

*Competition rages most
fiercely in Christian lands*



Train of thoughts

- Despite missions, despite armies, despite enforced commercial intercourse, the “heathen” find nothing in the teachings of Jesus that Krishna and Gautama had not taught them before. 3
- See how the Fathers of the Church demolished each other in the name of the Master who had bequeathed to them peace and love. Envy, jealousy, and a most deplorable feeling of rivalry, reign supreme in a society whose principal object is brotherhood. 4
- Western education, and especially the Anglo-Saxon, is pervaded by emulation and strife. 4
- The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory that animals have no souls. 5
- The meat-eater, the sportsman, and even the vivisector justify their wanton cruelty from Genesis, which gives Adam “dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” 5
- It was the cruelty and slaughter of harmless animals that spurred man first to homicide masquerading as “sacrifice,” then to murders, wars, crusades, and the dreadful atrocities we are all too familiar today, says Porphyry. 6



WHY HAS THAT STRUGGLE become the almost universal scheme of the universe? We answer, because no religion with the exception of Buddhism has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands and is nearly unknown among Buddhist populations. (In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most of Christian missionaries to be found. Where there were none and the Bonzes alone had the field the population died with the utmost indifference.) Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own *Karma*, the cause producing the effect, that is our own judge, our Saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands and crime is nearly unknown among the Buddhist Tibetans.¹

Despite missions, despite armies, despite enforced commercial intercourse, the “heathen” find nothing in the teachings of Jesus that Chrishna and Gautama had not taught them before.

Comparative theology is a two-edged weapon, and has so proved itself. But the Christian advocates, unabashed by evidence, force comparison in the serenest way; Christian legends and dogmas, they say, do somewhat resemble the heathen, it is true; but see, while the one teaches us the existence, powers, and attributes of an all-wise, all-good Father-God, Brahmanism gives us a multitude of minor gods, and Buddhism none whatever; one is fetishism and polytheism, the other bald atheism. Jehovah is the one true God, and the Pope and Martin Luther are His prophets! This is one edge of the sword, and this the other: despite missions, despite armies, despite enforced commercial intercourse, the “heathen” find nothing in the teachings of Jesus — sublime though some are — that Chrishna and Gautama had not taught them before. And so, to gain over any new converts, and keep the few already won by centuries of cunning, the Christians give the “heathen” dogmas more absurd than their

¹ [From the Mahā Chohan’s view on the Theosophical Society. Full text in our Masters Speak Series. — ED. PHIL.]

own, and cheat them by adopting the habit of their native priests, and practicing the very “idolatry and fetishism” which they so disparage in the “heathens.” Comparative theology works both ways.²

See how the Fathers of the Church demolished each other in the name of the Master who had bequeathed to them peace and love. Envy, jealousy, and a most deplorable feeling of rivalry, reign supreme in a society whose principal object is brotherhood.

“Love one another,” said the great Teacher to those who were studying the mysteries of “the kingdom of God.” “Preach altruism, keep unity, mutual understanding and harmony in your groups, all of you who place yourselves among the neophytes and the seekers after the ONE TRUTH,” other Teachers tell us. “Without unity, and intellectual as well as psychic sympathy, you will arrive at nothing. He who sows discord, reaps the whirlwind . . . ”³

Learned Kabbalists, thoroughly versed in the *Zohar* and its numerous commentaries, are not lacking among our members, in Europe and especially in America. What has this led to, and what good have they done to this day for the Society which they joined in order to work for it? Most of them, instead of uniting and helping one another, look askance at each other, always ready to make fun of each other and mutually to criticise each other. Envy, jealousy and a most deplorable feeling of rivalry, reign supreme in a society whose principal object is brotherhood! “See how these Christians love each other!” said the pagans in the first centuries of the Fathers of the Church who demolished each other in the name of the Master who had bequeathed to them peace and love. Critics and the indifferent begin to say as much of the Theosophists, and they are right. See what our Journals are becoming — all of them, with the exception of *The Path* of New York; even *The Theosophist*, the oldest of our monthly publications, since the departure for Japan five months ago of the President-Founder, snaps right and left at the calves of its Theosophical colleagues and collaborators. In what way are we better than the Christians of the early Councils?⁴

Western education, and especially the Anglo-Saxon, is pervaded by emulation and strife.

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is miscalled “friendly rivalry” is assiduously cultivated and the same spirit is fostered and strengthened in every detail of life.

With such ideas “educated into” him from his childhood, how can a Westerner bring himself to feel towards his co-students “as the fingers on one hand”? Those co-students, too, are not of his *own selection*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feel-

² *Isis Unveiled*, II p. 531

³ Siamese and Buddhist proverb.

⁴ *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN) XI p. 274

ings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.⁵

The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory that animals have no souls.

The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice.⁶

The meat-eater, the sportsman, and even the vivisector justify their wanton cruelty from Genesis, which gives Adam "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The meat-eater, the sportsman and even the vivisector — if there are among the last named those who believe in special creation and the Bible — generally quote for their justification that verse in *Genesis* i, 28, in which God gives *dual* Adam — "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth"; hence — as the Christian understands it — power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer: "Not so. Evolution starts to mould future humanities within the lower scales of being. Therefore by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature — MAN"; and to this the student of occult philosophy may say "Amen," and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.⁷

⁵ *Blavatsky Collected Writings*, (PRACTICAL OCCULTISM) IX pp. 160-61

⁶ *ibid.*, (CONVERSATIONS ON OCCULTISM) IX p. 127

⁷ *ibid.*, (HAVE ANIMALS SOULS?) VII p. 16

It was the cruelty and slaughter of harmless animals that spurred man first to homicide masquerading as “sacrifice,” then to murders, wars, crusades, and the dreadful atrocities we are all too familiar today, says Porphyry.

When friendship and a proper sense of the duties pertaining to kindred natures, was possessed by all men, no one slaughtered any living being, in consequence of thinking that other animals were allied to him. But when strife, and tumult, every kind of contention, and the principle of war, invaded mankind, then, for the first time, no one in reality spared any one of his kindred natures.⁸ . . . Being filled with animal diet, we have arrived at this manifold illegality in our life by slaughtering animals, and using them for food. For neither it is proper that the altars of the Gods should be defiled with murder, nor that food of this kind should be touched by men, as neither is it fit that men should eat one another;⁹



“Blavatsky on Animal Souls,” in our Blavatsky Speaks Series.

“Taylor’s Vindication of the Rights of Brutes,” in our Down to Earth Series.

“The struggle for existence,” in our Living the Life Series.

⁸ *Abstinence from Animal Food*, Bk. 2, ¶ 22 pp. 56-57

⁹ *ibid.*, ¶ 28 p. 61