



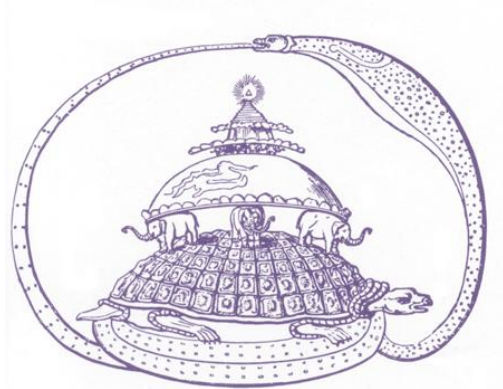
De Animalibus Libri



Animals in Spirituality

Humanity Healing Animal Mentorship
Program Module 1

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The human spirit is not dead. It lives on in secret. It has come to believe that compassion, in which all ethics must take root, can only attain its full breadth and depth if it embraces all living creatures and does not limit itself to mankind.

~Albert Schweitzer

Novel Peace Prize address,

"The Problem of Peace in the World Today"

Introduction

As we experience the planetary shift, our attention is transferred towards the observation of many daily phenomena. The transformation of the general constitution of the planet from carbon-based to a more lightly crystalline structure¹ has prompted us to observe that we are not alone in experiencing this vibrational revolution: this process is shared with nature itself and all its living, breathing, sentient beings.

¹ The process of Ascension shifts our energetic pattern to one more capable of transmitting and transmuting Light.

The nature of this intrinsic transformation can be perceived though changes in many of the behavior patterns we used to see as standard within the Non-Human, or Animal, Kingdom. Many animals are presenting important signs of alteration in their behavior patterning matrix, as they are changing and growing towards a new level of consciousness. Changes in the relationship between different species have extended their scope of reach, growing beyond one of competition for survival.

The biggest challenge for animals at this time is the development of their concrete mind to a higher stage, where they can perceive their realities and act upon the changing of it². This is an enormous step, considering that only through the understanding of the one's immediate reality, can one change or adapt to it.

Like in Humans, animals have acquired knowledge through the evolution of species and they were able to adapt to different environment and external challenges. Most of the time, an animal mildly injured is able

² "The animal kingdom has the quality of growing instinctual purpose which - in its highest form - works out as the domesticity of the more evolved animals, and their devotion to man. Behind the appearance of the animals is to be found a steady orientation towards understanding, and a consequent gravitation towards the forms of life which evidence that which they desire. Hence the influence of the fifth Ray of Concrete Knowledge, which pours through the human family upon the third kingdom in nature. Man is the initiating factor here, and to man is committed the task of leading the animal kingdom towards liberation - a liberation into the fourth kingdom, for that is the sphere of its next activity." *Alice Bailey's Esoteric Psychology, Volume I*



to “heal itself”. But unlike humans, animals cannot easily adapt to sudden changes in the environment or traumatic experiences as individuals. Instead they rely on what is engraved in their instinctual genetic code of survival.

The passage between the concrete mind and the abstract mind is the point where the lower mental plane and the superior mental plane meet. This is the quantum leap we are now able to observe in many species inside of the Animal Kingdom. This is one of the most important steps for the improvement of the general non-human codex of evolution: the ability to access information and make personal decisions.

To differentiate and clarify a little what we are trying to say, let's understand what the elements that differentiate regular human thinking processes from animals ones.

Humans developed their concrete thinking process a long time ago. Today, many are struggling to develop the perfect understanding of what is fully operational and possible using the abstract way of thinking.

Animal also have a different concept of time than humans; they live always in the present moment. For them, reality is one moment at a time.

We may observe some patterns in animals that have been consistently abused that tend to react based on what was done to them; this does not come from the individual mind which holds bad memories, but comes from an evolutionary system ingrained at the cellular level inside of the “code of survival”.

Bad experiences can awaken these cellular memories which are ancestral memories in animals. They do feel fear, and sometimes this fear provokes anger reactions.

Do Animals Have Souls?

But does animal intelligence constitute, per se, proof of existence of a Soul? Does a pet's emotions and ability to relate to human beings mean that animals possess an immortal spirit that will survive after death?

Theologians say no. They point out that *man* was created superior to animals and that animals cannot be equal with him.

Most interpreters of the Bible accept that man's likeness to God and animals' subservience to man implies that animals may have the “breath of life”, or *nephesh* in Hebrew, but not an immortal Soul in the same sense as man.

The word “*nephesh*”, however, has more than a single connotation. *Nephesh* was traditionally used in many Biblical translations simply as “breath of life”³, but this Hebrew word also means “creature” as well as “Soul”.

For those who use the Bible to stand behind the opinion that animals do not have Souls might want to have a look at these Biblical quotes:

"Man's fate is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; man has no advantage over the animal."

³ The word *nephesh* is from the root n-p-sh, meaning "to inhale, or breath."



(Ecclesiastes 3:19)

"This plan, which God will complete when the time is right, is to bring all creation together, everything in heaven and on earth, with Christ as head." (Ephesians 1:10)

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matthew 6:26)

Citing the book of Genesis – Chapter One, Verse 30 – also sheds light on the possibility that an animal has a Soul. The verse reads as follows:

"And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground---everything that has the breath of life in it---I give every green plant for food."

Finally, in the book of Revelation, it states that humans AND animals will be brought back to life to praise and worship God. (Revelation 5:8-13)

Despite what Pythagoras⁴ taught about his theory on the transmigration of Souls and

⁴ Pythagoras believed in metempsychosis and thought that eating meat was an abominable thing, saying that the Souls of all animals enter different animals after death. He himself used to say that he remembered being, in Trojan times, Euphorbus, Panthus' son who was killed by Menelaus. They say that once when he was staying at Argos he saw a shield from the spoils of Troy nailed up, and burst into tears. When the Argives asked him the reason for his emotion, he said that he himself had borne that shield at Troy when he was Euphorbus.



“metempsychosis”, the structure of the Animal Soul differ a lot in the format what we know of the Human Soul’s constitution⁵.

⁵ What happens to the human Soul after death of the body? Is the Soul reincarnated into other bodies, and if so what kind of bodies? Does this process of reincarnation ever cease, and if so, how does man interrupt it? These are some of the fundamental questions. So then, what becomes of us at death? Pythagoras, known for his religious ideas, was fascinated with the human Soul and questioned what happened to it when man died. He believed that after death the Soul would be incarnated into another body. He did not think the human Soul was limited to incarnating itself into another human body. Instead, he held that a person's Soul could transmigrate into animal bodies showing a belief that humans and animals share a close relationship. Pythagoras furthered this thought by forbidding the eating of animal flesh. But he not only believed in the transmigration of the Soul, he also thought that the Soul was immortal. This is very significant because it makes his idea of Soul much more important in relation to the body, which until Pythagoras; the Soul was not looked at as being as important. So for Pythagoras, when death came, the Soul lived on and would incarnate another body not necessarily limited to humans. This is more or less the base of Pythagoras's thought about death and the Soul.



Some schools of thought teach that Animal Souls are not eternal, surviving only a few days after leaving their physical vehicles.

Theosophy and Anthroposophy, for example, say that most of the animals have “external” Souls, as opposed to the Human design which has internal Souls, or Soul extensions. In other words, their evolution is guided by a tutelary angel, or Deva⁶. In many different cultures around the world, history shows different Devas as Guardians of various species of the Animal Kingdom.

We personally believe that there is a profound mystic meaning in the fact that the enlighten teacher that the world came to know as Christ Jesus decided to be born⁷ among animals, instead of people. In the same way, some of the symbols and references used to personify his extraordinary nature and ancestry where: the *Lion of the Tribe of Judah* and the *Lamb of God*.

Christ Jesus also determined that he was to be the ultimate sacrifice, denoting that no longer would other sacrifices be needed to appease any deity. He chose for himself the same sort of fate that animals had as objects of sacrifice. From that point on, humanity would no longer need a “scapegoat” for any reason. This in itself would clarify the fact that animals do have a special place in the heart of creation; and that therefore they are not just an impermanent part of the cosmic plan from our Divine Source.

⁶ Deva is the Sanskrit word for deity. It can be loosely interpreted as angel, or any benevolent supernatural beings.

⁷ His first contact with the world of duality.



“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.” (Isaiah 65:25)

Another example to be pondered, for those that follow the teachings of the Bible, is the existence of Noah’s ark. If animals were not an important part in the grand scheme of things, why was such importance placed in gathering the pairs of animals, and the assertion that NO one should be left behind.

Just the thought of living on a planet without animals would be enough to make man die of loneliness.

According to Theosophical teachings, animals, because of their “external Souls”, inherit and partake from defined characteristics that will be peculiar to each species according to the guidance of each Deva: this is the main condition that establishes the fact that some animals have gregarious behaviors while others are solitary in nature, some just hunt at night, others just mate for life, etc.



As the individual animal trails the path of spiritual development, they start “internalizing” the experiences they are gathering through their interaction with human beings. They no longer will be directed by an external soul or by an internal ancestral force or instinct is that regulating their rhythm and frequency of incarnations. They start to climb the ladder to a higher way of thinking and behaving.

One can perceive these traces of behavior when your pet responds candidly to different tones of your voice.

Astrologically, when one tries to design an astral map for an animal, the reading will of necessity be limited to the planets out until Mars. The reason for this is that the other planets, beyond the orbit of Mars, are considered the “transpersonal ones”, and therefore rule over minds that are already self-conscious and able to respond to their electromagnetic fields of influence.

In an animal’s astrological map, we are able to see how they relate with affection (through Venus), the way they respond to external stimuli (through Mercury), how they behave with a nurturing nature (Moon), and how they dedicate their devotion to a human companion (Sun).

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." (Genesis 1:26, NIV)

The entire reason we share this planet with the several of species from other kingdoms was because we were entrusted with the care, guidance and stewardship of all the living beings.

“The attention, intuition and evolution of animals can be quickened through training by an intuitive person”

~Paramahansa Yogananda

Through Human contact, and guidance, all our beloved animals are able to proceed with their own path of evolution and be the important part in the completion of the ALL THAT IS plan of expansion and advancement.

The animal kingdom expresses itself as an ally of humans, despite the way they have been treated in return: their consistent and selfless behavior is fruit of an infinite trust on the main plan of evolution, in the goodness of the Tutelary Angel of Earth, Gaia. We may also refer to the incredible amount of sacrifice these beings accepted to endure in order to experience, even indirectly, the possibility to share a place in one human heart: to obtain the knowledge of what it means to receive compassion and have the benefit of the companionship of a human being.

“An animal's eyes have the power to speak a great language.”

~Martin Buber



Animals in Buddhist Doctrine

Animals have always been regarded in Buddhist⁸ thought as sentient beings, different in their intellectual ability than humans; but no less capable of feeling suffering. Furthermore, according to the Mahāyāna school, animals possess a Buddha nature and therefore have an equal potential to become enlightened. Moreover, the doctrine of rebirth holds that any human can be reborn as an animal and any animal can be reborn as a human. An animal might be a reborn dead relative; and, if you looked far enough back in one's infinite series of lives, you would eventually perceive every animal to be related to you in some way. The Buddha expounded that those sentient beings currently living in the animal realm have been our mothers, brothers, sisters, fathers, children, and friends in past rebirths. One could not, therefore, make a hard distinction between the moral rules applicable to animals and those applicable to humans: humans and animals are ultimately part of a single family. They are all interconnected.

In cosmological terms, the animals were believed to inhabit a distinct "world", separated from humans not by space but by state of mind. This world was called Tiryagyonī in Sanskrit, Tiracchānayoni in Pāli. Rebirth as an animal was considered to be one of the unhappy rebirths, usually involving more than human suffering. Buddhist commentarial texts depict many sufferings associated with the animal world: even where no human beings are present, they are attacked and eaten by other

animals or live in fear of it, they endure extreme changes of environment throughout the year, and they have no security of habitation. Those that live among humans are often slaughtered for their bodies, or taken and forced to work with many beatings until they are slaughtered at the end of their lives. On top of this, they suffer from ignorance, not knowing or understanding what is happening to them with any clarity, and unable to do very much about it, acting primarily on instinct.

Animals in general do not have the presence of a defined Ego, therefore they do not present many difficulties in connecting with the divine and also in the way they feel the concept of love. They are more apt to receive and express unconditional love; it is safe to say that being this way, animals are always rendering services to us, even when we do not recognize their importance and their sacrifices and gifts.

Our pets can be fed by us, taking care of generally, but in return they appease our Souls in a very gentle way.

Animals in the Kabbalah

Kabbalah⁹ divides physical life into four forms: Inanimate or mineral, plant, animal and human. Animals are a higher life form than minerals and plants. All of Life is a hierarchy of spiritual levels. Minerals are at the lowest spiritual point and are unable to elevate themselves to a higher spiritual level. When minerals (e.g. soil) are absorbed

⁸ Animals in Buddhism - Wikipedia

⁹ Definitions by Rabbi Shishler,
<http://en.allexperts.com>



into plants, they are elevated to the next spiritual level. When an animal eats a plant, it raises the plant to the spiritual level of animal. Humans have choice and can behave like animals or worse, so when a human eats an animal, he/ she might raise the animal to a higher spiritual rung or may stoop to the animal's level, depending on how spiritually focused the person is.

Animals also have no free choice. A predator cannot choose to become a vegetarian. In this way, animals are similar to angels, although on the opposite extreme. Angels are instinctive creatures that cannot change their nature. Some angels have highly developed intellects, but others are as single-minded as animals.

Animals have limited intelligence and are unable to think laterally or to innovate. Animals also cannot interpret what they see or experience in an abstract way. For example, an animal feels hungry so it eats, but doesn't assess the nutritional value or environmental impact of what it's eating. Animals are instinctive rather than analytical.

Seeing as animals are unable to analyze what they see or experience, they can handle exposure to spiritual experiences better than humans can. Kabbalah teaches that animals can perceive spirits, which humans cannot. If humans would see these spirits, it would be too much for them to handle. You can see this from the way that animals often react to invisible stimuli: dogs barking at a certain spot for no apparent reason, for example. So you see that animals are aware of more spiritual realities than humans are -

they just don't understand them.

On the other hand, Kabbalah distinguishes between the build of a human and the build of most animals and sees the physical structure as representing the spiritual structure of each. An animal's design has it looking at the ground. A human's build allows for a peripheral view of the sky at all times. Simply put: Animals look down, humans look up.

This indicates that an animal's nature is to be drawn to physical things, while a human is designed to appreciate spiritual things. In this sense, humans are greater than animals, or at least have the potential to become greater. Remember human free choice allows us to sink lower than all other creations.



Kabbalah also discusses specific animals in detail and explains what they symbolize. For example, Kabbalah focuses on Ezekiel's vision of the Divine Chariot, which has four faces on it: A man, an ox, a lion and an eagle. The three animals mentioned have great spiritual significance. Firstly, the lion is the king of wild beasts, the ox of domestic animals and the eagle of birds. Kabbalah



also links various energies within nature to these animals as well as various super-nations (e.g. the Babylonians link to the lion, the Romans and Western civilization to the eagle).

Adam Named the Animals¹⁰

“God had formed every wild beast and every bird of heaven out of the ground. He brought them to man to see what he would name each one. Whatever the man called each living thing would remain its name”

~Genesis 2:19

Why did God ask Adam to name the animals? Shouldn't their names be decided by consensus? The answer is that Adam perceived the spiritual components of the creative spirit that brought every animal into being, and named each animal in conjunction with its spiritual configuration. Adam had the unique ability to peer through the external veneer of the animal's body and focus on the Divine energies flowing into it. The combination of Divine creative energy as represented in the letters of the Aleph Bet then became the name of the animal.

The Shekhinah, or “Divine Presence”, was totally manifest in the Garden of Eden.

To Adam, every facet of the mineral, vegetable, and animal kingdoms were superb manifestations of Divine creativity; and as the maestro of this cosmic orchestra, Adam directed the creation to prostrate itself to His majesty.

Our non-human companions have the natural ability to reharmonize our

¹⁰ <http://www.tzfat-kabbalah.org/>

environment, relieving us from the damaging energy of stress, create an aura of protection, and serve as spiritual supportive helpers in many modalities of the healing works.

“I have been studying the traits and dispositions of the "lower animals" (so called) and contrasting them with the traits and dispositions of man. I find the result humiliating to me.”

~Mark Twain, Letters from the Earth, 1907

Animals have helped many people to recover faster from traumas, surgeries, and are even known to sooth the last moments of dying humans. Their unconditional love is present and they voluntarily give their gifts clearing up the distressing emotional energies, confusion and lack of hope.

Our non-human companions help us determine challenging points in our lives. Many times, as we experience the shifts in various life conditions, we can see the effect of this change reflected in a pet's life: an animal may also present symptoms of confusion, health problems, may run away, or even die. In every single aspect of our lives, our animal companions will mirror our internal pains, sadness, loneliness, attitudes and behaviors.

Psychologists¹¹ have long realized the healing power of pets. In the 1950s child psychologist Boris Levinson often had difficulty reaching his traumatized patients, until the day that his dog Jingles wandered

¹¹ Article from The Healing Power of Pets, by Tijn Touber, Ode magazine



into the treatment room, His young clients were pleased and spontaneously opened themselves up to the dog, and thus also to Levinson. He was the first to write about “the dog as co-therapist.”

Forty years later, many therapists make grateful use of the intimate bond between humans and animals. People experience pets as non-judgmental and unconditional in their affection, and so clients often consider the animal an ally, which helps foster a spirit of mutual trust and open sharing in therapy sessions. Because animals are often funny or endearing, they help dissipate the tension around a therapy session. Children, in particular, often talk more easily to an animal than a human. Sometimes all the therapist has to do is bring up an issue and then observe where the child and animal take it.

There are countless well-documented examples of successful animal-assisted therapy. A little boy who begins to heal his partially paralyzed hand by petting a dog. Abused children and prisoners who train a dog to learn how to not repeat the abusive behavior they have experienced. Autistic children who learn to communicate through contact with dolphins.

Animals have the potential to play a much greater role, particularly in hospitals and care institutions. A friendly dog can perform miracles with critically ill patients. Even a few fish in a fishbowl helps ease tensions in a dentist’s waiting room. Research has repeatedly shown that taking care of an animal (or even a plant) makes people happier and helps them live longer. Could

this be because animals and plants can listen so well without ever contradicting us? A study of Canadian doctors once discovered that listening is the most important ingredient in healing. Dr. Samuel Corson, an expert in the area of animal therapy at Ohio State University puts it this way: “A dog is man’s best friend because he wags his tail and not his tongue.”

“Life is life--whether in a cat, or dog or man. There is no difference there between a cat and a man. The idea of difference is a human conception for man's own advantage”.

-- Sri Aurobindo

Usually, according to metaphysical teachings, we say that an animal is attracted to a human Soul they perceive can deliver the best “teachings” for them to reach the different level of consciousness they are looking for. When you try to communicate with your pet and he tries to communicate back, you are affirming an important telepathic bond between two different Souls in different stages of development. It is very important to build up this connection, because this way you are empowering a Soul that is relying on your life experiences to learn indirectly what is to have the capabilities of a human existence.

Many animal Souls crave the human experience, and having a strong spiritual bond with an animal can help them greatly to improve themselves as beings also on the path of enlightenment. When you nurture and sponsor an animal as your pet, you are helping them to make a quantum leap on the ladder of ascension, even knowing that the number of incarnation required in the



animal kingdom is much greater than the ones required for a human Soul. In gratitude, your non-human companion will assist you tirelessly, cleaning up some psychic junk from your auric field, sooth your blood pleasure numbers and make sure all the energies around you are in perfect purity and harmonious patterns.

Animals also can function as “Familiars”¹² or tutelary spirits. A familiar spirit or Familiar (from Middle English “familiar”, meaning “related to family”) is an animal-shaped spirit who serves a “witch”¹³ or similar figure.

¹² Familiars are considered an identifying characteristic of early modern English witchcraft, and serve as one feature setting it apart from European witchcraft; although we find legends of "Familiar creatures" in other parts of the world.

¹³ Many modern Witches have animal familiars, usually cats, which are their magical helpers. Some also have dogs, birds, snakes or toads. Witches do not believe the familiars are "demons" or spirits in animal form but simply animals whose psychic attunement makes them ideal partners in magical workings. Some Witches say that it is possible to endow pets with magical powers and turn them into familiars, though others don't believe it should be done. Still others believe familiars are never "pets" (and should never be treated as such) but are animals who volunteer to work as familiars and are Karmically attracted to Witches. Witches who do not have familiars send out psychic "calls" to draw the right animal.

Familiars reputedly are sensitive to psychic vibrations and power and are welcomed partners inside the magic circle and other magical work. They also serve as psychic radar, reacting visibly to the presence of any negative or evil energy, whether it be an unseen force or a person who dabbles in the wrong kind of magic. Familiars are also given psychic protection by their



Witches. Some Witches it seems also use the term familiar to describe thought-forms created magically and empowered to carry out a certain task on the astral plane.

Sorcerers and shamans in cultures around the world also have helpers in the form of spirits. Dispatching them on errands to heal, harm or kill - called sending. The physical shape of a familiar varies. <http://www.ladyoftheearth.com>