

Introduction to The Wisdom

Lecture 4

The human family is taking another major step in its evolutionary development. In order to clarify the subject, let us first look at the concept of evolution itself, which has been and is such a subject of controversy in our modern world.

When we think of evolution, let us first of all take our attention away from the form aspect, and think in terms of consciousness. In this way we will eliminate much confusion already existent in race mind anent the subject, as well as some of the issues which give rise to conflict between science and religion. Do not accept or reject the concept of evolution because someone says humanity evolved from ape. Take your mind from the so-called evolution of the form aspect, and think in terms of the evolution of consciousness. Later you will be able to come back to this problem and resolve it in the Light of Truth.

Upon this planet there are five kingdoms in nature, four of which everyone is aware, and a fifth of which only a few are aware. These kingdoms are: the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, and the Soul kingdom. Taking the attention from the form aspect by focusing it into and through the form, in this case the five kingdoms in nature, we can begin to get the feel of five differentiated states of consciousness living together upon and within our planet. They are differentiated in that they are each in a different state of awareness, though indwelt and given life by the one Creator of all that is. In toto, that is, as an aggregate, they are the consciousness of our manifest planet or world.

These five states of consciousness are all in a state of evolutionary progress. That is, they are not stationary or permanent in their present manifestation, but are in a process of change. We look about us; our world is not static; it does not stand still; it is in a constant state of flux. Neither does it retrogress, though often, if we look at a part of it we will see an appearance of retrogression, which is in truth illusion. That change, that constant flux is actually progression; it is evolution. These five states of evolving consciousness are all expanding into new fields of awareness, some very slowly, some very rapidly.

Humanity is differentiated from the three lower kingdoms in that it is aware of itself as a conscious thinking entity. A human being can think and speak in terms of "I," and can reason to a degree. This does not necessarily mean that a human being was once a rock, or a vegetable, or an animal, for only human

beings are individualized. Since a human being has individuality, one could not have been a rock, vegetable, or animal, for none of these three lower kingdoms has individuality. Yet, all five kingdoms in nature meet, and are represented, within humanity. Within ourselves, we find the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, and the Soul kingdom represented. The fact that humanity is both animal and human has been recognized by science. It is yet to be recognized and accepted that it is also a young god.

There is a hint as to the destiny of the human race in the fact that herein the five kingdoms in nature meet and are merged into one individualized entity. There is much of this concept of evolution to be revealed when you are ready for its understanding.

The form any consciousness takes, as it incarnates on the physical plane, reflects the evolutionary development of that consciousness, hence the natural conclusion, though somewhat misinterpreted by some groups, that humanity evolved from the animal. The evolution of the consciousness aspect does influence the building of, and is reflected in, the form aspect. Therefore, the form changes as the consciousness grows. However, that change is within the species of the kingdom, not carried from kingdom to kingdom. In other words, the human kingdom did not, in truth, evolve out of the animal kingdom. It does, however, begin where the animal kingdom leaves off. A human being, as a human Soul, has attracted unto their self a portion of the great animal soul, and is in the process of individualizing that state of consciousness as it incorporates it within one's self. It is this aspect of consciousness, the animal soul of humanity, which is responsible for the animal form into which one incarnates, as well as the baser nature of humanity itself.

Thought and reflection upon this concept will clear up much of the confusion and conflict present within the consciousness of the race anent the subject of evolution. A human being was never a dog or a cat, etc., and yet one does incorporate within one's self a part of the animal consciousness, and is then directly related to the animal kingdom. Both science and religion are in possession of a partial truth which, when related, can be seen as a fact in nature. Humanity did not evolve from the animal. God created humanity as human beings, a living Soul, an individualized Son of God, and yet the animal kingdom is evolving because of, through the influence of, and eventually into the human kingdom, through the consciousness of the human kingdom, in that it is being merged with the consciousness of The Christ through the consciousness of the human kingdom. Humanity stands as the mediator and doorway between the lower consciousness of the Planetary Entity and the higher. The eventual outcome of this great evolutionary process can only be guessed at by the present development of race mind consciousness.

At the time of the great transition, that is, the disappearance of a particular form of manifestation, the consciousness of the rock, the plant, or the animal is abstracted into what is called the Oversoul of the kingdom of which it is a part. In other words, it does not maintain an individual existence after so-called death, but is absorbed (in essence) back into its source of origin, the indwelling consciousness of its specific kingdom in nature. It has no individuality and is not differentiated from the consciousness of the whole, except as it takes an appearance in form.

However, when a human being discarnates, one only abstracts one's individual consciousness from a form existing in a vibratory range of manifestation into another form existing in another vibratory range of manifestation. While one is no longer present in a vehicle of manifestation on the physical plane of appearance, one is very much present in a vehicle of manifestation on another plane of appearance. One still maintains an individual existence separate and apart from the rest of the indwelling consciousness of one's kingdom. A human being is an individualized entity conscious of self, regardless of where one is at any given time.

At present, humanity is limited by the form in which it is manifesting because it has identified with that form. It has accepted limitations of the form as its own, due to its inability to relate and identify with God. There is much meaning in the Proverb, "As a man thinketh in his heart, so is he." To date, the attraction of the form aspect has imprisoned humanity's consciousness unto itself. Gradually, however, the real identity of humanity is asserting its own power of attraction, and the consciousness is beginning to liberate itself (unknowingly for the most part) from the gravitational pull of the form. We see as a result the conflict produced between the pairs of opposites and the effect of that conflict upon consciousness itself. The consciousness of humanity is pulled first this way then that, as it responds to the cyclic influence of:

First, the form nature, with its limitations, desires, ambitions for pleasure, and its instincts toward self preservation; and

Second, the real identity of humanity with its inherent characteristics of Godhood.

We have, first, the attraction of the world of appearances, and the desire for self gratification via the senses. We have, second, the attraction of reality, and gratification of identification via the intellect.

From the time of humanity's birth upon the planet, it has evolved out of its first stage of infancy into the beginning of its adolescence. It has come up through various phases of experience from a creature demonstrating more of an animal expression than anything else, to a creature who is beginning to

demonstrate its inherent characteristics and latent possibilities as the expression of a Son of God. Humanity is ready, with very little quickening of consciousness, to say, "I am a Soul", and later as a Soul one will be able to say, "I am John or Mary Christ", just as Jesus could be recognized by the masses as Jesus Christ.

To bring this concept of evolution down to the individual, we must go into the Universal Law of Reincarnation, which has been so difficult for the Western world to accept. There are but three concepts which provide the structure of this teaching, and each grows out of the other. The first is the Universal Law of Evolution, the second is the Universal Law of Reincarnation, and the third is the Universal Law of Karma. Not one of the three will stand alone, for each presupposes the existence of the other two. The evolution of consciousness would be utterly impossible without its reappearance in form. It would also be impossible without a law such as Karma, governing its experience pattern in any one of these appearances. Just as a child cannot become educated by attending one grade and learning one lesson, neither can the human consciousness become educated in wisdom by inhabiting one form and learning one lesson. Humans learn through certain types of experience, according to the karmic patterns built into them. A human being's karma, or needed lesson for any one incarnation, will bring one into a certain environment where one's subconscious will be conditioned to manifest the lesson needed. How else could one become, in time, perfect as is one's Father?

Our God is a wise God. He is a kind God, a God of Love. We cannot conceive of Him creating a man, placing that man in an environment which will condition us to a way of life we cannot escape, and then judging us for all eternity upon the basis of that life expression. If a child is handed a gun before he has learned how to put it to right use, he may pull the trigger and kill someone. Who would be at fault—the parent or the child? We know that God is not at fault—neither is His Son. His Son is in a process of growth and that growth is governed by laws so perfect as to insure our eventual completion of growth as an adult.

The Laws of Reincarnation and Karma are these perfect laws. They bring us up through experience after experience until we have attained wisdom. We experience good and bad, pain and pleasure, heaven and hell, until such time as we are enabled to balance the pairs of opposites and enter into our own Kingdom. We finally see that we are a Soul, a complete state of consciousness which has not been harmed by any of the experiences we have entered into via the form aspect. We, in truth, have not been changed in essence by pleasure or pain, by so-called good or bad, by heaven or hell. The only change that has taken place has been growth. We have grown wise, and we will become wiser, as our potential Godhood is unfolded.

There is truth in the concept of heaven and hell. Humanity creates them both, and experiences them for as long as is necessary to our evolutionary development. Until we have learned to become harmless in thought, word, and deed we will continue to experience hell. But, my brothers, we are old enough to understand, at least in part, that our Parent, God, is a Father who loves us, and not an ogre ready to send us to an everlasting, searing punishment if we do not obey Him. Our misinterpretation and misrepresentation of our Father has done Him and us a great injustice. Let us have done with such ignorance. Realize the nature of our Parent, learn His laws and thus accept them. We are far enough along in our development to know and understand Truth. We no longer need to grovel in the superstition built up via our own ignorance.

This presentation has gone to great length to discuss the subject of evolution. The three concepts involved are concepts which have caused much controversy in the world today. The teaching does not intend to force issues which will give rise to controversy in a world where agreement is so badly needed. The realized service to humanity is the task of synthesizing all of the apparently unrelated truths into one Universal Reality which will stand the test of both science and religion. Ours is the task of bridging the wide gap in thinking between the various fields and schools of thought by relating each to the other. In order to do this a teaching had to be found which would include all of the many separate truths which do exist and yet appear as unrelated because of the misinterpretation given them by those who proclaim them.

If at times the teaching appears to take a stand against any organized formulation of thought, it is because it is forced to do so by the apparent isolation of that thought from its proper relationship to other formulations of thought. Later, the teaching will come back to the two apparently unrelated concepts, show the core of truth within the outer wrapping of interpretation which veils it, and show also how that interpretation was necessary for the time and place in which it made its appearance. Before this can be done, however, you must be given a basic truth which will contain the two, and in so doing it may appear that an issue is being forced. Therefore, please maintain an open mind until you have been given enough to resolve the apparent conflict in the Light of Truth.

Do not accept or reject any concept presented by The Wisdom until you have had time to see its proper relationship to that which you think you believe. Then, if the concept will not stand the test of comparison and reason, by all means, reject it.