

# THE INNER LIVES OF MINERALS, PLANTS, & ANIMALS



Manly P. Hall



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ANIMALS**

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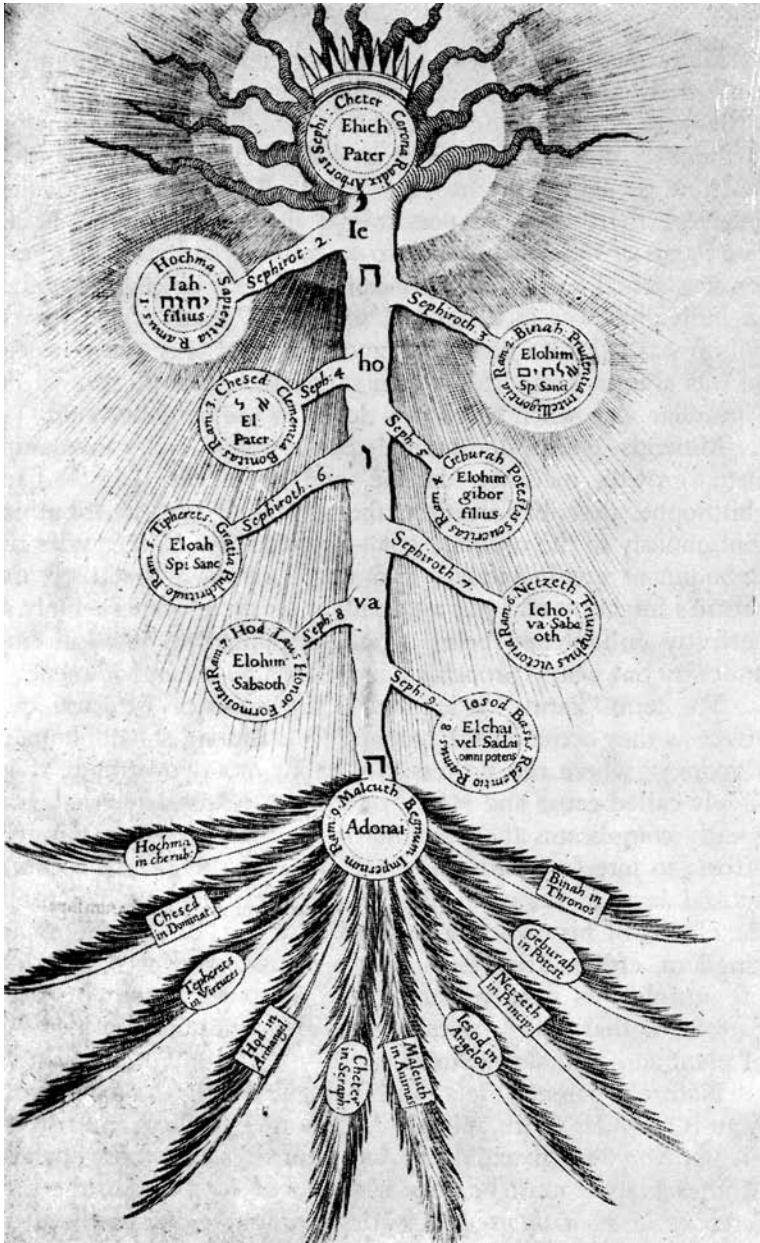
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### THE TREE OF HEAVENLY MYSTERIES

*The Sephirothic Tree of the Kabbalah with its roots in the Universal Light, and bearing upon its branches the symbols of the ten worlds. The palm branches bear the names of the ten hierarchies which govern creation.*

## THE INNER LIVES OF MINERALS, PLANTS, AND ANIMALS

Man is becoming increasingly aware that he lives in a world filled with life rather than mechanistic processes. He is beginning to estimate the importance of maintaining natural order and recognizing that all forms of life are indispensable to the common survival of the universal plan. We have long taken the attitude that man is a unique and superior creature, and that the universe was made very largely for his support and comfort. This idea is fading rapidly, however, and we are looking around for a more reasonable explanation of life.

Unfortunately, Western learning does not give us very much support, encouragement, or consolation. Generally speaking, the history of Western man is almost completely centered upon the individual himself. It is assumed that animals were made for food or to act as beast of burden—or a few to be regarded affectionately as pets. However, it would seem that even from an early date there was something in the consciousness of the human being that made him choose not to be unnecessarily cruel to animals or to other forms of life—particularly to beasts in whom he found so many of his own attributes. All in all, however, man lived in a world fashioned for his own use. Philosophy did very little to help this, although it encouraged kindness and also rose against wastefulness. Religion had very little to say. If man, becoming compassionate of man, also became concerned for other forms of life, it was good—there was no rule against it—but it was considered a little eccentric.

The Bible mentions over 120 different types of animals, but for the most part the references are according to the common experiences of the people of that time. Animals also play an important part in the art and architecture of the early Church, and nearly all Gothic cathedrals include figures of birds, fish, and a variety of mammals among their decorations. An outstanding example of this is the cathedral of Laon in northern France. Two of the towers flanking the facades include huge figures of oxen. This was not an artistic contrivance but a tribute to the memory of the patient animals whose strength had contributed to the building of this great church.

Animals are included among the attributes of Saints. Even Christ has the lambs as his most familiar companion, and the Holy Spirit is nearly always pictured in the form of a dove. Other instances include the *stag* of St. Hubert, the *lion* of St. Mark and St. Jerome, the *raven* of St. Paul, and the *eagle* of St. John.

Theologians of the twelfth and thirteenth centuries had very little to say on behalf of non-human creatures, and it was customary to consider the animal kingdom as “a mystery not to be approached without awe.” One writer of that time noted, however, that St. Francis d’Assisi, in his gentleness, solved the mystery for himself by admitting animals into the pale of Christian sympathy: “He was accustomed to call all living creatures his brothers and sisters, and it is reported that when he walked in the woods or fields, various animals were drawn to him as if by instinct... Above all other creatures, he seemed to have the greatest love for his birds of every kind, as being the most un-earthly in their nature, and soaring into the heavens where men can only gaze.” Observing an assemblage of birds, St. Francis approached them and they seemed to wait expectantly. Then he admonished them, saying, “Brother birds, greatly are ye bound

to praise the Creator, who clothed you with feathers, and giveth you wings to fly with, and a pure air to breathe, and who careth for you, who have so little care for yourselves.”

A class of moral writings associating animals with moral virtues suitable to the human being originated in Egypt, probably before the beginning of the Christian era. They were written at a time when zoology was a branch of theology. These collections of pious reflections were called bestiaries and contributed to the art of physiognomy according to which persons resembling certain animals also portrayed some of their characteristics. Although favorite reading for centuries, bestiaries were among the intellectual casualties resulting from the rise of physical sciences. With the dawn of science, a large part of man's conscience bearing upon non-human creatures seems to have been blighted. Science regarded the other kingdoms of nature as expendable, anything that tended to advance the cause of man was legitimate no matter how much it plundered the natural resources of the earth. Industry followed this general point of view, and as a result of this trend, we find ourselves in the presence of a number of commodity shortages which are giving concern. It is quite natural, therefore, that we should look around among people in other parts of the world to find some consolation for the growing conviction that our attitude has not been especially wise.

Buddhism is the only major philosophy which has really considered all kingdoms as democratically equal. Buddhism does not recognize any second-class or underprivileged form of life. In its cosmotheistic concepts, Buddhism takes the position that, actually, there are no lower forms of life, unless a child is a lower form of adult. Very few people would justify the attitude that children are exploitable and expendable simply because they are children.

We now recognize that different forms of life are unfolding from one basic equality and that no essential difference exists between an acorn and an oak tree. If one appears to be less than the other—and a careful exploration of the acorn does not reveal very much about the oak tree—the only way that we can determine the true facts is by planting the acorn and watching it grow. If there is foundation for a new camaraderie between the kingdoms of nature, this can be justified by the fact that all living things are alive and that all living things are alive because of one life. Just as the sun contributes to the growth of an infinite diversity of living forms, so every form of life upon the planet is dependent upon one great source of energy; and in this dependency man and the mineral share together. Man does not have a basic life in him that is different from the life in the star or the stone. Man is part of the unfolding of one universal principle which the theologically-minded like to think of as God and the scientifically-minded prefer to consider energy.

Life itself is essentially indivisible, and its purposes have to be regarded as one, though appearing to be many. If we wish to accept the ideal that all life is one, then existence becomes like a huge tree with its roots in eternity and its branches in time. This vast tree supports upon itself every manifestation of existence in all the kingdoms of nature and includes the most minute atom and the vastest cosmic sun. If this is the final archetypal fact, we can build upon this a new concept of immediate relationship with living things. The theologian who firmly believes that God is the source of life is faced with the following questions: *Can God destroy that which he has created?* Is life expendable or is it eternal? To those who assume that life, consciousness, and reality are all synonymous terms, there can be no death without compromising the existence of God. Many philosophically-minded people have come to the conclusion that there is no death. If this is true, it applies not only

to man but to any creature that is capable of being destroyed physically. For if life is one, eternal and inevitable, then physical destruction can only occur on a level of phenomena. Truths, principles, and integrities are also indestructible and play a part in our concept of relationships with kingdoms around us.

We can accept without reservation that plants and animals are alive, but we have more difficulty in trying to rationalize the idea that minerals are alive. One of the evidences of this, however, is their crystalline formation breaking into geometric patterns which can be considered the signature of life in the mineral kingdom.

As the mineral, with its keynote of stability, consists of a simple element with its magnetic counterpart, its vitality is used exclusively to perpetuate its existence. As long as it is a living mineral, it is assured of an indefinite continuance. There are, however, both live and dead minerals. When a stone is cut from a quarry, it is severed from its vital life supply. We speak of living rock, meaning that which is in its natural place as part of an enduring rock formation. Once it has been fitted into a building or made into some monumental object, its life expectancy is shortened. We have examples of this well-known fact in the field of archaeology. Two important monuments, the temple of Ankor Wat in Cambodia, and the Boro-Bodor on the island of Java are dying. The enduring power of the stone is exhausted, and unless artificial means are used to preserve the remains, they will gradually fade away. It is also well known that metals become exhausted, and construction steel usually shows definite indications of fatigue after fifty or sixty years.

Minerals also gradually unfold the instinct for survival from within themselves. Paracelsus was for many years employed by the Fuggers, a famous mining concern, and while working with them, this great Swiss physician devoted considerable attention to the magnetic fields of metal. His findings have contributed

greatly to the modern pharmacopoeia. Minerals all have properties that are especially evident in the lodestone. They attract to themselves various forms of magnetism from the atmosphere and become impregnated with various combinations of sidereal forces including energies from the stars and constellations. A physician I knew in New York many years ago successfully treated heart disease with meteoric iron. No mineral is valuable in medicine for its chemical content but for the poles of energy which it sets up when it is introduced into the human body.

Among my friends of long ago was a practicing alchemist who was himself Swiss and had lived in very much the same environment as Paracelsus. He said that metals actually grow in the rocks. The growth is very slow, but each tiny speck of gold is like a seed. It is not only undying but it is also self-renewing. If you go over an area which has been mined a hundred or more years ago, you will find that the precious ores have been at least in part restored. He also showed me a "gold plant," a tiny little bush-like growth resembling lichen, which had been growing for many years in a hermetically sealed vessel. It certainly resembled a living plant. One famous German chemist of the Seventeenth Century said that the roots of the grapevine drew gold out of the earth and incorporated it into its own structure. It was for this reason that wine was used medicinally by ancient physicians. If dead grapevines were burned, gold could be reclaimed from the ashes.

Alchemy, or divine chemistry, gave us our first philosophical approach to the mysteries of the mineral kingdom. By the judicious use of the Hermetic concept of analogy, these early chemists believed that if they could explain the mysteries of the mineral kingdom they would have the key that would unlock the secrets of heaven, earth, and man. These alchemistic thinkers endeavored to separate the spirit of minerals and metals from the bodies which imprisoned them. They set forth their

method under the symbolism of the life, death, and resurrection of Christ. The outer body of gold, for example, had to be separated from the life-principle within it before it could be combined with the essences of other metals. Those great objectives of alchemy, the transmutation of base metals, creation of synthetic gems, and the compounding of universal medicines, were of course, symbolical. It was assumed that the gross bodies of the elements could not be brought into perfect union. The spiritual essence in each, however, could be mingled into a mystical compound, and when this was accomplished the chemist became the ruler of the world by transcending all physical objectives.

Paracelsus made rings out of metallic antimony and placed them on the fingers of persons suffering from certain diseases. According to contemporary witnesses, these maladies were absorbed into the rings, which became liquid, like wax and finally fell off of the fingers. He was also one of the first to recognize the medicinal properties of mercury, which he considered to symbolize the universal solvent associated with the qualities of the planet Mercury, and which in turn controlled the functions of the human mind. By this philosophy, mind itself became the reconciler of all opposites and the transmuter of all base materials.

It is not always wise to ignore folklore, and there is much relating to stones in the common knowledge of our forebears. It has always been assumed that both metals and stones can influence human life. In both Europe and Asia it was believed that these substances not only gathered force from the planets and stars, but also accepted into themselves the toxic forces of human thought and emotion. The Chinese regarded jade as a living substance. They not only admired its color and texture but cherished it for its magical qualities. It preserved health in this world, and when buried with the dead, assured a happy

transition to the afterlife. For certain purposes, acupuncture needles were made of jade, and this precious stone also protected the person who wore it from evil influences, robbers, and would-be assassins.

George F. Kunz has written several interesting books on the lore of precious stones and their use in sympathetic magic. Birthstones were believed to protect persons born under the different signs of the zodiac, but there are many well documented instances of famous jewels which have brought tragedy and death to those who owned or wore them. If there is any truth in these beliefs, the jewel must exude some type of evil force. Psychometrists on many occasions have been able to pick up vibrations from mineral and metallic objects.

Common stones have also played a part in the natural magic of primitive people. The fetish is often a natural stone of unusual shape or one that has been crudely carved into the likeness of some natural creature. The Greeks and Egyptians held that statues were impregnated with a divine power derived from the deity whom they portrayed. On the assumption that like attracts like, the appearance of the divinity drew part of its force out of space. In Japan, Buddhist figures are often carved from sandalwood because it was believed that the aroma which they continued to exude represented the presence of the spiritual power which the image signified. All of this thinking is based on the firm conviction that minerals and plants are alive and that their magnetic fields can be variously influenced to the benefit or disadvantage of mankind.

The evolutionary process produces the plant by adding the vital principle of propagation to the enduring power of the mineral kingdom. To accomplish this, a compound must be created: two magnetic fields must unite to produce a twofold body. The moment this happens, the newly formed compound

becomes subject to dissolution. No compound can be permanent, and for life to continue its evolutionary process it must therefore perpetuate itself through procreation. Plants, therefore, become the first kingdom of self-reproducing creatures. In order to accomplish this adjustment, many other factors become involved, and even the animal kingdom must participate by assisting pollination. The plant grows, incorporating into its structure colors drawn from the earth, forms adapted from crystalline structures, and means of nutrition which are supplemented by the element with which the plant is especially adjusted: water. Probably there is no form in nature which comes closer to pure archetypal patterns than the flowers, shrubs, and trees which have inspired artists from the earliest times. Leonardo da Vinci developed his concept of dynamic symmetry from the study of spiral forms in the plant kingdom. It has also been ascertained that branches from many plants alternate between male and female along the stems from which they come.

The sensory band of the plant gradually develops, producing a number of trees and shrubs that have the power of limited motion, and it is reasonably certain that plants are capable of picking up the thought vibrations of human beings. In other words, the germ of a future animal existence is beginning to develop within them. As growth is often defeated by extraordinary longevity, trees that are several thousand years old are becoming ever more scarce as they lock the life within them for too long a time. Most of your highly developed plants build temporary structures, incorporating into each the experiences of previous form-building.

Plants are very useful, nutritious, and beautiful, and we are generally fond of plant life. Flowers are used for the most solemn occasions—for decorations in churches and shrines, and at the altars of old temples. Solomon the King advised us to contemplate the glory of the lilies of the field. He regarded

them as proof of the divine presence and as a constant manifestation of the infinite wonder of life. Plants, however, for the most part are remote from our daily experience, and unfortunately botany is one of the most neglected fields of education. Metaphysical experiments with plants have become increasingly prevalent, and a considerable amount of evidence has been accumulated to indicate that communication between human beings and plants is possible.

One researcher created a labyrinth-like structure with several blind alleys. A vine was planted in the closed end of the labyrinth. The only way the vine could reach light was to find its way through the labyrinth. It did so without making a false turn, and ultimately came out in the air at the opposite end, making a perfect trip through. Some people like to call this instinct, but there is certainly a guiding power available to all forms of life.

In 1907 Luther Burbank published a little book entitled, *The Training of the Human Plant*. A few years later the work was translated into Japanese and was well received because it so perfectly expressed the Oriental attitude which assumes that all forms of life can contribute something to man's understanding of himself. In this comparison between plants and children this great horticulturist notes "do we expect a normal plant to begin bearing fruit a few weeks after it is born? It must have ample time to be prepared for the work before it. Above all else, the child must be a healthy animal. I do not work with diseased plants. They do not cure themselves of disease. They only spread disease among their fellows and die before their time." Universal laws are more obvious in the non-human kingdoms. Man has so complicated his existence that he no longer has the genius to face facts. If we want plants to be beautiful we take care of them. We see that they are properly nourished, have the sun or shade which they require and, if necessary, are regularly

pruned. It is only by proper cultivation that human beings reveal their highest potentials but we seldom feel that the human plant deserves the affection and regard which will bring it the proper maturity.

Luther Burbank made a very simple and direct statement as to his convictions on the subject of plants. He said that plants are intelligent, and can communicate with human beings. Obviously, they communicated with him, for most of his experiments depended upon mutual cooperation between Mr. Burbank and his plants. He secured this by getting down on his knees and explaining to the shrubs the entire purpose of the experiment.

Because of the fact that the plant organism is not as easily influenced, even by the life within it, as the animal or human organism, the changes are slower and less noticeable. However, we now know that plants do have a rudimentary nervous system and can react to pain. They are also capable of a minor degree of movement, as in the case of the sensitive plant and the fly-catcher. Plants do respond to special cultivation, and experiments involving the use of prayer and meditation to influence plant life have been highly successful.

Researches in plant consciousness are farther advanced than is generally realized. Present findings all agree on one point; namely, that the plant is not only alive but that it has a wide variety of functions paralleling those of the animal kingdom. Royal Dixon, in his book *The Human Side of Plants*, makes a statement that should deeply impress thoughtful persons, "Spirituality is a condition of responsiveness to and membership in the universal spirit, the spirit of the Creator, the Infinite Substance, God. The assertion that plants have spirituality, have souls, has been held up to ridicule wherever and whenever made. Nevertheless many scientists of great reputation and ability, realizing that 'the best part of our universe is

hidden from the unassisted sight, and that the music of the spheres altogether unheard by the ordinary ear,' have given to the idea of plant spirituality more than a passing glance, with absolute conversion, in frequent cases, to the affirmative side of the question."

There is a very interesting book by James Rodway, FLS, entitled *In the Guiana Forest* which is concerned with studies of nature in relation to the struggle for life. After establishing that plants exhibit many traces of self-interest, the author writes, "We can hardly conceive of selfishness without a self, and if we go a little further, must admit that the world also implies consciousness." He supports his point by his studies in the forest of Guiana. He observes, "We cannot watch this intense struggle in the forest on the bank of the creek, and beside the great waters without coming to certain conclusions. Here before us is strong evidence that every plant is straining after several things—light, room to grow, a secure anchorage against the wind, wave, and flood, and, above everything, perfection in flower and seed. All have succeeded so far that they still exist, and, more than that, thrive to an extent far beyond what could be expected from a mere fortuitous concurrence of circumstances."

James Rodway goes so far as to compare trees with a mob of human beings struggling with each other to gain the best points for observation. The procedure is highly competitive and in the struggle for survival, self-interest appears to be supreme. This reminds us of a delightful observation which appears in *Dodona's Grove, or the Vocall Forrest*, by James Howell. This book was published in London in 1640. In this instance the writer is decidedly ahead of his time. "It fortun'd not long since, that Trees did speake, and locally move, and meet one another; Their *ayrie* whistlings, and soft hollowe whispers became Articulate sounds, mutually intelligible, as if to the *soule*

of vegetation, the sensitive faculties and powers of the intellect also, had been co-infus'd into them: They travel'd to strange Countries, crossed Seas, made peace and warre, alliances and leagues, assumed names and Character of distinction, and discharged all the functions of Rationall creatures."

In 1959 the Reverend Franklin Loehr published a compelling treatise on *"The Power of Prayer on Plants."* He builds a strong case to show that plants which receive the direct benefit of prayer and meditation grow more rapidly and retain health longer. He also applied his researches to human problems to demonstrate the healing and restoring power of the spiritual potential in man.

While in India it was my privilege to see an exhibition of conjuring which included the miraculous growth of the mango tree. Although there are many accounts of this amazing feat most Westerners and some Orientals regard it simply as a clever illusion. Theoretically at least, a prayer can make plants grow more rapidly than usual. Is it not also possible that certain Indian sages through the intense cultivation of Will and Yoga could achieve even more miraculous results? Western science is just beginning to explore the esoteric sciences of the East.

Minerals, plants and animals have a much wider area of mental and emotional activity than is generally recognized. In the mineral kingdom only traces can be found of human personality traits, but among plants and animals they are numerous.

Plants, for example, have strenuous likes and dislikes. Some are somewhat more selfish than others, and a few defend their right of eminent domain to the bitter end. There are misers and wastrels. Many enjoy association with their kind, and others prefer to dwell alone in mountains or deserts.

All the kingdoms of nature also exist within our own bodies. Minerals, plants and animals continue in our bones, muscles,

lymphs and nerves. They have made possible the gradual specialization that must sustain the conscious function of man. To understand them therefore, is to understand ourselves, thus learning to cooperate with the silent life in our own bodies to which we give so little attention and understanding.

One of the greatest plant physiologists was the Indian physicist, Sir Jagadis Chunder Bose. Sir Jagadis developed experimental techniques for recording plant growth and plant responses to various types of stimuli. By means of his exceedingly delicate instruments he was able to magnify plant reactions as much as ten million times. In his *Plant Autographs and Their Revelations*, Sir Jagadis Bose writes: "The immense possibilities of life in the plant are at times latent and all but imperceptible. The gigantic Banyan tree exists potentially in a body smaller than a mustard seed. Within the enclosure of the seed-coat life lies long in a state of suspense, to be awakened at the proper season and under favourable conditions. Extraordinary is the power of resistance possessed by life in its latent phase. Seeds have been subjected to cold so intense that under its action air becomes liquefied and mercury solid; and yet, within the defensive armor of the seed-coat, life persists, resisting all dangers from outside. Storms and hurricanes scatter the living seeds. The coco-nut rides the waves till anchored safely in some island yet to be inhabited. In due season there commences a series of astonishing transformations; the latent life awakens, the seed-coat bursts asunder and growth begins." Bose, with his delicate research equipment, was able to demonstrate that plants seek to escape injury by a slight but measurable movement. They also react to trimming and pruning and do not appreciate having their blossoms plucked. Each plant has a will of its own and an instinctive impulse to survive. In one of his experiments, Bose recorded death spasms in plants. "When the plant is subjected for a time to a temperature of sixty degrees centigrade, its electric response generally speaking, disappears. This temperature

is, therefore, fatal to most plants. When the leaf of mimosa is continually raised in temperature, there is produced a progressive erectile movement; but at a critical temperature, the erectile movement is suddenly reversed into a spasmodic contraction... after death a repetition of experiments shows no further inversion. Various other plants, sensitive and ordinary, exhibit this characteristic death-spasm at or about sixty degrees centigrade... The death contraction in plants is similar to that seen in the animal. The death-point is found lowered under physiological depression. Thus, in a certain case, fatigue lowered the death-point of the plant from the normal sixty degrees C to thirty-seven degrees C. In another case, dilution of poison lowered the death-point, by eighteen degrees C." (See *Researches on the Irritability of Plants*.)

In summarizing his findings, Bose writes, "In surveying the responses of living tissue, we find that there is hardly any phenomena of irritability observed in the animal which is not also found in the plant." The conclusion reached by this celebrated East Indian physiologist has been further supported by the findings of other naturalists, botanists, and horticulturists. There seems to be no way of denying mental impulses in all members of the vegetable kingdom. The presence of mental and emotional powers in the structure of plant life seems to require the acceptance of consciousness throughout the plant kingdom which further would be dependent upon a spiritual factor. To quote again from Royal Dixon, "The spirituality of the man and the spirituality of the plant being of one source and one existence, ineffably link together the two natures into the one great chain of life, offering to each a sympathetic perception of the other, joining both in the eternal kinship of Universal Nature."

The greatest handicap to plant survival is its inability to move. Evolution, therefore, added another energy field to the

two already possessed by plants and produced animal structures. Through animal forms motion and emotion come into manifestation. Animal structures as we know them evolved from simple, monocellular organisms, and from a physical standpoint follow the processes now recognized scientifically. We should pause and point out that each kingdom divides into seven parts, which in turn further divide and subdivide. Each of the main orders of life can be diagrammed like a tree, and hypothetically at least, there are seven major divisions to the mineral kingdom, the plant kingdom, and the animal kingdom. The animal kingdom is obviously highly diversified, for it is unified principally through the classification of attributes, and many of the divisions are largely hypothetical. Animals began to form themselves into groups, and we observe the beginning of social existence. From animals we can learn many of the rules necessary for human survival. Their sensory perceptions are far more acute, and their instincts are almost infallible. We can observe the fundamentals of education and among insects especially, such forms of government as kingdoms, republics, democracies, and even communistic organizations. The struggle for survival goes on, but life-purpose is no longer completely centered on propagation.

That some animals have highly developed means of communication is certain. The dolphin, which was greatly admired by the Greeks, is at present a center of scientific interest. It seems to have both extrasensory perception and a delightful sense of humor. "With the Greeks, the Dolphin was the 'Special Friend of Man, The Savior of the Shipwrecked' who conducted souls to the Sunny Isles of the Blessed in the West. Hence it became a favorite Christian emblem in Europe, as e.g. on the four corners of the Fountain-roof which stood in the atrium of St. Peter's in Rome." (See *World Healers*, etc. by E. A. Gordon). In the same work, Lady Gordon notes that Dainichi Nyorai, the

Universal Illuminator, appears in the form of a dolphin on the roofs of many Buddhist temples Another example of an animal possessing a faculty no longer generally functioning in man is the carrier pigeon.

While it has been suggested that the higher apes are the missing links between the animal kingdom and humanity, this is by no means certain. Actually, the hypothesis has been built largely upon superficial evidence, and further research suggests that other members of the animal kingdom are more advanced in terms of consciousness. Asia considers the elephant to be the noblest and wisest of the quadrupeds, and those best acquainted with this animal are inclined to agree. The Hindus deified the elephant, and the Buddhists considered it to be an appropriate symbol of Gautama Buddha. Domesticated animals that have been in considerable contact with human beings have probably benefitted from their proximity to man's magnetic field. Certainly, it divides them from their own kind, and animals that have been guarded and protected by their human friends have difficulty adjusting to the wild conditions from which they came. There is strife in the animal kingdom, and much of the competition obvious there is perpetuated in human life. However, no animal can be evil. As it does not possess self-determinism and is moved by universal processes arising in the group consciousness of its own kind, it cannot sin.

Every day we are becoming more convinced that our universe is alive and consists of one great life which in Eastern philosophy was called the *Illuminator*. All things reveal life because life is in them, and all things move toward the fulfillment of their own eternity because eternity is in them. Life is innate, containing within it the potential of universal consciousness which will cause all beings ultimately to attain the infinite illumination.

Why is such a procedure necessary? If all these forms of life have eternity within them and have the potential of completeness and perfection, why were they not fashioned complete and perfect in the first place? In this case, we must have recourse to philosophy. Infinite and universal life is locked within those material substances which are aspects of itself. Because a spark of the infinite exists in all things, life gradually releases itself through the forms which it generates for its own manifestation. The process by which consciousness releases itself from body is called evolution. Ultimately, the life principle achieves complete freedom, becoming aware of its own nature, and identifying itself with original source. Eastern philosophy symbolizes this total release as the attainment of nirvana. According to this concept, growth is not only our opportunity but our responsibility.

Various kingdoms of life have often been combined and involved in symbolic patterns, one of the most interesting being the cross, which has been used as a means of differentiating the levels of the so-called kingdoms of nature. These kingdoms have also been associated with the four elements recognized in antiquity; earth, water, fire, and air. Earth was associated with the mineral, water with the plant, fire with the animal, and air with man. The analogy between the moss and the four kingdoms of nature is based on the concept that the beings evolving through the four kingdoms are sustained by the flow of magnetic currents represented by the arms of a cross.

The mineral kingdom is sustained by an energy that is constantly diffusing itself, like mist from the earth's deeper magnetic field, permeating every minute particle which makes up a unit of the mineral kingdom. The energy of the plant kingdom moves upward from the center of the earth, and plants are formal structures through which this ascending energy moves. Plant energy rises like fur from the surface of an animal, and

this “fur” adorns the earth. In Nordic mythology, vegetation was fashioned from the hair of Ymir, the primordial frost giant.

It is obvious that plants differ, not only in structure but also in size. Some seem to crawl along the surface of the earth, and others cling to the rocky sides of hills. Trees, the oldest living things, are symbolical tombs which have imprisoned the life within them for several thousand years.

The energy flow of trees is from below upward; but in the animal kingdom the energy flows horizontally around the earth and this magnetic field passes through the horizontal spines of the animals. In man, the energy descends from the circumference of the magnetic field and passes downward from the top of the head along the spinal cord and finally out of the body through the feet. Therefore, man is an inverted plant, with his root above. The Egyptians sometimes represented man as an onion, with the bulb of the onion for a head; and in the medieval period the mandrake, which resembles the human being in shape, was believed also to have human attributes and cried with pain when taken from the earth. Since the human energy descends, the normal waking posture of man is more or less vertical. The kingdoms of nature, according to classical thinking, also corresponded with the dimensions of the material world. The mineral lives in a one-dimensional state of existence, the plant in two dimensions, the animal in three, and man, at least potentially, in four dimensions. Continuance is the virtue of the mineral; growth, of the plant; sensory perception, of the animal; and intellection, of man.

The factor of growth must now be considered. It is not consciousness that grows, but the body through which this consciousness manifests. From a physical standpoint it seems that life is unfolding but in reality life is ideating by overcoming the

limitations of the form which it occupies. Hinduism traced the evolution of forms through the incarnations of Vishnu, and these are recapitulated in the development of the human embryo prior to birth. Evolution makes possible the production of vehicles suitable to the needs of the being that inhabits them. The degree of the development in each kingdom is determined by the species to which the creature belongs. In the case of the human body, the mineral kingdom contributes the skeleton, the plant kingdom the muscular system, the animal kingdom the circulatory and reproductive processes, and the human kingdom the nervous and glandular systems.

The average person does not remember much about his first two years in this world. He is alive but lacks awareness of self. He complains, he grows psychologically, he probably knows how to control his parents by the time he is a year old, and he goes on perfecting all kinds of shrewd and clever techniques which he does not remember developing but ultimately finds very useful when he revives them in his mature years.

What relation is there between the body and the essential life of the creature? Can we solve the mystery of the dandelion merely by looking at it? Can we look at any form existing in nature and immediately become aware of the internal intentions of that life—how it is integrated, and where it is functioning? These things we cannot do, and this is one reason why human beings have such hearty anxieties about each other. There seems to be no way of communicating inner meanings. No one apparently is able to understand the inner life of anything except himself, and he generally clouds this understanding by building an elaborate series of defense mechanisms of self-justifications for his own mistakes. We do not know what is happening inside of other forms of life, but we should not conclude that nothing is happening. If a person sits quietly and does not move an eyelash, it is not wise to assume that this person is

not thinking. He may not be, but there is always a possibility that he is deep in thought, for thinking is best accomplished in quietude.

After studying the outer forms of the natural kingdoms, we can patiently endeavor to estimate their inner lives. Although this is difficult in the plant kingdom, it is quite possible to come into intimate contact with domesticated members of the animal kingdom. We can get to know something about animal mentation—we learn about their little conspiracies, we discover that they have certain types of memory and show real genius in getting what they want. Like human beings, they enjoy being spoiled and have a subtle manner of working their way into the affections of those around them. Even though the animal is not a complete mystery, we still wonder what it thinks about. Does it have an inner life beyond our understanding? Is it a good citizen of a world we have never been able to penetrate? Animals are believed to possess mediumistic ability and frequently see persons or objects not visible to us. Does the animal contact while it is alive, a realm we can only know after death? Has our pet dog ever thought about its own survival, and does instinct picture itself in the animal mind ?

Explorers claim to have seen animals performing what appeared to be religious ceremonies. Is it possible that to the faithful dog its owner is a kind of deity ? There are also instances in which deer, to escape a predator, have run to a hunter for protection. It is sad that such faith should be misplaced. There are many cases recorded of remarkable animal loyalty, and not a few have sacrificed their lives for their masters. Many of the higher mammals are completely monogamous and, having created a family, protect it for life. Once they have mated, mandarin ducks are inseparable, and if one dies the other will probably commit suicide.

Because animals cannot vocalize their feelings as we do, it requires a degree of intuition and a great deal of skillful observation to estimate their inner lives. I had a pet dog that dreamed almost every night and occasionally had nightmares. It was impossible to mistake the symptoms. If we compare the structure of an animal with that of a highly developed plant, we observe that there is an extraordinary integration in the plant kingdom. The Jesuit scholar, Athanasius Kircher, experimented with sunflowers. He floated them in jars on the surface of water and found that they turned to the sun and followed its course as the compass needle always seeks out the north. In many ways, plants reveal much more internal beauty than would seem appropriate to its place in the evolutionary process. There is considerable speculation at this time as to whether the type of brain that we know is necessary for mental activity in more rudimentary forms of life. It is possible that some organisms experience mental activity through all parts of their bodies.

Luther Burbank was convinced that plants possess at least twenty-one sensory perceptions against man's five, but that these perceptions are not focused on our physical plane. He also proved that the law of heredity works in the plant kingdom. He cross-pollinated a red and a white flower of the same species. The result was some red, some white, and some mix-colored flowers. He then took one of the white flowers and cross-pollinated it with another white flower which had been pollinated only by other white flowers. He continued this process through eight cycles of reproduction, and there was always nothing but white flowers. But in the ninth cycle, the red flower came back.

Man is an individual, but members of the mineral, plant, and animal kingdoms share a more or less communal existence. In these difficult times, thoughtful persons are attempting to restore ethical communication between the various levels of

society. We want to learn to think together and for the common good. The rugged individualist who was considered so admirable by the last generation is now viewed with extreme anxiety. We are learning that every order of life, including our own, must be properly governed. When we are confronted by the inherent differences in human capacities, the happy, peaceful life is hard to establish as a practical reality. Every order of living things, including man, must be protected in the early stages of its growth. Most advanced animals take care of their young, and nature has provided many ways to insure the continuance of the plant kingdom. Everywhere, that which endangers survival is punished.

Psychic affinity between human beings and animal and plant life is well substantiated. My old friend, Ernest Thompson Seton explained to me what he called "animal men." These are well-known in circuses, menageries and zoos. The power which they possess is not cultivated. They are born with it. Animals are drawn to them, trust them, and will obey their instructions whether spoken or unspoken. They can work with the most ferocious carnivores in perfect safety, and a genuine affection results from sympathy and understanding. "Animal men" are seldom armed and mingle with their charges on the most friendly terms. Seton considered it possible that the secret of this compatibility was fearlessness. He believed that human beings exude an invisible atmosphere which he called the "smell of fear." If this is lacking the animal does not react defensively. This explains part of the mystery but does not completely cover the factor of telepathic communication. This seems to arise as a form of thought transference. The animal does not understand the verbal or mental command but is aware of the intent which impels the wording. Seton himself had many personal experiences influencing and controlling animals.

If there are “animal men” there are also “plant people.” Many horticulturists are well-trained in their specialization, but only a few achieve outstanding results. This may explain why the Japanese people in particular are so skillful, not only in flower arrangement, the control of Bonsai trees, and the cultivation of unusual types of orchidaceae plants which they call “ran.” Their love of natural beauty is innate and is to be found in every stratum of their society. Religion plays an important part because of Buddhist emphasis on the kinship of living creatures. There is a small garden in Kyoto in the grounds of the Rengeji Temple. They tell me that vandalism is unknown in temple gardens and even in periods of political and social stress the atmosphere of peace and harmony exercises a protective influence. The “plant person” is nearly always successful because he basically loves the flowers and shrubs with which he works. We say that such people have “green thumbs” and under their ministration even the desert blossoms as a rose.

Even less recognized are the “mineral people.” Most accounts of them are found in older writings but these are updated by occasional contemporary accounts. Long ago I knew the old gentleman who claimed to have been the man who discovered gold in the Klondike. He told me many stories that could have been lifted directly from Irish folklore. He was certain that metal decided for themselves who was going to discover them. Some miners seemed to be led directly to a pocket of nuggets, others searched the same area for years and found nothing. Perhaps the lucky ones are related in some way to the “dowsers,” who discovered metals and water, and now even petroleum with divining rods. One thing is certain, the ability to discover treasures hidden in the earth is not equally developed in everyone. George Kunz for many years a gem expert at Tiffany’s, gives many accounts of the fatal influence of gems and semi-precious stones. Those that have had association with crime or

tragedy usually bring ill-luck to their owners. Many persons cannot wear Opals and their luster varies with their owners. Pearls have a reputation of being mysteriously lost as though they did not wish to remain in the possession of certain persons. In days of medieval magic treasure hunters attempted by spells and magic diagrams to win the approval of lost mines, pirate gold, and valuable metallic objects. The habit of wearing birthstones comes from the ancient belief in their protective virtues. Crystals have always been associated with magic, and are still used by many modern psychics. Obviously evidence of mineral intelligence is difficult to estimate, but as my old miner friend observed, "Some things are just hard to explain."

Traces of patriarchal government are to be found among many animal groups. The system is almost identical with that described in the Old Testament, but less advanced. Those familiar with the habits of elephants understand at least in part, the Hindu myth that the great deity Shiva placed the head of an elephant on his son, Ganesha. The "elephant headed child" is one of the most popular of Asiatic divinities, and combines the powers to bestow both wisdom and wealth.

The prudence of the elephant, its phenomenal memory and its great strength are appropriate characteristics to those who aspire to the accumulation of riches. The Asiatic elephant in particular is said to have a brain structure most near resembling that of man, and travelers have reported that these great animals performed rituals that could well have religious significance. In East Indian iconographic art, the elephant, curiously enough, is usually depicted seated on a mouse or rat. This rodent is a proof of the wisdom we accumulate and the wealth in the rich man's house, for the rat will not live in the home of the poor.

The older religions and philosophies of the world taught that infant humanity was protected by god-like beings who acted

as administrators of the divine plan. These “gods” possessed extraordinary knowledge and were believed to have been members of previous cycles of evolution. It is always required that protectors shall be appointed to assist forms of life not yet old enough or wise enough to guide themselves. How do these thoughts apply to the mineral, plant, and animal kingdoms? It has been taught that they are guided by a group consciousness which has not yet been differentiated as in the case of mankind. When the proper time comes, this group consciousness will become the basis of individual consciousness in its respective kingdom. Buddhists might call these archetypal guardians the Bodhisattvas of the subhuman kingdoms. They operate through the internal psychic structure, teaching and leading from within the separate organisms. This is not difficult to understand if we have the Vedantist point of view. According to their beliefs, the spiritual center in each human being is only apparently separate. Actually there is only one spirit manifesting through the human kingdom. It is obvious that animal instincts and sensory perceptions are more acute than those of man, and that they learn by direct observation of the habits of the groups to which they belong.

The plant kingdom seems to be almost entirely under the control of an archetypal plant consciousness. Ancient peoples trying to explain obvious facts believed that there were invisible gardeners who took care of the growth of plants. The plan seemed so intelligent that there must be intelligent beings to administer it. Another point to consider is the comparative isolation of the individual members of the animal and plant kingdoms. Many years ago a small bird took up residence in a light fixture over the front door of my house. Here, the bird built its nest, laid its eggs, hatched them, and cared for its young until they were old enough to be citizens of their airy commonwealth. There was no indication that the mother bird suffered

from isolation, insecurity, or inadequacy. There was no doctor to call in an emergency, but also, there was no emergency. The bird received no charity although it did accept our small contributions of food. We also cooperated by not turning on our front door light for several months. Self-reliance is a major virtue among the so-called lesser forms of life.

It is obvious that nature accomplishes something of real importance by requiring each of its creatures to be strong, or perish. Strength includes perfect conformity with the pattern of instinct which dominates in the plant and animal worlds. Physical evolution is advanced most rapidly when only the fittest survive. If weak strains are allowed to continue and propagate, unfitness slows down the evolutionary advancement. This does not mean that immature creatures perish simply because of their immaturity. Physical structures provide opportunity for the life within them to unfold, and everything possible must be done to make sure that healthy vehicles are provided for the lives that must ultimately inhabit them. All this procedure is focused upon the gradual unfoldment of forms which will provide instruments for conscious beings like man. The same rule applies in the human kingdom where survival must be earned if the improvement of the species is to be continued. If the quality of physical organisms is lowered, entities entering these bodies will be of a less evolved type so that the composite development of the human race is hindered, and if hindered too long, could cause further social difficulty.

One way in which plants and animals are taught to strengthen the survival instinct is through the hazards of environment. Nature does not intend that any of its creatures enjoy security without constantly developing its own resources. Problems are like the gadfly of Zeus. Every creature, including man, must develop the skills necessary to meet the challenge of the day. In the animal world, the first mistake is usually fatal. Every faculty

available must be used to the utmost to provide food, develop defense mechanisms, and adjust to the climatic conditions of the environment. Nature also exhibits a certain compassion for its creations. As the subhuman kingdoms have no way to cope with the infirmities of age, departure from this world is as merciful as possible. There are no terminal diseases. If the older animal has been able to survive the hazards of living, it gradually wears down its teeth. Unable to feed properly, it may fade away from malnutrition. Otherwise, it will be killed almost instantly by some other animal.

Many animals seem to possess an extrasensory perception band that contributes to individual survival. Huge herds of cattle were grazing along the coast of Peru shortly before a major earthquake disaster in which a considerable length of the coastline actually fell into the ocean. When the earthquake occurred, there was not one animal in the endangered area. The Parsis of India used a dog to determine whether or not a person was actually dead, thus preventing funeral procedures while an individual was in a state of suspended animation. Thomas Edison was led to an investigation of psychical phenomena when he was able to prove to his own satisfaction that dogs howl in a peculiar way when there is a death in the neighborhood.

Minerals, plants, and animals pass through cycles involving birth, growth, maturity, decline, and death. An East Indian philosopher described death as the servant of life, contributing continuously to the ultimate goal—immortality. As the cycles of embodiment are inevitable, it must be assumed that they are nature's intention and not an accident of circumstances. Only a perfectly enlightened being would be suited to physical immortality but would probably decline continuous embodiment.

The term "karma" is applied to the sequences of cause and effect as they occur on the human level. Among the nonhuman

kingdoms, where the process is without moral overtones, it is simply called cause and effect, or the law of consequence. Man greatly complicates the patterns of his own existence through efforts to interfere with universal integrities. He seeks to bind natural laws to his own purpose, thus bringing upon himself the effects of his own self-centered ambition. In the nonhuman kingdom, effects arise from natural causes, and each form of life unfolds its own patterns. The most permanent of such patterns is that which contributes to the continuing refinement of plant and animal organisms.

Nature's parental relationship includes all the kingdoms. Man is an older child; animals, his younger brothers and sisters; plants, very small children; and minerals, newborn babes. Mother Nature must be very wise indeed to arbitrate the differences of its numerous offspring without either spoiling or neglecting the members of any group. Nature is also responsible for the greater good of all, and to a degree sacrifices lesser good for greater good. With the exception of man, the natural world has existed in a state of relative harmony. Because the human being has rebelled against the domination of nature and is resolved to live according to his own concept of values, he has fallen into the dilemma so well described by Mephistopheles in Goethe's epic poem, *Faust*. The demon is standing before the throne of deity without what might be considered a proper attitude of respect and all the angels are singing the praises of the divine when the spirit of negation makes his contribution:

*"Of gods and spheres I nothing have to say.  
I see alone man's self-inflicted pain.  
How the little world god his stamp retains.  
As wondrous now as on creation's day,  
Reason he calls it but doth use it so  
Each day more brutish than the brutes doth grow."*

The Empress Kogo, who flourished in the Eighth Century, A.D., was one of the most beloved of all the Japanese rulers. On one occasion she was impelled to gather a bouquet of flowers to place upon the altar of a temple. In the gentleness of her heart she paused and wrote a poem instead:

*"If I pluck these flowers to offer them to Buddha, The touch of my hand will defile them; Therefore, growing in the fields as they stand I offer these wind-blown blossoms To the Buddha of Past, Present, and To Come!"*

Man has been consistently thoughtless in his relations with other forms of life. If there had been greater gentleness in his own heart, many of the difficulties which he brought upon himself could have been avoided. It is true that flowers are fragile and the blossoms soon fade, but the concept of compassion is one that humanity must come to understand. The problem is further complicated by modern man's philosophy of life. Most persons doubt their own immortality, or at least they do not allow this belief to influence their actions. How much less then, do they respect the possibility that the consciousness of animals and plants can survive the body? When the materialist kills he assumes that he destroys forever. He is not simply interfering with the processes of life, he is terminating existences which he can never restore and whose purposes he does not comprehend. To do this is certainly to set up karmic sequences of retribution. Nature, however, punishes him more promptly, and today we are faced with the consequences of our own cruelty and wastefulness.

Years ago, I discussed with an East Indian holy man the dilemma of human isolation. Man is unable to share in the inner experiences of any of the forms of life that surround him. He rules over that which he feels he was created to dominate in

sad and lonely splendor. The Hindu sage assured me that this isolation was unnecessary. One way to bridge the interval is to cease abusing the creatures that we would like to understand. One simple way of sharing in the life of nature is to refine our own forms of nutrition, especially the use of animals for food. By this procedure we simply strengthen or nourish our own animal propensities. When we do this, we become ever more closely locked in materiality. The extrasensory gamut by which we might be able to intuitively share in the consciousness of other forms of life requires the improvement and refinement of the organic quality of our own bodies. The same old scholar believed that the tremendous upsurge of violence throughout the world is the result of human beings who are attempting to rise above their physical bodies, continuing to burden these bodies with both animal flesh and animal magnetism. It seems that this condition will ultimately correct itself, and we are already seeking new types of nutrition.

The Egyptians had an interesting variation on this theme. They believed that grapes not only gathered precious metals from the earth but also the blood of the dead. They believed that the earth was a vast graveyard and that on almost every part of it, men had hunted and waged war. When the grape was transformed into wine, men becoming intoxicated were obsessed by the violence, foolishness, avarice, and sensory passions of those who had died long before.

If we assume that the numerous forms of life which accompany man in his journey through time and space are growing, becoming more in terms of quality, is it not also probable that the human being is expected to ultimately excel his present state? We seldom consider the possibility that the next billion years may produce many changes in both the inner and outer aspects of human character. It has long been believed that when the brain is sufficiently refined, man will become clairvoyant.

When this occurs, he will be able to see the life-processes operating behind all the natural kingdoms. Under such conditions we might discern the etheric world as a kind of ocean—a semi-fluid in continuous motion. In this ocean, he will see countless forms of life—a wonder garden of patterns, designs, colors, and shapes, all alive. Here are located the energy centers from which the physical forms are generated and controlled. In a sense this is the mystical realm described by Plotinus, the Neoplatonist, who declared that all souls are radiant blossoms suspended from heaven. It is only by the extension of his own sensory perceptions that man can ever be truly convinced of the survival of his own consciousness or of the casual spheres of life outside his cognition.

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Manly P. Hall founded the Philosophical Research Society, Inc., a non-profit organization in 1934, dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology. In his long career, spanning more than seventy years of dynamic public activity, Mr. Hall delivered over 8000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.

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