

Humanity's Pre-Ordained Work: Responsibility to the Subhuman Kingdoms

Donna Brown

Summary

This article sets out to explore humanity's relationship and responsibility to the mineral, plant and animal kingdoms within the context of the Trans-Himalayan teachings. The author seeks to show how environmentalism and its related movements might be viewed as a vehicle through which humanity has begun to assume its rightful function of service to the lower kingdoms in nature.

Introduction

In the teachings of Tibetan Master Djwhal Khul we are told that the purpose of humanity's very existence is to act as a transmitting agent of higher spiritual energies to the mineral, vegetable and animal kingdoms.¹ The Tibetan goes on to say that "just as God is the Macrocosm for all the kingdoms in nature, so man is the Macrocosm for all the subhuman kingdoms."² These and many other like-minded statements found throughout the Tibetan's teachings tell us that the human kingdom is to serve as an evolutionary catalyst, a messenger bringing life-giving, liberating energies to those lives lacking self-consciousness and trapped within the three lower kingdoms.³

While the Tibetan's teachings on our relationship and responsibility to the subhuman kingdoms began as early as 1925, no significant recognition of this responsibility began to manifest until the late 1960s. Around that time the so called "New Age or Consciousness Movement" emerged (or should we say re-emerged from the New Thought Movement of the 1800s) bringing with it a noticeable shift in human attitudes toward the earth and its many inhabitants.

Humanity's changing outlook toward the subhuman kingdoms found its primary means of

expression in the environmental movement and its various extensions. It should be noted that long before this theory was known to the masses, the Tibetan indicated that the ecological movement was destined to be one of the foundational vehicles through which humanity could transmit spiritual potency and the energy of at-one-ment to the subhuman kingdoms.

Although humanity has long sensed that human life would not be possible without the contribution of the lower kingdoms, it has also tended to insist in seeing itself as the only factor of prime importance in the world. This egocentric attitude and the lack of due respect for nature that it engendered, has led to the distorted perception that the subhuman kingdoms exist somewhere "outside the inner circle of our world"⁴ and can be plundered and consumed in excess.

Sadly, humanity is now being confronted with the results of its self-centered, careless attitude toward nature. This harsh realization has come in the form of climate change, depleted resources, an overall decline in the quality of life and a rising awareness of how environmental destruction breeds greater poverty, insecurity and conflict. Faced with the effects of these problems, more and more people are being forced to reassess their relationship with the natural world and are beginning to exhibit an ever growing appreciation of life in its infinite diversity. Still others have developed a sense of sacred stewardship for the other kingdoms

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in nature and a feeling that all of creation is “part of a Greater Being in whom all potentialities lie.”⁵

One of the initial impulses underlying this new “ecological” mind-set is the idea that there is an undeniable relationship between organisms and their environment. This idea corresponds precisely to the Tibetan statement that “the whole planetary system is in reality an interlocking, interdependent, inter-related complexity of vehicles communicating or responsive to communication.”⁶ The notion of relationship and interdependence, of reciprocity, coherence and community inherent in ecological thought has begun to have a pronounced effect on human thought and action.

From this primary concept numerous other scientific and philosophical theories have also evolved, such as the belief in the intrinsic value of non-human nature, the idea that the planet is a living entity and that ecological principles should order human actions and ethical evaluations.

Ecological thought has gone on to spawn various other developments and initiatives as well as an ongoing critique of materialism and technology.

The animal rights and simplicity movements, socially conscious investing, economic decentralization, conservation programs, sustainability initiatives, and change in the fields of education, economics and science and have been the result. These new holistic attitudes and shifting paradigms can be seen to have far reaching implications for both humanity and the subhuman kingdoms. They represent the gradual fomentation of the will-to-good and the demand for a more enlightened interaction with all of Nature.

If we take each of the subhuman kingdoms into consideration, beginning with a closer look at our understanding and interaction with

the mineral kingdom, we can gain further insight into how humanity is gradually bringing about a closer rapport between itself and the higher and lower kingdoms.

The Mineral Kingdom

We know from the teachings that “the mineral kingdom holds in solution all the forces, chemicals and minerals which are needed by all other forms of life on our planet.”⁷ Our very existence along with that of the vegetable and animal kingdoms is dependent on this most concretized form of Life.

Humanity’s increasing knowledge of the earth sciences, ecology, mineralogy, metallurgy,

chemistry and molecular science has begun to reveal this essential livingness, and our interconnectedness to the soil and all that is contained within the mineral forms. This knowledge has led to a measure of respect for the powerful forces at play in the living earth and growing concern about the need to ethically and constructively manipulate and utilize the mineral substances of the planet.

It is through our very use of these sub-

stances, through the wise, ecologically sound utilization, refinement and manipulation of metals, minerals, chemicals, ores, crystals and precious stones that we effect the transmutation and liberation of the lives imprisoned within the mineral kingdom. In our ability to unleash and harness atomic energy, extract mineral substances, chemicals and precious stones from the obscurity of earth and use them for adornment, scientific, medicinal or industrial purposes, we are uplifting, refining, releasing and glorifying the heavy substances of the earth.⁸

As the Tibetan points out, one of the most potent examples of humanity’s ability to release

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and reveal something of the spark of Life hidden within dense, concretized matter is in its work with atomic energy.⁹ In the release of the energy of the atom an entirely new phase in our understanding of nature's forces was ushered in. This understanding was based on our ability to attune to the pulse of cosmic energy and a measure of divine purpose. Nuclear fission, quantum mechanics and the prospect of cold fusion, represent humanity's inherent capacity to use the Will in both its divine destructive/constructive aspects and in so doing imitate the transmitting and transformative power of Divinity.

The Vegetable Kingdom

A more responsible and enlightened relationship to the vegetable kingdom is also in evidence, due in large part to the environmental movement with its emphasis on protecting plant diversity along with the world's material and food sources. In addition to the ecological or conservation efforts, there are numerous initiatives in plant biology focused on understanding the structure and function of genes in plants important to agriculture, environmental management, energy, and health.

Novel varieties of flowers are being developed with enhanced beauty, color and fragrance along with new varieties of edible plants with increased nutritive or health value. Plants are also being bred with a thought to their economic, sociological and environmental potential. In addition, plants and their associated microbes are being used for environmental cleanup, for pollutant stabilization, extraction and degradation. While far too many of these efforts are misguided and driven by profit rather than pure, altruistic motive, they are indicative, in part, of humanity's increasing control and creative manipulation of the vegetable kingdom.

The mutually beneficent rapport that humanity has begun to establish with the lower kingdoms can also be seen in experiments that focus on new ways of cooperating with and transmitting spiritual energy via the deva and nature spirits. Many people are familiar with this work through the writings of Dorothy McLean, Rudolf Steiner, Geoffrey Hodson and

the Tibetan. While communication and conscious cooperation with the creative builders and the energy fields of flowers and plants has been looked on with incredulity by many, empirical discoveries made by researchers such as Jagadis Bose, Galen Hieronymus, Cleve Backster, George Lawrence and others, gives adequate proof that "plants engage in a dynamic conscious dialogue with the soil, the environment *and* other beings."¹⁰ Their research shows that plants have high-level emotional activities similar to those of human beings. Experiments have shown that there are energy fields around plants and trees. Some scientists now hypothesize that "plants collectively respond to a specified range of influences which includes both sensual, emotive, and semi-conscious variations."¹¹ While still in its infancy, this field of experimentation has begun to explore the effect of conscious interaction with plants and the possible uses of the energy permeating and animating the vegetable kingdom and other living systems.

Increased understanding and connection to the plant kingdom can also be seen in the widespread use of herbs for healing and the use of flowers, especially for their aroma or perfume. Such use is indicative of the fact that humanity has become more sensitive to the vital pranic force in plants and the radiations of perfume. The widespread use of fragrant oils and perfumes might be seen as evidence of a growing vibrational affinity or magnetism between humanity and the highest specimens of the vegetable kingdom.¹²

An interesting example of humanity's ability to consciously link with the Life of the vegetable kingdom can be seen in the effort to discover the therapeutic value of flowering plants. This work is based on the idea that flowers, and all plants, are energy points that correspond and are responsive to other and greater energy centers. This approach focuses on the notion that there are *Twelve Windows of Plant Perception*¹³ which can reveal the essential meaning of any given plant. Flowering plants are studied from 12 different angles, such as the angle of form and gesture in an attempt to equate the archetypal forms or divine patterns embodied in each star, cup or bell shaped form

or pattern.¹⁴ Cup-shaped plants and flowers, for example, are found to have an essential upward gesture, as if they are taking in light, creating a container or chalice for soul experience. Cup-like forms are thought to evoke a sensitive awareness of the innermost qualities of the soul life, such as heartfelt feelings of love and nurturance.¹⁵ Geometrical relationships, time cycles, environmental relationships, color, fragrance and a plants relationship to such things as the four elements are taken in to consideration in an effort to discover the basic note or key of a particular plant. This information forms the basis of a healing approach that seeks to establish a harmonious interaction between the note or magnetic quality of certain plants and the note or notes of a persons body.¹⁶ It might be viewed as an invocative appeal to the lives or devas in the plant kingdom or an effort to touch, harness and direct the soul energy in flowering plants.

The Animal Kingdom

One of the most significant examples of humanity's ability to transmit spiritual potency and Will to the lower kingdoms in nature can be seen in its deepening understanding and relationship with the animal kingdom. Although numerous individuals contributed to humanity's changing attitudes towards animals, a major piece of this pioneering work might be attributed to the work of conservationist and ethologist, Jane Goodall. (Although Goodall was born a few years later than the original reference, one wonders if she might not have been the Third degree, female initiate who Djwhal Khul refers to as having a peculiar work to do in connection with the animal kingdom.)¹⁷ Goodall's research certainly

provided humanity with "new insight into its own humanness and humaneness."¹⁸ Her research "gave us the knowledge to explore our own behaviors and emotions in a different light and to better understand our place in nature."¹⁹ She not only showed us that we share many of the same characteristics as animals, especially chimpanzees, she also helped teach humanity that it "has the power to take informed and compassionate action to improve the environment for all living things."²⁰

Today there are countless organizations actively dedicated to the welfare and protection

of animals. Included in this group are those who are focused on compassion and ethics in world farming, on the appropriateness of using animals as food and on the advancement of the animal rights movement in general. Numerous other workers are training animals for use in therapy and service. This effort, in addition to the widespread domestication of many animal species has a stimulating effect on both the intelligence factor and the emotional or love instinct in animals. Such stimulation or conditioning yields a closer synthesis between

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the human and animal kingdoms and helps to prepare some units in the animal kingdom for eventual individuation. The development of the intelligent factor in animals is, after all, intended to be one of the outstanding results of the human-animal relationship.²¹

Other organizations have dedicated themselves to wildlife education in schools and are teaching children the importance of including animals in their view of the Earth. These advancements, along with the increasing volume of research on animal cognition and sentience, including some of the work undertaken by the

so called “animal communicators” or psychics have begun to result in positive changes in humanity’s awareness, attitudes, and actions toward the animal kingdom.

In acting as steward, caretaker, overseer and protector, humanity is beginning to assume responsibility for its role in uplifting the animal kingdom not only by considering animal welfare but also by tending or cultivating the seed of self-consciousness in animals. On some level, perhaps not fully recognized as yet, humanity is sensing that the animal kingdom is “a great hierarchical unit” that it is related to by the very nature of its own animal etheric and astral bodies.²²

Conclusion

From these many examples it is possible to see the sharp outlines of an international, coordinated approach toward the protection and management of the earth’s resources. Countless individuals and groups, a growing number of governments and religions, including many Protestant denominations, the Bahai Faith and the Vatican, are advancing the idea that Peace is not possible on earth unless there is a morally coherent and peaceful worldview toward all of Creation.²³ The notion that humanity must protect, stimulate, energize and vivify the subhuman kingdoms is increasingly being viewed as a world-wide moral imperative.

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Humanity’s shifting relationship to the subhuman kingdoms would also seem to indicate that the energies of intelligence, love and will have begun to trickle through more freely, through the throat, heart and head centers of an increasing number of people. And that the control and creative development of the three

subhuman kingdoms in nature is slowly being taken out of the hands of the deva evolution and is being placed under the supervision of mankind.²⁴ While, there can be no doubt that the world is still very much threatened by human disregard of nature, there is much reason to take heart in the fact that more and more people are developing an acute sense of their responsibility toward all creation. Spiritually and ethically minded people everywhere are beginning to realize that their duty toward nature is not only a part of their faith or values,²⁵ but an essential aspect of humanity’s foreordained work.

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 - ² Alice A. Bailey, *Treatise on Cosmic Fire*, Lucis Trust, 1925 p. 7.
 - ³ Alice A Bailey, *Treatise on White Magic*, Lucis Trust, 1934 p. 529.
 - ⁴ John Feehan, *Ecology: A Christian Perspective on Nature*, Resurgence, November/December 2003 p. 8.
 - ⁵ *Ibid.* p. 7.
 - ⁶ Alice A Bailey, *Telepathy and the Etheric Vehicle*, Lucis Trust, 1950 p. 83.
 - ⁷ Alice A Bailey, *Esoteric Psychology Vol. I*, Lucis Trust, 1936 p. 228.
 - ⁸ Roberto Assagioli, *Money and the Spiritual Life*, School for Esoteric Studies.
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 - ¹⁰ Charles Allon, *Plants as Sensitive Agents*, www.borderlands.com/newstuff/plants.
 - ¹¹ *Ibid.*
 - ¹² Alice A. Bailey, *Treatise on Cosmic Fire*, Lucis Trust 1925 p. 1170.
 - ¹³ Richard Katz and Patricia Kaminski, *The Twelve Windows of Plant Perception*, The Flower Essence Society 2003.
 - ¹⁴ *Ibid.* p. 2.
 - ¹⁵ *Ibid.* p. 4.
 - ¹⁶ *Ibid.* p. 9.
 - ¹⁷ Alice A Bailey, *Treatise on Cosmic Fire*, Lucis Trust 1925, p.758.
 - ¹⁸ The Jane Goodall Institute, ww.janegoodall.org, 2003.
 - ¹⁹ *Ibid.*
 - ²⁰ *Ibid.*
 - ²¹ Alice A. Bailey, *The Destiny of Nations*, Lucis Trust, 1949, p. 125.

- ²² Alice A Bailey, *Education in the New Age*, Lucis Trust, 1954, p. 125.
- ²³ Pope John Paul, *Peace with God the Creator, Peace with all of Creation*, 1990.
- ²⁴ Alice A. Bailey, *Education in the New Age*, Lucis Trust, 1954, p. 125.
- ²⁵ Pope John Paul, *Peace with God the Creator, Peace with all of Creation*, 1990.