

# 12 DEVAS

## 12.1 DEVAS

<sup>1</sup>There are seven different, parallel paths of evolution for the monads to choose from according to the nature of their individual characters. The seven parallel evolutions correspond to the seven departments having different kinds of missions and functions in the solar system and in the cosmos.

<sup>2</sup>The human evolution, the monads that via the mineral, vegetable, animal, and human kingdoms reach higher kingdoms, is the only one of which we have experience. The human evolution works through organisms, and man is reborn until he has become a second self. The consciousness development of most monads is not effected by means of organisms, however, but only through aggregate envelopes (gradually of ever higher molecular kinds and atomic kinds). These monads go to form the other six parallel evolutions. Within those six there are evolutions representing the three aspects in a marked form, so that their monads have a particular understanding of the pertaining laws and processes of nature.

<sup>3</sup>The hierarchies of our planet belonging to the other six parallel evolutions are immensely larger than the human planetary hierarchy. They supervise not only the processes of matter and motion, but also biological evolution and the various agencies working under the law of reaping. These hierarchies are supervised in turn by individuals of the first (36–42), the second (29–35), and the third (22–28) cosmic kingdoms (the highest authorities in the planetary system and solar system).

<sup>4</sup>Only one of these six parallel evolutions has been described yet: the representative of, and specialist on, the matter aspect, the so-called deva evolution (“nature spirits”, Sanskrit: deva = angel, god). Mankind represents the consciousness aspect, whereas those representing the motion aspect remain unknown.

<sup>5</sup>On the subject of the five other evolutions we are given to know only a little more than the fact of their existence. The planetary hierarchy considers that mankind is still unable to understand these five. It is not the intention that the five come in contact with human evolution. Besides, at the present stage of mankind’s development, such a contact would harm all parties involved.

<sup>6</sup>Thus the only parallel evolution that man is in a position to understand is the deva evolution. Man receives knowledge of this evolution because the human evolution and the deva evolution collaborate on common tasks, and the devas to a great extent share in the work at supervising the incomparably more difficult evolution through organisms. This collaboration depends on the fact that man represents the positive consciousness aspect, and the devas represent the negative matter aspect. Just as the human evolution trains men for the consciousness aspect, the deva hierarchy teaches devas how to form matter in all worlds. Devas are specialists on all kinds of material compositions and material functions, an inexhaustible area of knowledge. Just as man perceives himself as consciousness, the deva perceives himself as matter. This should not be difficult to understand, since primitive man perceives himself as a mere physical being, an organism. Devas perceive matter from within and so have an incomparably more correct apprehension of the true nature of matter than those who walk the path of consciousness, and, especially in the fifth natural kingdom, get to know the nature of consciousness. Mankind representing the consciousness aspect is a viewpoint that should not be stressed too much. The devas with whom man can come in contact in other worlds are considerably further advanced than man in their consciousness development and in their perception of reality.

<sup>7</sup>Collaboration between the two evolutions has been limited hitherto. Only those who have reached the fifth natural kingdom and entered into unity (and thus have definitively overcome

egoism, repulsion, hatred) are considered to possess the qualities required for collaboration without harm to any of the two evolutions. In the current zodiacal epoch, when mankind has accepted hylozoics as the only rational conception of reality and has liberated itself from its otherwise irremediable ignorance, the planetary hierarchy will tentatively afford mankind opportunities of contacting the devas. The planetary hierarchy will try to ascertain whether those of the humanist stage are capable of rational collaboration, particularly in the field of healing of disease. The hierarchy makes it clear, however, that the attempts to be made involve elements of risk implying that individual disasters cannot be avoided. And because of their egoism, men are the sole offenders in such deplorable cases. No more than anything else do the devas exist to satisfy human whims, love of amusement, and possessiveness. They serve evolution and apply the Law. Painful surprises may be the outcome.

<sup>8</sup>When human beings have developed so far as to be permitted to contact the devas (serving unselfishly, being conscious of their responsibility), natural research will make immense advances in all domains. Many noble researchers are unaware of the fact that causal devas inspired them to make their discoveries.

<sup>9</sup>In the fifth kingdom and higher kingdoms, collaboration is very intimate, since the human planetary hierarchy leaves it completely to the deva hierarchy to work on involution, and elementals sorting under involution, a work to which the devas, representing the matter aspect, are best suited and of which they have the best understanding.

<sup>10</sup>All life develops in the same worlds. Material forms vary according to the different functions of the process of manifestation. In higher kingdoms, the different kinds of evolutions collaborate, each one performing the tasks to which it is best suited.

<sup>11</sup>The Occidental, too, is best served by taking the matter aspect as the basis of his view on reality. The thesis – adopted from antiquity – saying that “nature is ensouled” (instead of the hylozoic explanation saying that all matter has consciousness) had its very deplorable consequences such as all manner of superstition of which all too many remnants live on. Of course, this will change when there is a wider spread of the hylozoic explanations of the many different kinds of consciousness, from the possibility of perception of temperature and pressure in the mineral kingdom to the faculty of faint apprehension of attraction and repulsion in the vegetable kingdom, and slowly developing emotionality in the animal kingdom. It remains to be ascertained that so-called nature spirits are at a stage corresponding to that of lower animals.

<sup>12</sup>“Nature spirits” those devas are called which have not yet causalized but belong to group-souls, just like animals. These nature spirits, brownies and trolls, etc., actually physical etheric beings, were given various names by the ancients (oreads, dryads naiads, undines, salamanders, sylphs, etc.) according to the physical states of aggregation frequented by them. Their life is an exciting play, since they are not burdened by any of those existential needs that are found in animals. In any case they harbour no ill will, no desire to harm other creatures, etc. Whatever popular imagination has attributed to them in those respects is proof of ignorance. The goal of those etheric beings belonging to the deva evolution is to causalize and become emotional beings (emotional devas), and to achieve this they need to be taken into the employ of a mental deva serving under the deva hierarchy and the planetary government and helping them to have the experiences requisite to their further development. In so doing they serve the matter aspect in evolution and eventually become mental devas themselves, and subsequently causal devas, etc. (the terms “emotional deva”, “mental deva”, etc., indicate the kind of consciousness dominant in them).

<sup>13</sup>It is to be noted that the devas always work in accord with the Law. Only human beings, having a repulsive individual character, make it impossible for themselves to acquire knowledge and the ability to rightly apply the Law, and in so doing largely counteract evolution.

<sup>14</sup>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.

<sup>15</sup>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.

The above text constitutes the essay Devas by Henry T. Laurency.

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