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Gnomes, Elves, Nixies ... a World-wide Knowledge

The great and small Beings in the working of Creation

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In those instances where the author makes statements which exceed the general state of knowledge, his insights are drawn from the knowledge mediated by the Grail Message “In the Light of Truth” by Abd-ru-shin (www.grail-message.com).

Preface

Gnomes, elves, nixies, the great “lords of the elements” and the gods of antiquity: are these beings from our childhood fairy tales and legends merely a product of our imagination, or do they actually exist? If we were to lay aside all of the exaggerations and distortions that may have crept into transmissions during the course of time, could there in fact be a kernel of truth in them after all? Is it possible that “elemental beings” or “nature beings” really exist?

To some people, questions such as this may nowadays seem somewhat naïve or irrelevant. According to the scientific, rational spirit of our age, it no longer seems worthwhile to occupy oneself with this issue. Gods and gnomes belong to the realm of fairy tales and legends; they certainly cannot serve as a subject for serious research!

However, by simply dismissing it, we do not do justice to the matter since our conclusions are not the result of honest investigation, but of prejudice. The hypothesis that such beings exist, if considered in detail, does not stand in opposition to either scientific findings or religious considerations. In addition to this, numerous occurrences, such as sightings by clairvoyants, suggest that many beings which we know only from fairy tales and legends actually exist.

It is the aim of this book to contribute to this comprehensive subject matter from diverse perspectives with a view to representing different fields of knowledge. For this purpose, reference will be made to a number of religious, historical and mythological publications and reports.

From the author’s point of view, however, the work “In the Light of Truth – The Grail Message” by Abd-ru-shin is of central importance in enabling us to gain an understanding of this subject matter. But this does not mean that the above work is restricted to explanations about the elemental beings. It does in fact deal with numerous other issues such as: the origin of man and his position in Creation, fate and the meaning of life, as well as many other matters besides. The explanations provided by the “Grail Message” are the clearest and most comprehensive to be found with regard to this issue as well.

The “Grail Message” uses the collective term “elemental beings” when referring to gods, elves, gnomes, and other beings. In the explanations that follow, this term will be used in the same way.

Why are the elemental beings invisible to us?

There have always been people who claim to have seen, or to be able to see elemental beings. For them, the question of whether the elemental beings really exist is not an issue. But why is it that only a few people are able to visually perceive nature beings, while the rest cannot see them?

Is it always necessary to see in order to believe?

Seeing is believing ... This stance is often adopted during discussions about the possible existence of something generally invisible, and therefore frequently arises in connection with nature beings. It seems perfectly logical to view the world according to the hypothesis: "What I cannot see does not exist". What we cannot see has no form, and whatever has no form does not exist.

Yet there are a great many things the existence of which we do not question, which we have readily assimilated into our world view and also use on a daily basis, despite the fact we have never seen them. Think for example of electricity, which our society is so dependent on, the structure of the atom (with the electrons circling around the nucleus) or the radio and TV waves surrounding us. These phenomena cannot be directly perceived by our physical senses, we can only perceive their effects, but who would nowadays dare to question the existence of gravity, magnetic forces, ultraviolet or infrared rays on the basis that they are invisible? We are also convinced that we human beings possess a will, yet nobody can observe this will as such, it is invisible, as are our thoughts, feelings and intuitive perceptions.

These examples demonstrate that it is certainly not always necessary to see something in order to be convinced of its existence. Hence, it is nonsensical to discount the existence of elves, gnomes and other nature beings outright, simply because we do not see them.

Besides, strictly speaking, the statement that elemental beings are invisible is not actually correct. It would be more accurate to say that in general they cannot be seen. For there are, and always have been people who claim that they can perceive or communicate with nature beings.

But just how credible are such assertions? It is difficult to verify them, as those who wish to judge generally lack the ability to perceive nature beings themselves.

Let us therefore ask a more general question: Could it be possible that certain people have a finer perception than others, enabling them to visually perceive a reality which remains inaccessible to most people? In order to answer this question, we must first take a closer look at the term "to see".

What does it mean to "see"?

Seeing is the ability to perceive the reality around us with our eyes. However, our eyesight only allows us to experience one aspect of the total reality; other sensory organs (ears, nose, tongue and skin) are responsible for the perception of sound, smell, taste and touch. Each sensory organ can only perceive that which is in accordance with its nature. This relationship resembles that of a radio receiver to a variety of radio broadcasts. If the receiver is tuned to a

certain wave length, it can receive any broadcasts that are transmitted on this wave length. However, those broadcasts transmitted on a different wave length cannot reach him, although they certainly exist nevertheless.

Our eyes can likewise only “receive” what corresponds to their own nature, as is the case with all our sensory organs, which are naturally limited in that they can only perceive what is of physical matter.

Since our eyes are part of the physical body, they can only perceive what is of the same substance. The immaterial is bound to remain hidden from them. The term “immaterial” refers to everything that is beyond the gross material world of this earth-plane.

In fact, this earth-plane is not the only sphere of existence within Creation, although such a statement may be difficult to accept for the materialistically-minded. Jesus spoke of the “many mansions” in his “Father’s house”, and for most religious people it is indisputable that in addition to the world of gross matter, which we live in at present, a spiritual world was also created, which is known as Paradise.

Indeed, this spiritual realm is the world we human beings originate from. But between Paradise and the earth-plane there exist several planes of Creation, which are of increasing density the greater their distance from Paradise. These planes are also inhabited by human spirits who wish to complete their path of development before they can finally return to the spiritual plane.

All these spheres of Creation are closely interconnected ,but (with the exception of the earth-plane) their nature is completely different from that of our physical eyes. Consequently, these planes cannot be readily seen. They are beyond the perception of our visual faculty (as well as our other senses). The term “the beyond”, denoting these planes in their entirety, expresses this fact quite well.

If the human spirit which originated from the spiritual plane wishes to become active in the world of gross matter on earth, it has to clothe itself in a cloak of the same density, namely the physical body. Without it, the spirit could not grasp anything of the physical world, nor be active within it.

The physical body therefore, is not the real human being, but only an instrument which the spirit requires. The eyes belonging to the physical body are part of this instrument. It is not the eyes which “see”, but that which uses the eyes: the spirit, our true ego. Just as glasses, binoculars or the microscope are instruments, so are the eyes, which transmit visual information to the spirit via the brain.

Besides the need for the spirit to clothe itself in a body of gross matter, enabling it to be active in the physical world, it also has to cover itself with the substance of the other planes. In the course of its wanderings through all the spheres from Paradise down to the earth, it receives one covering after another, each one *on top* of the previous one. Consequently, each of us has many diverse coverings, corresponding to the number of planes we crossed during our descent. Each of these coverings is furnished with “instruments” or organs, which enable us to influence the corresponding plane and allow us to experience it. Each of these coverings is equipped with *eyes*.

At this point you may ask yourself why this “multitude” of eyes does not enable us in a quite natural manner, to see our finer bodies and the corresponding planes of Creation. Why do we not see all those worlds at the same time? The reason for this is that the different eyes do not all function simultaneously. Under normal conditions, it is always only the eyes of the outermost, densest body that are opened, providing the spirit with the necessary information and bringing it to its consciousness. If we received impressions from several planes at the same time, this would result in confusing perceptions which we would be unable to interpret. Therefore only one pair of eyes is open. However, another pair can also open up in exceptional circumstances, as is the case with clairvoyant persons, for example.

The faculty of clairvoyance

A clairvoyant normally sees with the eyes of his physical body just like all of us. At times however, while his normal vision is “switched off”, he can visually perceive things that are generally regarded as “non-existent”, since they cannot be seen on the physical, material level. Yet he is able to see them; another, non-physical pair of eyes transmits them to his spirit. If we look at the human being in its entirety, i.e. at its material nature (the physical body) and its immaterial nature (the finer cloaks and the spirit), the faculty of clairvoyance is something completely natural.

However, there are varying degrees of this faculty. No clairvoyant can claim to possess an overview of all the planes of creation. Most of them are “specialists” as it were, with some of them being “tuned” to the wavelength of the elemental beings. However, even these clairvoyants do not see the same things. The majority can see the densest elemental beings such as gnomes and water sprites since these beings concern themselves with the elements of earth and water. Elemental beings which take care of fire and air can be perceived far less frequently, as they are of an even finer consistency.

It is the bodies of finer matter which a clairvoyant can see. Nature beings do not wear a gross material body like we do during our earth-life, but rather a body of “other-worldly” substance. Consequently, they can penetrate walls and other material obstacles that are in their way, as if they did not exist, in a similar way to radio waves, for example.

As elemental beings do not wear a body of gross matter, they can also be seen by blind people, provided those in question possess the faculty of clairvoyance. In such extraordinary cases, although the eyes belonging to the physical body do not function, the eyes of the corresponding finer body do. Thus a woman who has been blind since birth writes:

“As a child, I was fond of playing with dwarves and elves. I knew and understood them. However, I had to gain access to the physical world, which my parents and educators opened up to me by way of concrete, systematic guidance. The ‘other world’, as I called it, did not have to be explained to me by anybody. At times, I wanted to talk about it with others and let them partake of my experiences. When I was young, they would listen to me patiently and agree with everything I said. Later on, they tried to banish this “other world” from my mind, deeming it unsuitable for an older child. They explained to me that I would have to learn to discriminate between the truth and what exists only in our imagination. [...] But I did not ‘believe’ in these beings, I experienced them, and I started to suffer from my first great problem of life: by obeying the adults, I had to believe in what I did not see.”

(Ursula Burkhard, Karlik. Begegnungen mit einem Elementarwesen)

Every human being has the potential to see elemental beings with his non-physical eyes, but this capacity only emerges under very special conditions.

Clairvoyance and the radiation of the blood

These conditions have to do with the blood of the human being and its radiation. It is a rarely known fact that the union of the soul and body does not come about automatically. The spirit and its cloaks of fine substance are too ethereal to allow for a union with the much denser physical body. A connecting link is required which forms the bridge: this link is provided by the blood. To be precise, it is not actually the blood as such, since this is also of material substance, but rather it is the specific radiation of the blood which forms the connection.

Our human blood has a radiation, as does everything else. This means that it emanates rays invisible to our eyes, the characteristics of which depend upon its composition. These blood radiations unite with the radiation emitted by the spirit in its finer cloaks, and jointly form the necessary connection between the spirit and the physical body. Hence, they are connected by a bridge of radiations.

Normally, this bridge connects the spirit with the full range of functions of the physical body, hence also with the earthly eyes. Sometimes, however, it can happen that, due to changes in this bridge of radiations, the external perceptions are so pushed into the background that the spirit is temporarily disconnected from the eyes of the physical body. It is connected instead to those of a finer cloak. This is what allows clairvoyants to see things which remain invisible to others.

It is understandable that the kind of blood radiation which enables a person to see nature beings can develop most easily in people who live in harmony with nature themselves. A bridge of radiations favourable to such a faculty is also often found in young children. But when parents hear about "little men" or such like, they mostly think that their children, influenced by fairy tales, merely invented these beings in order to be able to play with them in their imagination.

Upon closer observation, it would sometimes become evident that a child really does see something, for example, when it suddenly interrupts a game, in which it has been engrossed, and reacts with surprise; or when it is deeply disappointed because the "little man" is leaving (such children do not talk about the "dwarves" they know from the story book!). In most cases, the children actually see gnomes. These elemental beings are the densest of all nature beings. They concern themselves with anything that has to do with the ground, earth or stone, and for this reason, they can be most easily seen by humans.

The blood radiation required for the perception of elemental beings can also arise suddenly in situations of great danger, triggered by severe physical exhaustion and/or psychic trauma. The famous pilot Charles Lindbergh, who made history with the first solo flight across the Atlantic ocean in 1927, related how, exhausted by the cold, inclement weather conditions, and a lack of sleep, he was able with the help of elemental beings to reach his destination.

Similar reports exist from other pilots or people in extreme situations, such as miners trapped underground.

Clairvoyance is no hallucination

As a rule, such reports are interpreted as hallucinations triggered by exhaustion or fear. In medicine, this term is used to define the visual perception of objects or creatures that do not exist. Such phenomena can occur when the brain and the nervous system are traumatised, for example due to a high fever or consumption of drugs. Such extreme conditions can cause the person to see coloured spots or shapes. According to the scientific view, those concerned wrongly interpret these spots as objects or beings.

In our case, however, we must assume that there are different connections which lead us beyond the medical conclusion: exhaustion and strong emotions also brought about a change in the blood radiation, which in turn provided the opportunity to see something which exists on a higher plane of Creation. Such sightings, which always convey certain meanings, cannot therefore simply be dismissed as hallucinations, but are the result of specific conditions which brought about a change in the blood radiation.

Is it possible to take photographs of elemental beings?

A frequently discussed topic in relation to the possibility of seeing elemental beings, is the question of whether they can really be photographed, as some pictures suggest. It is not merely a matter of verifying the authenticity of particular photographs, but first and foremost it is a matter of principle. If elemental beings do not possess a material body, how can it be possible that their presence can manifest itself on a film?

To start with, it should be noted that the possibility of photographing elemental beings cannot be solely dependent upon the film speed, or on the technical potential of the camera. If this were the case, a vast number of pictures of nature beings would certainly already exist. Hence, if we consider that some of the existing pictures could be authentic, the special circumstances pertaining to such pictures have to be attributed, not to the sophistication of the equipment, but rather to the person in question, i.e. the photographer. He or at least some person in his vicinity must possess a special sensitivity, or more precisely: a special blood radiation.

If this condition is fulfilled, it should theoretically be possible to obtain more or less distinct photographs, because a certain radiation of the human blood can contribute to a densening of the coarsest ethereal cloak of a nature being. This process can be compared to the condensation of water vapour into clouds and rain drops: here too, the invisible condenses into the visible as a result of external influences.

This phenomenon is also known in spiritualist circles: spirits from the other world, which normally remain invisible to the earthly eyes, can become more or less visible for some time during séances as a result of the blood radiation of certain mediums. In such cases, the spirit's outermost cloak of finer substance condenses to such an extent that it becomes visible and (if you trust that the resulting pictures are genuine) can sometimes even be photographed.

Similarly, it must in principle be considered possible to take pictures of nature beings, only however, in extraordinary circumstances.

Seeing and visually perceiving

The fact that the faculty of clairvoyance does not usually occur all the time, but only occasionally (most of the time a clairvoyant sees in quite a “normal” way with his physical eyes) also explains why it is often stated that elemental beings “suddenly” take on form or appear in a person’s field of vision. We may not expect such a description, as we are used to the fact that whatever we can see with our physical eyes is always before us, or quite definitely enters our field of vision and does not have to “appear” in the first place. However, the former description is quite normal for the process of perceiving with one’s inner eyes. It is in accord with the explanations about the changing of the blood radiation. This takes a certain amount of time. It may happen, for example, that a nature being is standing in front of a human who is normally able to see it, but does not see it at this particular moment, since the blood radiation required for the perception has not yet been reached.

Once this condition has been met, the person in question can observe the nature being take on form (provided the change in blood radiation occurs slowly). Or he sees the elemental being all of a sudden before him if the process occurs rapidly. Hence, whether or not elemental beings are seen is not dependent upon them, but rather upon the clairvoyant.

The crucial question we asked ourselves in the beginning: why is it that only a few humans can visually perceive nature beings? has therefore been answered: certain visionary powers are required, which only arise in conjunction with a specific blood radiation.

Nature *per se* can be seen by anyone, the elemental beings, however, must be *visually perceived* or sensed with other “antennae”.

“For the belief in the gods has not been established by authority, custom, or law, but rests on the unanimous and abiding consensus of mankind; their existence is therefore a necessary inference, since we possess an instinctive or rather an innate concept of them; but a belief which all men by nature share must necessarily be true; therefore it must be admitted that the gods exist.”

CICERO, “The Nature of the Gods”

The world-wide knowledge about the elemental beings

In fairy tales and legends we often find descriptions of encounters between humans and elemental beings. For example, there are stories about shepherds who have been helped by elemental beings to tend and care for their flocks; about people who have been caught in heavy thunderstorms, and suddenly happened upon a protective shelter, or who have been guided home by elemental beings, having lost their way in the fog. There are stories about shepherds who were given clear signals indicating when they should drive their cattle into the mountains, and bring them back down again into the valley. Hints have also been given as to where they should build cabins and animal shelters that are safe from avalanches, or how to escape landslides. We learn about farmers who have been given signs as to the most favourable time for sowing, harvesting, or the carrying out of various farming activities; about fishermen who are shown where they should cast their nets, and about miners who have received assistance with their work, to name but a few examples.

These fairy tales and legends also frequently contain accounts illustrating how the elemental beings show humans new ways of using what nature provides for us. For instance, they are shown how to forge metals, which clay is most suitable for producing solid pottery, what plant fibres should be chosen for weaving, how to improve the quality of cheese, where to dig for a spring, or which medicinal plants to use for the treatment of specific illnesses.

There are a vast number of such stories, which can be found in all European countries. From this fact one could infer that such stories are particular to European culture. However, similar descriptions are to be found in fairy tales and legends all over the world: from the Eskimos in the far north, the indigenous tribes of Southern Oceania, in African countries, in India, China and Japan, to the Indian tribes of North and South America.

Records and reports about contact with nature beings can be derived from peoples of every conceivable natural background. Those living in high, remote mountain valleys know them, as do those living on islands, in the desert, the tropics or the jungle. And it is not only small tribes living particularly close to nature who bear witness to the existence of elemental beings, through personal experience or tradition. The knowledge of the elemental forces of nature was also alive in those great cultures which had an extensive impact upon the world: in the advanced civilisations of the Mesopotamians, of the Greeks and Romans, of the Chinese, as well as the Egyptians and the Incas.

Hence, one can confidently assert that the knowledge of the elemental beings is a universal phenomenon.

Gnomes, for example, are called *bhutas* or *pretas* in India; the Muslims know them as *genies* or *djinn*. In the Talmud, the holy book of the Jews, the gnomes are described as the *guardians of the earth and the subterrestrial worlds*, while the Aztecs named them *Tepictoto*, those beings who, according to the Aztec tradition, concern themselves mainly with the mountains. Brazilian traditions mention a gnome named *Kurupirawho* protects the woods; Egyptian traditions talk of *Bes*, a bearded, misshapen gnome, who is very popular since he is said to grant protection to the people. The Iroquois Indians identify three main types of “gnomes”, depending on whether they concern themselves with the rocks and the water, the plants and the streams or the ground and the caves. Irrespective of the specific characteristics handed

down as a result of cultural traditions, all these beings prove upon closer inspection to be distant relatives of “our” gnomes; and it is striking how uniformly these nature beings feature in the traditions of the most diverse cultures.

Water beings (those elemental beings associated with the element of water) were also known all over the world. In ancient Greece and Rome, people assumed that every river, stream, brook, pond, lake, every source and naturally also the sea was inhabited by *nixies*, *mermaids*, *nymphs* or similar creatures. The same applies to Africa as well as to the Indians of North America, to the inhabitants of Oceania or to the Eskimos, who, due to their environment, mainly spoke of the elemental beings which are associated with the sea, the bays, tides and waves etc.

Many traditions around the world also make reference to gigantic beings that were mainly active at a very early stage of development, while our planet was being formed. The Indians knew them as *Asouras*, the Greeks called them *titans*, and in the Nordic/Scandinavian traditions they are referred to as *giants*. Their enormous dimensions and tremendous power were indicative of their participation in the forming of the earth’s surface: of the valleys, hills, mountains, rock faces and precipices.

Descriptions of elemental beings always indicate that their size and figure corresponds exactly to their activity. The giants are huge, because they occupy themselves with objects of great size. Those elves that assist with the growth of delicate flowers are small, whilst those caring for trees, for example, are bigger and stronger. The gnomes appear to be as “dense” as the rocks and the earth, whilst the mermaids are as flowing and mobile as the fluid they belong to. The spirits of the air, on the other hand, appear as light as their element. In all cases, the characteristics of the non-material, ethereal bodies of the nature beings correspond to the task they have to perform. Form and activity coincide; a logic which is repeated throughout nature as a whole.

The “gods” of antiquity

When speaking of the elemental beings, we do not only consider all those hitherto mentioned who are closely connected with the world of matter, which they form, animate and control with their power. According to tradition, there exists a proper hierarchy in which the manifold “workers” are guided and coordinated by other, higher-ranking elemental beings. Right at the top of this hierarchy there are “leaders” who wield an enormous amount of power. Those peoples who knew about them, adored them as “gods”. They are well known as the gods of Greek and Roman antiquity: *Zeus*, the ruler of the heavens and of meteorological phenomena in general; *Poseidon*, the god of the sea; *Artemis*, the goddess of wilderness (woods and meadows); *Demeter*, the goddess of agriculture and fertility, and *Hephaistos*, the god of fire and volcanoes, to name but a few.

These gods are the driving powers behind the natural phenomena, but they were also related to specific virtues, which are connected with their activities. For example, Zeus was connected to the sense of justice, Aphrodite to grace, Mars to courage, Athena to vigilance, Hera to fidelity, Artemis to purity, and Mercury to humility and conscientiousness.

Such “principal gods” of Greek, Roman and Germanic mythology, who were spoken of in Europe, are also to be found in African, Asian and American mythology, although with a few

differences. All traditions ascribe to those gods a heavenly abode, which the Greeks called *Mount Olympus*, the Teutons *Valhalla* and the Celts *Tir-na-Moe*.

The sphere of influence of each of the gods, and the abilities attributed to them also resemble each other. Everywhere there is a “god of the heavens” who is also the “god” of the thunderstorm, hurling lightning bolts with his weapon or tool. With the Greeks, it was *Zeus* with his lance; with the Romans *Jupiter* (likewise equipped with a lance); with the Teutons it was *Thor* (Donar) with his hammer; with the Incas *Catequil* with his sling; in China *Lei-Kong* with a wooden hammer and chisel; the Iroquois Indians know *Hinowith* a bow and arrow; in Mozambique the god is named *Tilo*; in Guinea *Nyamie*; in Senegal *Rockh-Sene*; in Guatemala *Hurakan*; in India *Indra*.

Sometimes, the names of these “gods” are very similar. For example, the deity responsible for the element of fire, is called *Agnis* in India, *Ogni* by the Slavic peoples, and *Ignis* by the Romans. In Greece, the order of nature is dependent upon *Uranus*, in India on *Varuna*.

All these examples demonstrate that in former times, peoples and civilisations did not see nature as matter only, but believed its working to be dependent upon personalised forces to whom certain qualities were attributed, varying according to the specific task. All over the world, the same uniform picture presents itself: the animistic activity is structured hierarchically, with a group of supreme gods working jointly at the top of the hierarchy.

Such a uniform picture of the world may appear surprising. In fact, apart from just a few differences (which result from different cultural and social backgrounds) the descriptions of the elemental beings and the Lords of the Elements (gods) are in principle amazingly similar all over the world. How is such a thing possible? How can this uniformity be explained?

Where does this knowledge stem from?

There are two hypotheses, which oppose each other. The first one declares the entire knowledge about the elementals to be a human “invention”, which was spread around the globe by oral or written tradition. According to this view, at a certain point in history the idea emerged that nature is animated by personalised forces, and this assumption then slowly spread around the entire globe.

In contrast to this, the second hypothesis is based on something far more obvious: the reason why so many different peoples of the earth are convinced of the existence of elemental beings and describe them very similarly, is because these beings have really been seen everywhere. Hence, what was handed down was not based on fantasy; the peoples merely assimilated a knowledge that was originally based on personal experiences.

These experiences must have been totally convincing in order for the resulting traditions to be so similar. Had they merely arisen from a flight of fancy, fantasy or speculation, the descriptions from the various parts of the world would surely differ significantly. But, as we have seen, they coincide to a large extent; a fact that would provide support for the second hypothesis.

Incidentally, the fact that someone’s imaginings should ultimately spread around the whole world unchanged, as the first hypothesis suggests, is in principle highly unlikely. For it is well known that any information passed on orally via a number of people is always changed, and the more people involved, the more embellishments are added. Soon parts of the original

information are left out, distorted and complemented by additions. What comes out of it in the end has nothing, or at least very little to do with the original information. Besides, the hypothesis that the idea has spread, conflicts with logistical considerations. At the time when these traditions supposedly spread worldwide, oceans, high mountain ranges, as well as deserts etc. presented almost insurmountable barriers. And yet, the knowledge about the elemental beings can be found on either side of the Atlantic and Pacific Oceans, in Asia as well as in Australia, on either side of the Alps and the Himalayas, to the north and south of the Sahara ...

In addition to this; beginning from the assumption that the knowledge about the elemental beings was spread uniformly, the fact that it presents itself so distinctly and almost identically throughout the world implies that a true “missionary spirit” would have been needed to preserve this knowledge, as was the case with the Gospel of Christ.

Was such a missionary zeal to be found among the peoples in question? Not according to historians and ethnologists. They assert that it was precisely the lack of missionary efforts that was a particularly typical feature of those peoples with a strong belief in the elemental beings. As these peoples endeavoured to cultivate an intimate relationship with certain “nature spirits”, it suited them just fine if their neighbours tried to connect with different beings.

Throughout the course of time ...

The knowledge about the existence of elemental beings is not only prevalent right across the globe; traces of this knowledge are also to be found in every period throughout the history of mankind, as far back as we can go in fact.

The oldest testimonies indicating that humans were in contact with elemental beings are drawings on rocks and in caves, dating back more than 25,000 years. Although in most cases they are representations of animals, one can occasionally also find (for instance in the drawings in the Tassili massif, in the Sahara and in Kimberley, Australia etc.) some human figures, which bear more resemblance to elementals than to human beings.

Even more impressive testimonies appear from the 5th millennium BC: statues and wall paintings featuring nature spirits and gods in the city states of Mesopotamia and in the first Egyptian Kingdoms. From the 4th millennium BC, such testimonies can be found in India, China and in Peru, where the first pyramid temples were built. From the 2nd millennium BC the relationship with the elemental beings becomes apparent among the Assyrians and Phoenicians, but particularly in Greece, where a corresponding cult developed.

During this same period many different peoples paid homage to their animistic “gods”; as was the case in the region which later became the territory of Israel. This cult of the gods (which incidentally did not progress, but was anthropomorphized and regressed instead of leading upwards towards monotheism) was later combated by the Jews, after their progenitor Abraham had received the revelation (around 1800 BC) that in reality there exists only one supreme God, and after Moses had been granted to receive the Ten Commandments (around 1250 BC).

During the millennium before the birth of Jesus, the belief in elemental beings and gods was widespread throughout the entire Roman Empire, and this was just as much the case within

populations, such as the Gauls and the Helvetians, who were in contact with Rome. Even two centuries after the birth of Jesus, the Germanic cult of the gods reached a new culmination. The formation of Islam in the 6th century AD did not affect the belief in elemental beings, in fact, the teachings of the Koran even reinforce it. It affirms that in addition to the angels and humans, God also created the “djinn”. They inhabit the non-material world, whilst carrying out numerous activities in the world of matter. According to the Koran (which occasionally addresses the humans and the djinns simultaneously as in LV, 31-34) Solomon built the temple in Jerusalem with the support of the elemental beings (XXXVIII, 36-41).

In contrast, the Christian church (particularly during the Middle Ages) attempted to extinguish the belief not only in the “gods” (which at any rate was only marginally developed in our region), but also in the existence of the “little elementals”, the gnomes, elves, and fairies. These efforts were not successful, however, and conflicted with the ideologies of famous personalities of the ecclesiastical world. In the 12th century, for instance, Hildegard of Bingen described in her work “The Book of the Rewards of Life” the complaint of the “elements of the world”:

“I heard a loud voice speaking from the elements of the earth saying to the man of God: ‘We cannot move and finish our journey as determined by our master, for men subvert us with their crooked ways, just as a mill stone does. Therefore, we stink with pestilence and hunger after all justice.’”

In the 14th and 15th century, the cult of the gods experienced a significant boost among the Incas and Aztecs. And in Europe in the 16th century, it was the famous medical practitioner Paracelsus who preserved the knowledge about the elemental beings. He dedicated one of his numerous works (“Ex libro de nymphis, sylvanis, pygmalis, salamandris et gigantibus”, 1566) to these beings, with whom he professed to be familiar, because he could see them.

Up to the 17th and 18th century, the North American Indians preserved their close contact with nature and the elemental beings. The same applies to the Australian aborigines, who were discovered around this time by Cook. During the 19th and 20th century, the belief in the elemental beings was eclipsed by Christianity. However, in nearly all regions of the world, Christian missionaries had to deal with peoples convinced of the existence of elemental beings.

And even today, the knowledge about the elemental beings is rooted in part of the world’s population, and this can surely not exclusively be attributed to fairy tales and legends.

A primitive belief?

Whoever wants to dismiss the belief in the elemental beings and the Lords of the Elements as a “false, primitive belief” should take note of the fact that this belief is extremely persistent. Any erroneous concepts or ideas which we human beings develop, usually last only a short time before being substituted by new concepts. After a few years, decades, or centuries, the error or lack of contact with reality is usually recognised.

In view of this, the “belief” in the elemental beings can certainly not be regarded as an illusion, for it has endured for centuries and millennia, and still cannot be eradicated even in

our modern era. The belief in gods, elves, gnomes or other elemental beings cannot be merely a fruit of human imagination, but is the result of genuine sightings, of actual experiencing. Therefore, the reason why this knowledge has endured throughout the history of mankind, sinking into oblivion in one place, resurfacing in another, is not only because it has been handed down from one generation to the next in an extraordinary manner, but because it could have been rediscovered at any time. As a matter of fact, the elemental beings are forces of nature that are vital for any process of development, and form an inseparable, essential part of nature itself. To gain access to this living reality has always been, and will always remain possible.

The disrespect or even contempt, which the belief in elemental beings or gods often arouses, is inappropriate. These nature-oriented religious beliefs should not be dismissed as downright “primitive and unfounded”, simply because one tends to think of the distortions and excesses which many associate with this, such as human sacrifice or other atrocities. It is a misconception to regard such practices as the basic essence of these religious cults. These are mostly unfortunate aberrations, such as can be found in most religions, including Christianity.

The numerous sacrificial offerings, which in many cases represented a bargain with the gods rather than a form of adoration, should not induce us to pass a rash and superficial judgement, classifying this belief as primitive and in the end, rooted exclusively in the earthly. The major early civilisations such as the Assyrian, Greek, Roman, Egyptian, Chinese, and Indian civilisations, or that of the Incas, were formed by humans who were adherents of the cult of the gods. According to historians, the progress made by these civilisations did not come about in spite of their religious beliefs, but rather was it because of them. In other words: the relationship with the elemental beings and the Lords of the Elements was conducive to the development and unfolding of all higher cultures, and enhanced the development of arts, morals, social customs and traditions, etc.

Indeed, for a long time, the early high cultures were not devoid of ideals and moral values, a necessity for any society wishing to survive. Belief in the “gods” promoted respect and order. It underlined the necessity to live an honest, good and upright life, and opposed any breach of promise, lie, theft or fraud. It glorified virtues such as courage, vigilance and self-discipline, it praised wisdom, self-sacrifice and the urge to fulfil one’s duty. It also enabled man to realise that in the beyond there exist forces that are far superior to him, to whom he owes his existence, on whom he is dependent; forces which govern the world in wisdom and love, while it is the task of the human being to respect this higher will and to prove worthy of help from the beyond. One only need look at the prayer texts of earlier civilisations to realise that the purpose of the “cult of the gods” was to lead men towards the good, to foster the noble and cultivate his inner maturity.

In the ancient Greek high civilisation (which is designated as the cradle of Western civilisation) the belief in the gods formed the connecting link between the cities. It stabilised society, influenced art, architecture, literature, philosophy, science and politics. The “Greek wonder”, which is still spoken of today, the inconceivable progress of Greek culture, can be ultimately attributed to the belief in gods, which also inspired great philosophers such as Socrates, Plato and others besides.

Plato, for instance, pointed out to the sceptical youth of that time that the experiences of life would lead them to the awareness that the gods really exist. He regarded this belief as “the most important thing for the human being” since “his good or bad behaviour” would have

consequences (Plato: “Laws”). The great philosopher Socrates, in fulfilling his mission to live as a wise man, believed himself to be pleasing Apollo. He aimed to live in harmony with the will and wisdom from above and to inspire his fellow men to do the same.

People at that time also regarded the “gods” as ideal personifications of the virtues. In their conception, each godhead was related to one of these: Ares stood for courage, Zeus for justice, Athena for vigilance, Apollo for sincerity, etc. The ancient Greeks actively strove to come as close to their ideals as possible by cultivating these virtues within themselves. As a consequence, the base and the inferior was despised. “Zeus never helps the liars or those who break their oath”, it says in “The Iliad” (Book 4, 274). Thus belief alone did not suffice. What counted was man’s true nature and his actions, for in order to be favoured with Zeus’ help, you had to please him “in words and deeds”.

Mythology and religion

To this day, many people still become enthused over ancient Greek culture, yet rarely about the ancient Greek belief in gods, which formed the foundation of this culture. It is implied that the foundations of this belief are only fictitious, fantastic and unrealistic and that such a “mythology of supernatural beings” cannot be put on a par with the great religions and their “holy scriptures”. In view of this, it would probably be sensible to take a closer look at the term mythology. A remarkable definition from “The Larousse Encyclopedia of Mythology” may be helpful here:

“Mythology is the study of whatever religious and heroic legends are so foreign to a student’s experience that he cannot believe them to be true.”
(R. Graves)

The fact that many find it difficult or even impossible to accept as true what has been handed down to us about elemental beings or gods, has resulted in the word “myth” being used nowadays also in a derogatory sense when talking about a misconception or, more generally, a so called “cock and bull story”. Hence a person who obsessively lies to himself and to others, who invents all kinds of stories etc., is referred to as a “myt homane”, with the propensity to lie being defined as “mythomania”. Yet, as the above definition reveals, it is not the myth or the transmission as such, which appear unbelievable, but the incredulity primarily concerns the person who occupies himself with the myth. In many cases he lacks evidence, experiences and above all the cultural background which would enable him to grasp the essential aspects of the transmissions. And so, what appears strange to us is often classified as “myth”, while that which fits into the familiar beliefs is assigned to the realm of religion.

By way of example, an Indian student would readily classify a text from the Hindu Bhagavadgita as “religious”, while a European student would be more likely to speak of it as a mythological text. Conversely, texts from the New Testament could be classified by a non-Christian student as belonging to the realm of mythology. For this reason, European mythology does not feature any biblical texts.

However, this classification seems to be arbitrary and paradoxical, the more so as there are numerous parallels as regards content between “religious” and “mythological” transmissions. The story of Noah, who overcame the Flood by building an ark, can serve as an example of this. This story, which we relate to our children and regard as part of our own religion, can be

found in a similar form also in the Greek, Babylonian, Sumerian, Indian, Persian, Melanesian, Polynesian, and Australian mythology, as well as in that of South, Central and North America!

Why then do we talk of “religious traditions” (to which we accord a certain degree of truth) when alluding to a report originating from the Bible, but refer to “an unbelievable myth” when the report has a different origin?

Many Christians would have difficulty accepting the classification of the “true” biblical texts as “mythology”. This could be perceived as shocking even.

But, looked at objectively, the Bible also contains accounts that seem just as fantastic as those stemming from other sources. Is it imaginable, for example, or totally consistent with the Laws of Creation, that the Red Sea should have opened before Moses? That the biblical patriarchs (Adam, Noah and Seth) lived more than 900 years? That Sarah, Abraham’s wife, was pregnant at the age of 90? That Jonah, who was swallowed by a huge fish, came out alive three days later? That water was turned into wine? That Eve was created from a rib?

What fundamental difference is there between the biblical image of the angels, who transmit messages to the human beings, and Mercury, the “messenger of the gods” in Greek mythology, who does exactly the same? And between the collapse of the walls of Jericho at the sound of the hostile trumpets and the destruction of cities as a result of earthquakes caused by Poseidon?

In reality, the differences are very small. Only we perceive them as big because in one case the transmission belongs to our own religious background, while the other does not.

The belief in the elemental beings and the Lords of the Elements should not have been replaced by the belief in one God, but been complemented by it. Gnomes, elves and the gods could have been recognised as servants of the One God, the Supreme Being. The knowledge about the elemental beings can be found throughout the world, in all regions and epochs, in the foundation of every religion. But what about the Bible?

Let us now look at what this has to say about the elemental beings ...

The Bible and the elemental beings

“In the beginning God created the heavens and the earth”: These well-known words introduce the book of Genesis at the beginning of the Bible. In it we learn that Creation originated from Almighty God; a Creation consisting not only of the earth on which we live, but the entirety of, as we know today, billions of galaxies – dimensions which are beyond our ability to comprehend.

Thus God created the gigantic universe which surrounds us. However, this did not happen in the blink of an eye. The book of Genesis describes how the seventh day, the Creator’s “day of rest”, was preceded by six “working days”, which naturally must not be understood to mean our 24-hour-days, but comprise certain periods of time.

In face of the enormity of the work of Creation and the multitude of animate and inanimate forms therein, the faithful cannot help but ask how all this could have come about. Could God really have created the sky, stars, earth, oceans, plants, animals and eventually also the human beings; hence the entire Creation down to the minutest details, all by himself? Did He personally create the myriads of large and small celestial bodies, the numberless plant and animal species with their diverse forms and characteristics? And has the Creator personally attended to every detail in His Work ever since its formation, over the long course of its development? Is He Himself everywhere at the same time in order to see, supervise, and control, to regulate, stimulate and animate everything?

These questions are often answered in the affirmative with reference to God’s omnipotence and infinite wisdom. But this approach, this way of relating all forming, regulating and controlling, directly and exclusively to the Creator, does not allow for the activity of God’s *servants*. It does not allow for the numerous elemental creatures, such as the nature beings, who carry out the Will of the Creator and are responsible for all natural phenomena. The idea of a “God acting exclusively by Himself” is contradicted in the Bible. For it speaks of many creatures working for God in Creation, and these are neither men nor animals.

The Divine servants

The Bible clearly refers to these beings as servants. For example, it mentions Cherubims, who guard the garden of Eden with flaming swords (Genesis 3, 24). In his visions, Ezekiel (1, 4-21) speaks of living creatures that move “in the clouds” and hurl lightning bolts (an activity ascribed to Zeus in Greek mythology). And time and again biblical texts speak of angels who transmit messages and come to announce, to admonish and to protect. Jesus, for example, mentioned “twelve legions of angels” (Matthew 26, 53) that would come to help him if he prayed for them.

These examples suggest that apart from human beings and animals, there are also other creatures in existence, and that God does not act on his own; countless animistic creatures are active in his service. One may argue: “It is true, the Bible does speak of angels that transmit messages, but surely there is a world of difference between these heralds of God and the elemental beings?!”

At first glance, it is true that the angels act as transmitters of divine messages, for the Bible cites many well-known examples. Lot was informed by angels about the imminent destruction

of Sodom and Gomorrah; Mary of Nazareth learnt from an angel about the forthcoming Light-happening, the incarnation of Jesus, and again it was angels who announced the birth of the Son of God to the shepherds.

But the biblical texts also mention other tasks of the angels, in connection with natural phenomena. The various plagues, for example, with which Egypt was afflicted during the time of Moses, such as: poisoned drinking water, harvests destroyed by locusts, epidemics, hailstorms and thunderstorms, all of which were brought about by “evil angels” (Psalm 78, 49). At the time of David, 70,000 Israelites died as a consequence of a “forbidden census”, their death having been caused by pestilence spread by a “destructive angel” (1 Chronicles 21). And when 185,000 Assyrians met with their doom in one night, an angel of destruction was also present (2 Kings 19, 35). Angels are also mentioned in the Revelation (7, 1-3). It is said that at a certain point in time they will hold the four winds of the earth so that no harm may befall it.

Such biblical accounts can certainly not be taken literally in the sense that they state the true cause of disasters. But rather they show allegorically how the reciprocal actions of human wrongdoing have to form according to the divine Laws. The active forces of nature that fulfil the divine Will proclaimed by the angels, are helpers in this process, and as such they have a form, a shape, an essence.

Further evidence of the fact that the activity of certain beings also includes the elements of nature and elemental forces can be found in the “Apocrypha”, thus in texts which the church has not included in the complete works of the Bible. The Bible contains only those texts that have been declared valid (i.e. God-given and therefore binding) by decrees of church councils. Hence the “Apocrypha” (hidden texts) are not included in the Bible used by present-day Catholics. Luther, however, recommended these texts to the Protestants and wrote that although they “are not to be esteemed as highly as the Holy Scriptures” they are “useful and good to read”.

The “Book of Jubilees” for example, also called the “Little Genesis” (it is regarded as a revelation of God to Moses) clearly states that God created angels for all elements and natural phenomena:

“For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before Him – the angels of the presence, and the angels of sanctification, and the angels of the spirit of fire, and the angels of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer, and of all the spirits of His creatures which are in the heavens and on the earth ...” (II, 2)

According to this text, the angels of the various elements of nature (which can be equated with the concept of the high elemental beings), were created on the first day of Creation. One

commentator mentioned, however, that Jewish exegetes argue about this passage, not that they are questioning the existence of the angels responsible for the elements: no, they argue about the day on which they were created. Some believe it happened on the second day, others argue it was the fifth day ...

In the “Gospel of Peace of Jesus Christ by the Apostle John” (a text which was written in the Armenian language during the time of early Christianity), angels of the air, the water and the sunlight are mentioned, whom the humans should call upon in order to partake of the healing effects of these elements.

The Book of Enoch, which is mentioned several times in the Bible, speaks of angels, but also of beings that are responsible for the elements. In his visions Enoch relates amongst other things:

“And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth. And the spirit of the hoarfrost is his own angel, and the spirit of the hail is a good angel. And the spirit of the snow has forsaken his chambers on account of his strength; there is a special spirit therein, and that which ascends from it is like smoke, and its name is frost. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel.” (Book of Enoch 60, 16-20)

Irrespective of whether these beings are referred to as angels or as spirits of the elements, all these texts suggest the existence of individually formed forces of nature, and indicate that such beings govern all natural phenomena. From this point of view it is logical to make a connection between angels and elemental beings: both are servants of God, who carry out God’s Will.

Angels and Nature Beings

When studying biblical or inspired writings, one may well wonder whether the term “angel” (which after all expresses something particularly sublime and close to the divine), is in fact justified in every case. Was it not perhaps used wrongly, due to translation difficulties or because one simply could not find a better expression to describe the working of these invisible beings? According to André Chouraqui, a famous French translator of the Bible and the Koran, the Hebrew word for angel designates a being that “performs a task”. This does not necessarily have to involve working as a messenger, but can also involve an activity in connection with the elements of nature.

However, it seems obvious that beings originating from the divine sphere cannot be put on the same level as those nature beings that work as elemental forces on this small earth. The mixing up of the concepts of angels and nature beings was partly caused by the fact that in

former times, the Christian church did its best to combat all cults that were dedicated to elemental creatures or “gods”. In the 6th century, for example, the Edict of Justinian against the teachings of Origen, by which the belief in reincarnation was banned at the same time, established that anyone professing that the sky, the sun, the stars etc. were made up of living or conscious beings, would be excommunicated (6th proposal of the Edict). This gives us an idea of the difficulties confronting the translators of biblical texts. For, time and again the Scriptures mention the “legions of God”, a term which does not only relate to angels. Although the Bible also explicitly mentions “legions of angels” (Matthew 26, 53), it likewise talks of other beings by using the more general term “hosts”. Verses 19 to 21 of Psalm 103 provide an example of this:

*“The Lord hath prepared his throne in the heavens;
and his kingdom ruleth over all. Bless the Lord, ye
his angels, that excel in strength, that do his com-
mandments, hearkening unto the voice of his word.
Bless ye the Lord, all ye his hosts; ye ministers of
his, that do his pleasure.”*

In another place the psalmist admonishes all creatures of God to glorify the Lord. He does this by calling them all one by one, beginning with those that live “on high” and ending with those that dwell on earth. In the long list of the creatures mentioned, it is noticeable that the angels and the Lord’s hosts are addressed separately:

*“Praise ye the Lord. Praise ye the Lord from
the heavens: praise him in the heights. Praise ye
him, all his angels: praise ye him, all his hosts.”*
(Psalm 148, 1-2)

Let us therefore regard the nature beings and the great lords of the elements as belonging to the hosts of the Lord and let it be taken into account that in some biblical texts the concepts were mixed up, which was a result of translation difficulties, as well as the historical background described above.

The “hosts” mentioned in the Old Testament story about the conquest of Jericho by Joshua and the Israelite troops, can very probably be related to the working of elemental forces. For who was it that came to Joshua’s rescue outside the city? Not an angel but someone who identified himself as “captain of the host of the Lord” (Joshua 5, 14). And while the Israelites were marching around the city blowing their trumpets over a period of seven days, the forces of nature prepared the collapse of the city walls, presumably by causing changes in the substructure.

If nature was not moved and animated by personalised forces, how would one interpret those biblical statements in which the elements are regarded as, or addressed as conscious creatures? When it is said: “When the morning stars sang together ...” (Job 38, 7) or also: “Praise the Lord from the earth [...] fire, and hail; snow, and vapour; stormy wind fulfilling his word” (Psalm 148, 7-8), one can only assume that fire, hail, winds and stars are animated manifestations of conscious, personal beings that obey and carry out God’s Will, his Word. Of course, one could argue that the personification of natural forces is a stylistic method commonly used in poetry, and that the aforementioned biblical passages are merely examples of this. But edifying poetry often expresses hidden connections, thus addressing our intuitive

perception. It is true that the Book of Job and the Psalms are designated as “poetical books”. However, similar passages in which the natural forces are appealed to personally can also be found in accounts of the life of Jesus.

The Gospel of Matthew relates how, one day Jesus and his disciples crossed Lake Tiberias, also named the Sea of Galilee, when a heavy storm threatened to sink their ship.

“And he saith unto them: Why are ye fearful, o ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying: What manner of man is this, that even the winds and the sea obey him!”
(Matthew 8, 26-27)

You may wonder why, according to this text, Jesus rebuked the winds and the sea, since by virtue of his divine origin the elements were in any case subordinate to him. One would expect that the omnipotence of his will would suffice without further ado to change the activity of nature, hence to calm the elements. Yet it is the very word “rebuke” which indicates that Jesus addressed conscious beings. It reveals that he set his will against that of the elemental beings responsible for the storm, that they should become aware of what was expected from them: to quickly put a halt to their activity.

The great Lords of the Elements

So far, mainly those passages from the Bible have been referred to in which the elemental beings are mentioned indirectly or in which they are called angels. Yet it is possible to find more direct references. For example, mention is made of giants, who, as their name suggests, are elemental beings with huge dimensions: “And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers” (Numbers 13, 33).

The impression of being as small “as grasshoppers” reveals the enormous size of such elemental beings. However, these giants must not be mistaken for unusually tall people such as Goliath, who was defeated by David. The former has been clearly described as a human being, who, according to the Scripture, was “only” about nine feet tall (1 Samuel 17, 4).

Another large category of elemental beings that are explicitly and frequently mentioned in the Bible are the “gods” of antiquity, i.e. the great lords of the elements. For example: “God standeth in the congregation of the mighty; he judgeth among the gods” (Psalm 82, 1). These “gods” are no product of human imagination, but great lords of the elements “in the clouds”: “God is greatly to be feared by all who live in heaven, and to be had in reverence of all them that are about him” (Psalm 89, 7).

The hierarchical position of these “gods” is likewise described in detail: God is *above* all lords of the elements: “For I know that the Lord is great, and that our Lord is above all gods” (Psalm 135, 5). The relationship between the lords of the elements and God is explained even more clearly by the psalmist: the Creator is the “God of all gods” (Psalm 136,2). Hence, God is revered as the Most-High, not only by us humans, but also by the lords of the elements. After all, every creature owes his existence to God. In one translation of the Bible there is an annotation suggesting that the first sentence of Psalm 29: “Give unto the Lord, O ye mighty ...” could also be translated: “Give unto the Lord, O ye gods ...” since the term “ye mighty”

refers to the “gods” of heathen religions, who are called upon to acknowledge the sovereignty of the One Creator.

In one of his letters to the Corinthians, Paul likewise confirms the existence of the “gods” or “lords”, but he also refers to a natural hierarchy:

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

(1 Corinthians 8, 5-6)

The recognition of the true God

As already mentioned, the Bible contains numerous references to the existence of great and small elemental servants of God. However, we do not owe these performing helpers our adoration, for: “I am the Lord, thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me!” (Deuteronomy 5, 6-7). God Almighty is above all, and is the only one to whom we owe our respect and reverence.

In spite of this, the belief in the elemental “gods” was not wrong. There have been cults all over the world, which were practised in relation to them. One must assume that this kind of belief was a necessary step towards the true recognition of God. A step which was willed by the Creator himself, who “imparted [it] unto all nations under the whole heaven” (Deuteronomy 4, 19) until this universal belief in the “nature spirits” and “gods” was superseded by the recognition of the Most-High.

This was the case with the people of Israel: “But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day” (Deuteronomy 4, 20). In order to belong to Him and to open up to the only God who is above all, the Jewish people had to relinquish its adoration of the serving beings. Such cults have become obsolete. If the new belief is to become strongly rooted and alive in the human being, he has to fully devote himself to it, as is demanded in the First Commandment: “Thou shalt have none other gods before me!”

Whoever studies the Bible attentively, will recognise very clearly that it does not deny, but rather confirms the existence of elemental servants, and that the cult devoted to them was in fact right, even willed by God for a certain stage of mankind’s development.

The Oath by Hippocrates

“I swear by Apollo the physician, and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgement, I will keep this oath and this stipulation ...”

Extract from “The Oath by Hippocrates” (400 BC)

The elemental beings and science

Science does not consider it possible that there could be personalised forces of nature, who occupy themselves with the world of matter and its diverse phenomena. It refers to the belief in elemental beings and gods, at best, as a naïve attempt by man to explain the world around him, at a time when science was still in its infancy. Nowadays, however, this belief of our ancestors (which is seen as a product of the imagination of primitive and ignorant humans) is no longer considered to be a valid explanation of reality.

According to science, the rocks and crystals do not owe their existence to the activity of gnomes, nor do the flowers unfold as a result of the diligent care of elves. The winds are not set in motion by sylphs neither are the currents of the oceans produced by mermaids. For science, the personalised forces that animate nature are non-existent. According to the prevalent opinion among scientists, there is also no need for their existence, since matter itself already contains all the properties necessary to allow it to appear “animated” and to develop according to its design.

According to this opinion, all natural and living phenomena can be explained in relation to the 140 basic elements, which combine with each other to form ever more complex molecules, finally resulting in mineral, plant and animal forms.

Many scientists still uphold the maxim: “Matter is the only existing reality.” In other words: There is nothing outside the world of matter that could serve as a “cause” for an “effect” manifesting in our world.

Matter and Life

If in fact, nothing did exist but matter, one would have to dismiss the idea of personalised forces of nature, for elemental beings or “gods” can only be of an immaterial nature, as we have already established.

If however, there is more in existence than this gross material world of ours, then we can have no justification for simply dismissing the existence of personalised nature beings, and should keep an open mind with regard to the possibility of their existence.

Hence, the question arises whether the prevalent opinion that all natural and living phenomena can be explained from a material point of view is really correct. As mentioned before, many scientists still believe that matter is the only existing reality. However, there are important scientific findings which clearly suggest that there must be more than this visible and physically quantifiable world.

People wonder, for example, why a great number of extremely diverse atoms unite to form something complex, highly organised, whose structure becomes more refined the more the development proceeds from inorganic matter (the mineral world) to organic matter (the world of plants and animals). Besides, the question of where *life* in the organic cells originally comes from has remained unsettled. How is it that simple components of matter can form an organised, complex entity? And how can life emerge from inanimate matter, life which in its more developed forms even possesses a *consciousness*?

In attempting to find an answer to these important questions, scientists have conducted numerous experiments and tried to produce life from matter, but without any success.

For a long time they thought that a mixture of proteins and other essential substances would suffice to stimulate the emergence and development of life. However, experiments demonstrated that such a mixture, complex as it may be, has never produced life. In addition, another essential fact became clear: in the experimental “mixture” the chemical reactions did not happen in a creative and constructive way, as is the case in the real development of life, but on the contrary, the reactions occurred in a chaotic and disorganised manner. As a result, the chemical reactions were soon interrupted instead of proceeding and developing in the normal way.

What occurred in these experiments corresponds to an universal principle (the second law of thermodynamics): if left to itself, matter tends to disorganise itself and to enter an increasingly chaotic state.

So if it doesn't originate from matter itself, whence comes the magic inner drive which leads to ever more complex forms and the emergence of life?

Some scientists became convinced that there must be something beyond the world of matter, which organises and animates it. Thus for example Alexis Carrel, Nobel laureate in medicine, stated the following (1912):

“It is really impossible to understand how the chemical and physical factors with which we are familiar, can determine the phenomena of organisation, development and adaptation. It appears that each individual member of a species is the manifestation of a plan and that the physiological processes are grouped according to an idea. There seems to be a psychic element directing the physico-chemical phenomena.[...] These psychic elements determine the shape of the body during its formation thanks to the mediation of the physiological and physico-chemical mechanisms, which are known to us.”

Claude Bernard (1813-1878), a great French physiologist, wrote in his famous work “An Introduction to the Study of Experimental Medicine”:

“In every living germ is a creative idea which develops and exhibits itself through organisation. As long as a living being persists, it remains under the influence of this same creative vital force, and death comes when it can no longer express itself; here as everywhere, everything is derived from the idea which alone creates and guides; physico-chemical means of expression are common to all natural phenomena and remain mingled, pell-mell, like the letters of the alphabet in a box, till a force goes to fetch them, to express the most varied thoughts and mechanisms. This same vital idea preserves beings ...”

Similar thoughts have also been expressed by other scientists. Irrespective of which terms they use: “idea”, “creative vital force” etc., it all signifies the realisation that there exist governing and regulating forces beyond physical matter. Is it possible to deduce from this evidence for the working of immaterial, personalised forces, such as the nature beings? Hence, is it imaginable that the governing and regulating forces which influence the world of matter, are themselves formed and have a consciousness? Both would have to be the case, as the elemental beings have a distinct form and act in an organised manner.

Form and Consciousness

What one imagines by the forces of nature is often indistinct. Generally, they are thought of as shadowy abstract entities, which belong to the “World of Ideas”. It is true that part of the forces of nature manifest in the form of energy currents, as is the case on earth where we find magnetic and electric currents, for example. In addition, we can observe the effects of the forces of nature in the movement of the water flow, of the winds, the geysers etc. But this does not suffice to explain the purposeful forming, creative and preserving power which unfolds its activity throughout nature with an unbelievable precision and harmonious beauty. The fact that all observable physical and chemical processes are subject to a guiding and organising principle, points to the existence of something far superior to the mechanism of simple energy currents! One can easily observe that nature does not function on a random basis. During the growth of a plant, for instance, the forces of nature direct the physico-chemical phenomena as well as the cell proliferation. More precisely: they do not only govern the biological processes, they also control them. Besides, the nature beings, i.e. the formed forces of nature, also possess an ability to respond and to adapt, which can be seen from the fact that under their influence the way a plant grows can change in adverse conditions.

Hence, it is actually quite obvious that it cannot simply be neutral currents of energy which are at work here, but a guiding consciousness. In order to be able to guide, i.e. to direct the course of the physical and chemical processes, and in order to exercise some sort of pressure, these forces must have a certain consistency and consequently, a form.

Would it be unreasonable to call these conscious, formed forces beings? The belief in the “gods” of antiquity or in the nature beings, whose bodies of finer matter are visible to the clairvoyant, now suddenly appears less strange. It coincides surprisingly well with scientific research findings at the limits of physical matter.

Generation and preservation of forms

Another opportunity to recognise that matter cannot organise itself presents itself if we reflect on the cohesive force which allows the various forms to maintain their outward appearance over a certain period of time and to function as an entity.

In fact, such a cohesive force exists for every form. It holds together all the material components (molecules, cells, etc.) to produce an organised and functional entity. One example of the effect of this is the ability of the human body to maintain its form and features, even though all the cells which constitute the body are constantly replaced in such a way that after a period of seven years not a single old cell remains. A plant likewise remains what it is without dissolving into its surroundings, despite being continuously pervaded by countless foreign substances via the earth, air or rain.

One can only marvel at this force which generates and preserves forms, when, for example, we consider the ocean currents such as the Gulf stream, which maintains its characteristics over a distance of thousands of kilometres. The water molecules which make up the Gulf stream, really remain grouped together; they maintain their own temperature and their own velocity without mixing with other waters. It is similar with the air streams. The jet stream, for instance, maintains its velocity and its characteristics despite travelling extensive distances across the most diverse surroundings.

But what is the *nature* of this cohesive force? It cannot originate from the material particles which belong to a special form, for each form maintains all its characteristics even if it loses some of its particles. When you prune an apple tree, for instance, it does not cease to be a typical apple tree. It will continue to grow in its usual form and will continue to produce apples. A pumice stone which loses part of its mass due to erosion, will still retain its ability to float on water. A human body which has lost one of its limbs due to an accident will nevertheless function normally as far as possible, despite being deprived of part of its tissue.

We take all this for granted, but it shows that the adhesive force needed for the maintenance of the forms does not result from the form itself, from matter. There is something outside of matter which has an influence. Actually, the word “something” is not particularly suitable in this context, since it is typically used in relation to objects or things, rather than conscious, personalised forces. But it is just the latter which are involved in the generation and preservation of forms. For that which animates the bodies of the human and the animal, is the spirit in man and an animal soul in the animal.

What, however, triggers the growth of plants, what is the essence of winds and rivers, of fire and earth? Are there also external animating forces at work here? In times past, this question was answered in the affirmative and people perceived that the elemental beings form the essence of nature. They spoke of “gods” and nature “spirits”, also of the “spirits” of plants, of the winds, the rivers, etc. One could see it as a parallel to the way in which the spirit of the human being shapes and animates his physical body. It is similar to what the elemental beings do with the forms in nature.

The fact that all forms in nature can be traced back to the working of conscious beings should not be so very surprising, for in the physical world all objects in our surroundings that have been produced, such as tools, machines, and habitations, can also be traced back to the conscious working of living beings: the constructors, craftsmen or workers. The objects certainly do not owe their form only to a force that rests within themselves. How then should the forms in nature produce themselves?

Nowadays, our natural sciences are mostly concerned with matter, in the chemical composition or the atomic structure of the physical world. They are not interested in whatever may lie behind the visible, measurable occurrences. For this reason, the existence of elemental beings or their vital importance for the generation of forms in nature is not even considered by science. Presently, there is no room in our world view for personalised forces that guide and govern the natural occurrences. In the past, the situation was the other way round: the human beings possessed a broad knowledge of the invisible aspects of reality, but knew very little about the properties of matter. These two different approaches to the truth – personal experiences and objective research – should not be conflicting but could complement each other. The one is not wrong because the other is right. Both approaches describe different aspects of one and the same reality, aspects which could jointly produce a holistic picture.

Do the forces of nature act blindly and destructively?

If we consider the furthering, constructive and seemingly logical way in which the forces of nature work to produce wonders in the world of minerals, plants and animals, it is easy to imagine that conscious beings must be involved.

We find this more difficult to accept, however, if we contemplate the enormous amount of damage, injury and death brought about by hurricanes, volcanic eruptions, earthquakes, avalanches, land slides, floods and tidal waves.

Natural disasters exceed the bounds of normality and seem to take place outside the typical order of events. According to our understanding, they produce devastating results without serving a purpose, and we would be much more inclined to attribute such occurrences to physical matter left to its own devices, hence to regard them as a product of “chance” and disorder, rather than to believe this to be the work of conscious beings.

What in fact is the true cause of such natural disasters? Does their occurrence not testify against the existence of conscious elemental beings? Is it imaginable that the forces of nature sometimes act “blindly” and destructively?

In certain cases the destruction of what is wrong seems to be the intended objective of natural disasters. When considering the Flood, for example, which is traditionally believed to have been “sent by God” and which only Noah and his family escaped, or the fire which God “rained upon Sodom and Gomorrah”, or the plagues which were conducive to the liberation of the Jewish people from Egyptian captivity, then a meaning can be discovered in the destruction wrought by natural disasters.

But with the exception of such special cases, it cannot be assumed that the purpose of storms, earthquakes and other great cataclysms is destruction. The idea of the forces of nature acting in a blind and destructive manner does not conform to reality and should be corrected. There are several reasons for this.

“Home-made” catastrophes

The first reason is that a large proportion of the dreadful consequences of natural disasters should not be imputed to the forces of nature, but rather to us humans. Various scientific studies have proved that the frequency and extent of natural catastrophes is increased considerably by our own mistakes in handling nature. In other words: the number of people who are injured or killed in such disasters would be lower, and the destruction of bridges, roads, cities, cultivated land, and forests far less extensive, if we humans lived in greater harmony with nature. Such avoidable mistakes include, for example, building houses and cities in regions at risk of floods or land slides, in the vicinity of active volcanoes or avalanche-prone mountainsides, in well-known seismic zones, etc.

In addition, houses are frequently built in seismic zones, without regard for the extreme threats facing such regions. The methods of construction and materials used do not ensure the necessary safety. In the event of an earthquake, the buildings would collapse and bury the residents beneath them.

A further cause of natural catastrophes, which affects the statistics, lies in the fact that man often disturbs or even destroys nature's equilibrium. Everything in nature is interconnected; every injury in one part affects other parts, which again has a knock-on effect. Seemingly small mistakes can ultimately trigger great catastrophes.

One example of this is flooding: Normally, precipitation is largely absorbed by the ground, and it is only when the ground is saturated that the water flows off into brooks and rivers. Hence, there are two prerequisites if flooding is to be avoided after heavy rainfall: firstly, the ground must possess an adequate capacity to absorb, otherwise the drains will fill too quickly and overflow. Secondly, an extensive and well-developed network of brooks and rivers is required as an outlet for excess water. Both factors are adversely affected by man's unnatural actions. As we destroy areas rich in humus, forests and hedges, which can absorb four times as much water as other types of ground, the capacity to absorb is considerably reduced in some regions. In addition, the use of large tractors causes arable land to become compacted, rendering it almost impermeable to water. As more and more roads and car parks are built, many areas of land are increasingly losing the capacity to absorb water. Along rivers, marshes that served to retain excess water get filled in or drained to increase the land that can be used for development, or to facilitate construction work. For the same reason, numerous small rivers or brooks which would have allowed excess water to flow off quickly and efficiently, are being eliminated. As a combined result of all these mistakes, the rain water flows over the ground without being absorbed, and large quantities of it reach the remaining streams. Consequently, the water levels of the latter rise quickly, and in cases of unusually heavy rainfall the riverbanks overflow, causing devastation. Naturally, floods would still occur even if man did not make all these mistakes, however, they would happen less frequently, and the resulting damage would be less extensive.

Necessary "catastrophes"

In spite of this, there is still another reason why we should not designate the forces of nature as destructive. On closer inspection, natural disasters are no accidents or mistakes of nature, but useful within the natural order, yes even fundamental to the proper functioning of nature on planet earth.

By exchanging warm and cold air masses, cyclones, tornados and hurricanes maintain the climatic balance between the polar and the tropical zones. Lightning discharges between the clouds and the ground during thunderstorms (which are constantly taking place right across the globe) balance the extreme differences in electrical potential which have built up between the ground and the higher atmospheric layers. Earthquakes result from the movement of the tectonic plates, which are necessary for the formation of mountains and the modelling of the earth's surface. Volcanoes play a decisive role in the formation of the earth's crust, as well as in the mineral salt concentration of the ground, the salt concentration of the oceans and the composition of the atmospheric gases. The combination of all these factors contribute towards making the earth habitable.

Many episodes of serious flooding are also absolutely necessary for the formation of new, fertile land which can be cultivated. Heavy gales have an equally important function: they renew the forests by felling old or unhealthy trees, thus enabling young plants to settle in their place. Times of severe drought or heavy rainfall and high humidity contribute to the growth, reproduction and regulation of various animal and plant species.

Hence, all these “extremes” promote the formation and preservation of healthily, balanced living conditions, even today. Therefore, so-called natural disasters will continue to happen in the future. The Laws of Creation will not permit of any standstill. They prompt continuous development, incessant movement.

Exchange and variety form and maintain nature, as can also be observed on a small scale: only the alternation of crops guarantees that a field maintains its fertility on a longterm basis.

Benefit and detriment

Many of the upheavals produced by major natural disasters only supposedly cause damage. Heavy rainfall and flooding enhance soils with low moisture levels of the soil and fill subterranean water reservoirs. Volcanic eruptions improve the fertility of the surrounding areas. Cold spells promote the oxygen supply in the deep water layers of lakes, and consequently enhance the plant and animal life in their depths.

The annual floodings of the banks of the river Nile, which destroy part of the vegetation and cover the land with mud, could be seen as a calamity; the Egyptians, however, also noticed that the alluvial deposits enhance the fertility of the ground in a way that gives them cause for gratitude.

Cyclones, such as those periodically afflicting southern Bangladesh, are likewise perceived as a blessing by the local farmers. The heavy rainfall brings water to this otherwise very dry region, allowing farmers to harvest three times a year. In order to protect themselves against the floods, people build their houses on stilts, as there are no elevated areas to which they could retreat for refuge. Consequently, during periods of cyclones or flooding, they live in their houses isolated and surrounded by their flooded fields, in the awareness that the plants are perfectly adapted to this situation. For example, one variety of rice cultivated in southern Bangladesh grows so rapidly in water, that it does not have to manage without light and oxygen for long. As a matter of fact, the stem of the plant grows at the same rate as the water level rises.

The damage and casualties which are sometimes reported in this area are less attributable to the cyclones as such (to which the population has adapted over the generations) than to the disregard for ecological factors. Experts also point to the fact that recently, regions at risk have become increasingly populated by the socially disadvantaged.

If tornados, hurricanes and cyclones did not exist, warm and cold air masses would not mix, a happening which produces a temperate climate across the greater part of our home planet. Were it otherwise, each region would be subject to either low or high temperatures, and there would never be a change.

Without thunderstorms and lightning we would have to live in an environment with a heavily disturbed electrical balance.

Without the movement of the tectonic plates, which is responsible for earthquakes and volcanic eruptions, the earth would be flat, possibly even completely submerged in water.

Without spring floods or hurricanes, the oceans would not offer a basis for the development and preservation of life.

Hence, the so-called natural disasters have an enhancing and constructive function in various respects, which can be described as being subject to guidance. The idea suggests itself that this guidance is exerted by personalised forces, in other words: by the elemental beings. This is especially so when one considers the numerous accounts of people who claim to have received warnings about catastrophes, warnings which enabled them to seek shelter in time to escape the imminent danger.

Warnings by elemental beings

Such warnings, of which we will cite a few examples, always take place before the imminent disaster, sometimes even a few days in advance. Hence, major natural phenomena do not occur suddenly, as if in a “blind fury” or by chance, but they have to be willed, prepared and planned. At the same time it is clear that this planning and preparing, as well as the warnings cannot originate from the occurrences themselves, but must be carried out by a consciousness.

Again it becomes clear: it must be beings who are able to anticipate the consequences of their activity, the suffering and destruction which may result from it, and who are able to protect other creatures or to warn them appropriately. That these conscious beings are in fact elemental beings is confirmed by people who have received such warnings.

There are a great number of accounts of such warnings both from former and also more recent times: farmers quickly bringing in their harvest, having been informed by the elemental beings about an imminent storm; sailors escaping certain death by reaching a safe harbour just in time; miners escaping death from suffocation in a mine by leaving just before the collapse of the gallery; mountain farmers leaving their chalets as a result of a warning just prior to the descent of an avalanche, etc.

Yet we human beings are not the only ones to benefit from such warnings. Animals receive them, too. They often leave endangered areas or refuse to enter an area where a natural catastrophe is about to happen. As a result of their behaviour, men have in many cases also become aware of the imminent dangers and managed to escape them. Here are a few examples:

In 1953, 20,000 buildings collapsed in Greece due to a powerful earthquake which shook parts of the country. However, only 27 people were killed. Half an hour before the earthquake, all the storks living in that region unexpectedly took to the skies and flew in big circles above the houses. This behaviour made the inhabitants realise that some unusual happening was about to take place. They left their houses and fled into the surrounding hills.

In 1950, the monks of the Swiss “St. Bernard Hospice” were saved from certain death by their dogs which one fine sunny day, simply refused to be taken for a walk. One hour later, a huge avalanche descended upon the valley onto the exact spot where the path would have led them.

There are reports from Martinique that in the year 1902, several days before the eruption of Mount Pelée, all animals, from the birds to the reptiles, fled from the area around the volcano. But the humans did not heed them and remained in their houses. Out of the 40,000 inhabitants only one person survived: a prisoner who had been protected by the thick walls of the prison.

In 1959, the cats in Fréjus (France) gave forewarning of an imminent disaster by fleeing from the houses: the dam above the city broke, the lower part of which was flooded by a gigantic wave, resulting in more than 400 casualties.

Three days before an enormous avalanche buried the village of Airolo (Switzerland) under 50 feet of snow (causing the death of 14 people and considerable damage) the village inhabitants had observed the strange behaviour of a group of deer who, quite contrary to their usual behaviour, came downhill in a state of excitement, approaching the houses on the edge of the village.

In 1999, deer were also sighted standing together in groups in clearings in the Vosges that left the woods just before the storm “Lothar” burst forth violently uprooting a great number of trees.

The “sixth sense” of animals

In the accounts of farmers, sailors and miners, all reported having received warnings from the elemental beings before certain happenings took place.

The behaviour of animals, by contrast, is often explained with reference to their “sixth sense”, which allows them to anticipate an earthquake, an avalanche or other natural phenomena. But what is the nature of this sixth sense? How is it possible to perceive something which has not yet happened, sometimes days before the actual event? Although the idea of a “sixth sense” serves to “explain” such phenomena, the precise nature of this sense remains unclear.

What actually happens, for example, when a rider escapes a land slide because his horse is suddenly unwilling to take a familiar path, and obstinately refuses to obey its master?

Clairvoyant persons report that in such cases the animal sees an elemental being before it, energetically trying to attract the animal’s attention in order to save it from the danger. Hence, animals do not possess an incomprehensible “sixth sense” but are simply able to perceive the warnings of elemental beings.

A confirmation of this can also be found in the Bible, in the account of Balaam’s ass. This story shows how an animal can enter into contact with beings from another world, simply by visual perception and not by some “sixth sense”. In this narrative, Balaam, the chief of a tribe, intends to ride on his donkey to meet the leader of a neighbouring people, with whom he wishes to form an alliance against the people of Israel. However, he is prevented from doing so by a being which he himself cannot see, but which his donkey perceives. The being prevents the donkey from continuing on its path three times. And three times the donkey is beaten by its master who is unaware of what is going on.

*“And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?
And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.
And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was*

thine unto this day? Was I ever wont to do so unto thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me:

And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.”

(Numbers 22, 28-34)

Communicating with elemental beings

If it is possible for the elemental beings to enter into contact with us, as the above examples suggest, then it should also be possible for us to enter into contact with them. Can the elemental beings actually receive, understand and respond to messages from us?

In times of antiquity, a mutual exchange was more common. The elemental beings were asked for advice before a town was founded, a temple built or a new region chosen for settlement, and people acted in accordance with the advice they received.

The peoples noticed that certain regions were regularly afflicted by natural disasters, and they interpreted it to mean that the “spirits” or “gods” did not want men to settle in those regions. The quaking ground and the howling storms were interpreted as a sign that entry was prohibited.

It is not necessary, however, to look back as far as that in order to find examples of communication with elemental beings. In the 20th century, there was the case of an American meteorologist who caused a sensation during the years 1935 to 1945, because he could predict with great accuracy all hurricanes that were going to hit the West Coast of the USA.

Such forecasts are vitally important, as they allow the inhabitants of such zones to seek shelter from great dangers: the hurricanes reach speeds of 125 mph or more and sweep away whatever gets in their way, torrential rains trigger flooding and seashores are engulfed by enormous waves. But accurate forecasts about hurricanes are difficult to provide, since to men they behave unpredictably: they accelerate or decelerate on their course, change direction without any obvious reason and suddenly move towards regions in which they were not expected.

Although the American meteorologist mentioned, had the same information at his disposal as his colleagues, he was regularly able to make far more accurate forecasts, even in the most misleading cases when hurricanes took a completely unexpected course. When questioned

how he managed to make these precise forecasts, he confessed that in cases of doubt he did not hesitate to sit down by the window and, while looking at the sky and the clouds, ask for guidance. “And normally”, he added, “I receive an answer!” He used this in addition to the meteorological facts which were available.

In April of 1998, newspapers reported a drought in northern Brazil, which had already been going on for a period of six months. Huge savannah and forest fires broke out and spread rapidly. As this began to threaten the territory of one particular Indian tribe, they performed a ritual to ask for the help of the elemental beings. Within less than 24 hours, the region was showered by abundant rainfall, preventing it from being destroyed by fire!

This example is not uncommon.

All around the world, people who are close to nature turn to the elemental beings and ask for their help. This takes place not only among the tribes of Africa and Oceania, but also in some rural communities in Europe, which endeavour to work in accordance with nature, and in cooperation with the elemental beings.

For example, some decades ago, the community of Findhorn in northern Scotland became world famous. Its occupants managed to produce unusually large and tasty vegetables, despite an extremely unfavourable climate and a meagre earth, which in the beginning was almost infertile.

Conscious communication with the forces of nature is possible. They can enter into contact with us and be reached by us. They do not act “blindly and destructively”, but serve to maintain and preserve the great whole.

It is up to us to improve our understanding of the wise workings of these conscious beings, by whom we are always surrounded!

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Apostle Paul (1 Corinthians 8, 5-6)

Necessary knowledge

The diverse perspectives presented in various accounts throughout the first chapters of this book, demonstrate that the existence of elemental beings is not only plausible, but is in fact highly possible. Furthermore, even if we assume that they do actually exist, we may still question whether this knowledge can be of any use to us in our modern day life.

One may well argue that it is not. The technical proficiency that man has acquired as science has progressed, enables him to accomplish far more remarkable things than his ancestors were able to, despite their closer connection with the elemental beings. However, the One God whom we revere is much more powerful and sublime than all other beings. The belief in him can inspire and further us spiritually more than a dedication to elemental “gods” ever could.

Contrary to the general assumption that nowadays the belief in elemental beings is outdated and useless, the work “In the Light of Truth, The Grail Message” points out that the knowledge about the elemental beings is absolutely indispensable for every human being striving to develop spiritually; not only in order to learn to better understand and use the forces of nature, but above all, to be able to fully grasp the revelations concerning the One God.

From the explanations given in the Grail Message it becomes apparent that monotheistic religions are based on polytheistic recognitions. Expressed differently: the knowledge of the elemental beings is an unavoidable step towards the recognition of the One God. History testifies to this fact, since the four great monotheistic religions, Christianity, Judaism, Islam and Mazdaism (Parsiism, which can be traced back to Zoroaster), developed from polytheistic foundations.

Before worshipping Jahveh, the Hebrews in the land of Canaan upheld numerous cults of the gods. The inhabitants of Iran, the cradle of Mazdaism, worshipped “gods” of various kinds, until the existence of Ahura Mazda, the supreme God, Creator and preserver of the cosmic order, was revealed to them. The Greek world and the Roman empire, throughout which Christianity was disseminated, were known for the adoration of their “gods”. And in ancient Arabia the worship of Allah replaced the belief in numerous tribal gods.

Today, this development from polytheism to monotheism is well known in the history of religion. However, judging by the traditional professions of faith of the three most widely spread world religions, it was not easy for many people of that time to accept the existence of a supreme God who is far above all elemental beings or “gods”. For it is precisely his pre-eminent position which is emphatically stressed.

In the Jewish religion, the First Commandment (which is also relevant for Christians) mediated by Moses, who is regarded as the greatest Jewish prophet, reads: “I am the Lord thy God. Thou shalt have no other gods before me!” Jesus, upon being asked which of the commandments was the most important one, also declared: “Hear, O Israel; The Lord our God is one Lord” (Mark 12, 29). And the first passage of the Muslim profession of faith likewise expresses the belief that there is no God beside Allah.

Steps towards recognition in the Jewish faith

Although the belief in the One God is nowadays prevalent, we must not forget that those same revelations proclaiming the existence of the Most High, once conveyed a completely new knowledge which was strange to the people, and foreign to their accustomed way of thinking. The idea of an invisible, supreme God was accepted only slowly and gradually, as the people were not yet ready to relinquish their adoration of the elemental “gods”.

This fact can, for example, be recognised when considering the Jewish faith, in which the process of recognition took place in three large phases lasting nearly 13 centuries! The first phase was characterised by the fact that God was simply integrated into the world of the already existing “gods”. In the second phase, the Creator was acknowledged to rule over the other deities and was placed at the top of the hierarchy. It was only in the third phase that the great Lords of the Elements ceased to be regarded as gods, which eventually allowed monotheism to really take root.

Let us now look at these three phases in greater detail:

The first, the phase of the patriarchs, lasted five and a half centuries. It began with Abraham (around 1800 BC) and ended with Moses (around 1250 BC). At the time Abraham received the revelation of the existence of the One God, his contemporaries were polytheists, as his forefathers had been. Abraham’s father, for example, served “other gods”, according to the Bible (Joshua 24, 2). To Abraham’s contemporaries, the belief in their existence was not a matter of blind faith. The gods were known to really exist and were revered as higher beings. This knowledge was so firmly rooted in the people that it would have been unthinkable for Abraham and his direct successors to deny the existence of the gods. Hence, their main object was simply to spread the knowledge about the “new” God, who is today known as the only true God. The human beings had to be encouraged to worship him, and possibly to renounce the adoration of the ancient “gods”.

“For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.”
(Exodus 34, 14)

So the belief in the existence of the “gods” was not questioned at that time. This was also the case 550 years later, when Moses received the Ten Commandments, the first of which emphasises that our worship should be directed exclusively to one God: “I am the Lord, thy God!”

The existence of those beings that had been regarded as gods up until then, is not being questioned by the First Commandment, but it urgently exhorts against worshipping them as gods. Hence it says: “Thou shalt have no other gods before me!”

The second period in the process of the Jews accepting the One Creator lasted six centuries, starting with the conquest of Canaan (around 1200 BC, after they had left Egypt) and ending before the time of their exile (around 600 BC).

Whilst living a secluded life in Egypt, the Jewish people could practise this belief, which was increasingly marked by monotheism. Later on, however, following the conquest of Canaan, the Jews came into contact with peoples who upheld numerous cults of the gods and

venerated Baal, Astarte, etc. This association revived old religious beliefs among the Jews, which resulted in the reintroduction of polytheistic cults, sometimes alongside the belief in the One God, sometimes in place of this.

During the time that followed, many prophets emerged who, one after the other, denounced the tendency of the Jews to revert to polytheism and who reminded the Jewish people of the covenant by which they had pledged themselves to the Creator. The prophets, however, in no way denied the existence of the “gods”, they merely pointed to the sublimity of the one true God.

Among those prophets were: Elijah, who taught his people in 850 BC that God is the only Lord (1 Kings 18, 37); Amos (around 750 BC), who proclaimed that God was not only the Lord of the Jews, but also reigned over all hostile nations (and consequently also over their gods); Isaiah, who around 740 BC once again referred to the supremacy of God over the gods of all nations.

At the beginning of the third period, that of the exile (between 597 and 538 BC), the Jews once again questioned the supremacy of the One God, but afterwards finally accepted this. Thus, after having been defeated by Nebuchadnezzar and deported to Babylonia, the Jewish people wondered whether the Babylonian gods were not perhaps more powerful than their own God, as the latter had not protected them against their enemies. Yet, when confronted with the diverse polytheistic cults of Babylonian society, the Jews became aware of the value inherent in the knowledge of the One God. In this way, they finally developed their own belief and completely rejected the cults of the gods.

The rejection of these cults, however, does not imply the rejection of the existence of the great Lords of the Elements. The point was only to no longer attribute divine qualities to them and offer them a reverence which was misplaced.

By recognising God as the origin of life, hence also as the Creator of the elemental beings, the latter could not possibly be on the same level as God, or possess divine qualities. Referring to them as “gods” was only legitimate as long as the revelation of the One God had not been grasped fully. Then, however, the elemental beings had to be regarded as servants of the Most High, and as a result, it was unthinkable to continue practising a cult that was dedicated to them. They had to be deprived of their status as gods.

The Jewish people were generally able to accept this as correct. Also in later times, the Jewish faith was far from contesting the existence of the elemental beings, God’s servants. The Jews acknowledged that a large number of various beings exist between the Creator and the humans, beings which were regarded as “subordinates” or “representatives” of God in Creation.

The power and beauty of the “gods”

How was it possible in the first place that beings who are basically only servants, were worshipped as gods? Did people at that time not perceive intuitively that this was a mistake and that there must be a supreme being above them? Probably not, since they were lacking in experience. What they were able to recognise were the great Lords of the Elements.

They could sense them intuitively, and some people could even see them.

Although these sublime elemental beings are only servants, due to their nature and their mission they are in possession of a power which is beyond our comprehension. After all, they not only guide the forces of nature, but they are the forces of nature: great, invincible, and awe-inspiring for him who is able to sense their presence or perhaps even see them.

The way in which humans react to such “divine” visitations is described in the Bible in the passages about the encounters with “angels”. The Bible repeatedly relates how deeply impressed and shaken the humans were upon coming face to face with God’s servants.

Lot, for example, who beheld two angels warning him of the imminent destruction of Sodom and Gomorrah “bowed himself with his face toward the ground” (Genesis 19, 1). When the “captain of the host of the Lord” (an angel or an elemental being, depending on the translation) came to help Joshua destroy the city of Jericho, “Joshua fell on his face to the earth” (Joshua 5, 14). The shepherds of Bethlehem “were sore afraid” (Luke 2, 9) when they beheld the angel announcing to them the birth of Jesus, for “the glory of the Lord shone around them” (Luke 2, 9).

The gods are not only very powerful but also very beautiful, as the Greeks reported. Around 950 BC King Solomon wrote the following about the adoration of the forces of nature, or the cult of the gods: “With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them” (Wisdom 13, 3).

With these words, Solomon expressed that the belief in gods was only to be seen as an intermediate stage in the recognition of the One God.

The power and appearance of beings or angels that comedown into Creation as messengers of God, can naturally make a strong impression upon a human being. They arouse in him feelings of awe and admiration, which can finally also lead to worship.

Steps towards recognition in the Christian faith

The endeavour to gradually assimilate ever higher knowledge (the belief in the elementals being just one of these steps) finally led to the recognition of the existence and sublimity of the only true God. As we have seen, this process in the spiritual development of the Jewish people took thirteen centuries. In 1800 BC, Abraham received the revelation about the existence of God, but it was not until approximately 500 BC, upon returning from exile in Babylonia, that the belief in God was truly consolidated in the Jewish people.

A similar picture presents itself when we look at how the Christian faith spread. The process of changing one’s thinking and accepting the new also stretched over a long period, featuring three phases, just as in the case of the Jewish faith: First, the cults of the gods and the belief in the One God existed simultaneously, then followed the recognition of the uniqueness of God, and finally, the old belief was dismissed. This process is particularly noticeable in Rome where the Christian faith, which originated in Palestine, first took hold. From there it spread over the whole of Europe and later beyond.

The first phase lasted nearly two and a half centuries. It began around 60 AD, when the apostles Peter and Paul were staying in Rome during the reign of Nero, and stretched to the last great persecutions of the Christians in 305 AD. At that time, the Romans not only

worshipped their own gods (which were numerous), but also revered foreign gods originating from distant provinces of their extensive empire, such as: Cybele from Carthage, Isis from Egypt, and Mithra from Persia. Hence, the “advent” of anew God, namely that of the Christians, is unlikely to have initially caused particular surprise among the Romans. They regarded him as one of many.

Up until the end of the first century, there was only as mall minority of Christians living in Rome. Their number started to increase from the beginning of the second century. Yet, although they were all referred to as Christians, the newly converted were by no means all adherents of monotheism. The belief in the old gods often existed simultaneously alongside the belief in the Christian Lord of Creation. As a consequence, the perceived success of a conversion depended upon the extent to which the gods were dismissed by the convert.

Apart from the Jews living in Rome who had converted to the Christian faith and who, thanks to their Jewish origin, already bore within them the concept of the One God, numerous recent converts who had formerly been “heathens” mixed their previous religious cults with their new faith. Hence, the Christians had to struggle to maintain the “purity” of their teaching and were also repeatedly subject to persecution. Although the persecutions were ordered by the emperors, they originated from the people. So the persecutions of the Christians are proof of the difficulty the Romans had in accepting the thought that above their gods, there could exist an even higher one, namely the only true God.

The second phase in the process of development towards monotheism lasted approximately 70 years. It began in 313 with the conversion of the emperor Constantine to Christianity and stretched roughly to the year 391.

Following a successful military campaign, the emperor Constantine became aware of the fact that the God who had protected him and granted him victory over his enemies, was not a Roman god, but the God of Christianity. From this time on (313 AD), Christianity, which had merely been tolerated until then, was officially acknowledged and supported by the emperor. He stopped the persecutions and established laws for the protection of the Christians, he initiated the building of places of worship and granted similar privileges to the Christian priests as were already enjoyed by their heathen counterparts.

Hence, the cult of the gods had not come to an end, but the Christian God was acknowledged, also publicly, to be superior to the other gods. This, of course, was only possible because the majority of the population, and above all influential personalities, were open-minded about the new faith and even professed to be Christians themselves.

A uniform monotheistic faith did not yet exist, however, and many things developed with difficulty, as is illustrated by the strange fate of the altar of the goddess Victoria, which was erected in the assembly hall of the Roman Senate.

Emperor Constantine the Great, who reigned until the year 337, had not dared, or had regarded it as unwise, to remove this altar as a signal that the time of the cult of the gods was over. This was only effected by his successor in the Eastern Roman Empire, emperor Constantius, on the occasion of his visit to Rome. Indeed, this highly symbolic act was reversed only a few years later, by the subsequent emperor Julian, who had more pronounced sympathies for heathenism than for Christianity. Twelve years later, the pro-Christian emperor Gratius had the altar of the goddess Victoria removed once again. And another ten years later,

after a pagan insurrection, it was again returned to the Senate, until it was finally removed by emperor Theodosius in 394.

This emperor Theodosius takes us into the third phase in the development of Christian monotheism, which saw the dismissal of the gods. Emperor Theodosius banned all heathen cults of the gods and proclaimed Christianity to be the state religion. One part of the heathen temples was destroyed, the other part transformed into churches. Heathen ceremonies and rituals were forbidden, both in public and in private life. The Christian God was to be acknowledged as the only true God, and the cult of the gods was to disappear once and for all.

It is hard to say when this third phase was completed, because on the one hand, Christianity initially gained ground mainly in Rome and in the big cities of the empire (less so in the rural areas), and on the other hand, Europe was not completely Christianised until the tenth century. Gaul, for instance, was still predominantly heathen in the fifth century, Germania remained so until the eighth century when Boniface tried to convert the population. Poland, Hungary and Russia did not become Christianised until the tenth century.

In any case, the gradual process of development towards monotheism, which could be observed among the Jewish people, also applied to Christianity. And a similar development occurred in the Islamic as well as in the monotheistic Mazdaistic religion.

In Arabia, the only Lord of Creation, Allah was already one of the numerous gods that were worshipped before the prophet Mohammed proclaimed him to be the most sublime, and stated that there are no other gods beside him (a statement which is repeated today by muezzins when they call believers to prayer from the minarets of the mosques). Hence, Allah was adored in former times as a god among other gods. It was only from the year 612, when Mohammed delivered his first sermon, that Allah was represented as being more sublime and, in contrast to the other gods, as being the only God. However, it required numerous battles lasting for many years before Islamic monotheism was fully accepted.

In Iran, Zoroaster (628-551 BC) taught that of all the gods that had been adored in Persia for centuries, Ahura Mazda was the most sublime and only true God. According to historians, here too, eight centuries were required for this belief to gain general acceptance.

The path to ultimate recognition

In conclusion therefore, the belief in the elemental beings and their sublime leaders can actually be regarded as a necessary step of development on a path which ultimately leads the human spirit towards the recognition of God.

The basis of this highest recognition is indeed the knowledge of the powerful servants of the Creator, the elemental beings. They are no human invention, nor a figment of our imagination, but they exist and are active everywhere in nature. To recognise them, their nature and task, is an important basis for a more profound belief in the Creator, for the conviction that the Creator exists.

Today, it is generally assumed that man “invents” his gods according to his own level of development. But this is not the case. Spiritual development leads to the recognition of facts of an increasingly high origin, which at a certain point in time, render it possible for man to receive the highest revelation of the existence of the One God.

The knowledge of the elemental beings therefore, is just as necessary, in order to fathom the magnitude of God and the nature of his working in Creation in the present, as it was in the past. Just as a child starting school cannot understand what is taught at university and first has to acquire basic knowledge, we cannot grasp the working of God either, if we are lacking the spiritual prerequisites to do so. As can be ascertained from the Grail Message, the knowledge of the existence of elemental beings, gods, elves, gnomes etc. forms a part of these requirements.

“He who wants to jump over the activity of the elemental beings, about which the peoples of olden times had an exact knowledge, can never come to the true recognition of God. This exact knowledge is an unavoidable step towards recognition, because the human spirit has to struggle from below upwards. Unless it first possesses as a foundation an exact knowledge of the lower steps in Creation to which it belongs, the human spirit can never learn to obtain a faint conception of the Primordial Spiritual and the Divine Spheres, which are above his ability to comprehend. This is an unavoidable necessity as a preparation for the possibility of higher recognition.”

(Volume 3, Lecture „The Recognition of God“)

For further information about the work « In the Light of Truth, the Grail Message »
by Abd-ru-shin : (www.grail-message.com).