have certain functions

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controlling the Animal Kingdom with its many species and sub-species, on the other.

Such is the nine fold classifications of higher devas as posited by Occult Science, many of them beings who have trod the human evolutionary path in previous humanities, and in whom the two great aspects of the divinity, deva and man, are perfectly blended.

There is one type of angel whose study is particularly interesting: the angel builder of the human form. Upon clairvoyant observation, Geoffrey Hodson states that, at the moment of conception, the physical permanent atom of the individual is attached by an angel to the newly formed twin cell known as the zygote. “The presence of this atom, vivified by the descending egoic, creative energy of microcosmic word-force, bestows upon the twin cell organism its ordered, biological impetus; causes it in fact to grow according to the ‘Word’ (or creative sound). The creative energy now emitted into and through the permanent atom and the twin cell, is found to produce at least four results...”. It is not in the context of this lesson to comment on the first three results, but Mr. Hodson says the following about the fourth: “Fourth, on the effects of germination is the evocation of the Devic Builders of form. The class or order of these which is evoked is also decided by resonance. Thus, nature spirits (elementals) of the building order in the immediate neighborhood which are in vibrational attunement with the currents or notes in word-force emitted by the reincarnating individual alone hear and respond.

Arriving on the scene, they enter the sphere of influence and find themselves in an atmosphere entirely congenial to them, because it is ruled by their own inherent chord. They then proceed instinctively to absorb into themselves, and therefore to further specialize the free matter, after which they assist in its vibrationally-governed deposit into the appropriate place in the growing structure of the body”.

Such is said to be the participation of devas in the mechanism of conception. They work in harmony with the Law of Karma and with the “materials” supplied by the reincarnating ego as the latter provides them, being assisted in the construction of the fetus by elementals who contribute their effort to produce the best results. But it must be clearly understood that neither devas nor elementals can obtain optimal results when the ego, due to karmic reasons, is unable to provide first-class material. This explains any deficiencies associated with fetal development and the physical deformities or diseases that individuals must confront in the coming incarnation.

A deformed baby is hence not the fault of the builders, but of the ego who, by virtue of the wrong-doings of its personality and the resulting karma, is unable

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builders with all the necessary elements to build a strong, healthy vehicle for his coming incarnation.

Much more can be said about the Devic Kingdom. The vastness and the enormously varied scope of their activities may elicit endless descriptions and comments, but before we reach the end of this lesson, we would like to quote again from C.W. Leadbeater, who states: “There is a great deal of misunderstanding about the Holy Angels. The idea of them is so beautiful, so poetical, that people often think of it as if it were only poetry. They talk about these great and glorious beings somewhat in the same way as they speak about fairy legends. It is all very beautiful, but not quite real to them. Nothing can be further from the truth than such an idea. The radiant glory of the Holy Angels is far more real, and no less, than the things of this physical plane...so the holy Angels are in no way less real than you and I. If we are to institute comparison between mere vehicles, theirs is much more real and more lasting than ours, for these nobler creatures are far long-lived, far more vivid, than the consciousness which we have down here...”

### Bibliography

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*Devas and Men*, by The Southern Center of Theosophy in Robe, Australia

*The Astral Plane*, by C.W. Leadbeater

*The Hidden Side of Things*, by C.W. Leadbeater

*A Treatise on Cosmic Fire*, by Alice Bailey

### **QUESTIONS FOR CONSIDERATION**

- 1) Do you believe in angels? If yes, explain your belief.
- 2) Do you believe it is possible that angels could be deceased human beings? Explain your view.
- 3) What are elementals?
- 4) What role do Elementals play in the evolutionary process?
- 5) What is the main occupation and purpose of the existence of angels in universal life?
- 6) What kind of vehicles (bodies) do angels utilize in their existence?
- 7) Give a brief summation of the Angelic Hierarchy.