

The Natural World: An Interrelated Whole
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One of the central tenets of the esoteric doctrine is that there is no dead or inorganic matter in the universe. All forms, from the atom to the human to a solar system, are life forms, living forms, and therefore are evolving by the power of the will and intelligence of the greater Life in which they live.

This truth goes hand in hand with another, perhaps the most fundamental, truth of the Ageless Wisdom—that Spirit and Matter are one, or as Helena Blavatsky states: Spirit is matter at its lowest point of expression, and Matter is Spirit at its highest—LIFE pervades them both. Matter is the vehicle of Spirit and both are inseparable parts of the One Life Who is the Boundless, Absolute, and Unknowable Deity. They are two aspects of One Principle. The two are distinct only in the limited perception of the world of the senses.

The Ageless Wisdom teaches that Matter is not so much a great evil, but rather Matter is Nature herself and is indestructible because co-eternal with Spirit. Matter (nature) includes all the many grades of life forms and in fact is the “totality of existences in the Cosmos which fall within the range of possible perception” [SD, vol. 1, p. 514]. These countless lives in their many grades—atomic, elemental, vegetable, human, devic, superhuman—are all outbreathings of One Life, and together as an interrelated whole, they constitute the great tapestry of Nature herself.

In the human experience, life is often and unavoidably experienced as dual—soul and personality, self and others, humanity and the natural world. This is due in part to the manasic spark which differentiates man from the animal and grants him his unique power as well as responsibility to these and other forms of life. The yet partial development of the mind and the limited perception it grants results in the ability to separate and distinguish, to categorize and discriminate, yet not to unite. One of the great tasks which confronts humanity at this time is to develop the full power of the mind so that it can be used as a bridge of unification as well as a means of discernment and truth, unifying and synthesizing the many disparate parts into alignment with the Pure Vision and Love of man’s higher nature.

It is important to keep in mind that human perception and experience reveals only one part or aspect of Nature, reality Herself. To be truly understood, She must be viewed and studied in all of Her many phases: atomic as well as cosmic—including the mineral, vegetable, and animal kingdoms which embody unique and fundamental principles of our planetary whole. Humanity can and must rise outside of its preoccupation with its own problems and begin to truly understand these other phases of divine living. The fact that Humanity possesses the capacity to rise out of the self and to see the whole, means that we have the responsibility to do so. We must become not just our brother’s keeper, not just our sister’s keeper, but the keeper also of the natural world.

There is esoteric truth in the biblical statement that God created man in His likeness and granted him dominion over the animals and the natural world. Just as there have been great representatives of Deity who stand as mediators between the limited mind of the human and the Mind of God, so too is Humanity destined to stand as mediator between the lower kingdoms in nature and those spiritual potencies which cannot reach them because they lack the facility of reception. This is a profound responsibility and one to which our modern society is just beginning to awaken.

Importantly though, there is much that the other kingdoms in nature have to contribute to humanity and we must never forget that though all kingdoms can be organized into a Hierarchy of graded lives, this is only one method of organization and the many kingdoms in nature have a symbiotic and circular relationship with each other. This special relationship is perhaps most obvious between humans and animals. Technically speaking, Humanity is said to be more advanced spiritually and more capable of love on account of being in possession of the spark of mind. Animals who lack this spark are not capable to express love upon that plane. Yet animals love with a devotion and intensity which is very rare for the human being to muster. So often humanity's attention is divided and directed into many lines of thought and activity. Animals, on the other hand, naturally throw all of their energy into one channel. The love of a beloved pet is often granted with the full force and energy of which that animal is capable, and they reserve nothing for anything else. The love fills the animal's whole life, and so often also, fills the life of the human or humans to which it one-pointedly and unfailingly devoted.

The Tibetan writes that "Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is." The Triangles network distributes this love from the mental plane and aids the divine circulatory flow of life and love throughout all kingdoms in nature so that each may fulfill their vital role in the planetary whole.