



present in the seven - or three - principles; or about Antahkarana, the vertical “bridge” linking them all. She probably had her reasons not to enlighten the topic too much.

French philosopher Maine de Biran, the little-known extraordinary thinker who died seven years before HPB was born, has left a wealth of reflections on the whole problem of linking the different levels of human consciousness, and on the need of a strengthened Will to attain that.

Biran worked with the 3-principles approach: physical body, lower self and immortal soul or higher self. Born under Sagittarius, he lived a 24 hours continuous contemplation process. For many years Biran took self-observation notes on the living contrast and unity linking the contents of his various levels and sublevels of consciousness. [1]

(CCA)

## NOTE:

[1] One of Biran’s “Journals” is available in our websites [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com) and [www.TheosophyOnline.com](http://www.TheosophyOnline.com) . In both places, one can easily locate it through the List of Texts by Author.

# Berdyaev and the Social Use of Falsehood



Russian philosopher Nicholas Berdyaev made a careful examination of the modern ways of self-delusion, collective and individual.

Mentioning the various sects of Christianity, he wrote:

“A Catholic has to speak of Luther in a certain way, although it is against his conscience and his own free judgment; and he is not even aware of this, for his conscience is socially organized and completely permeated with the conventionally useful lies. Exactly the same must be said about the Protestants, the Orthodox and people of other denominations. An incredible amount of falsity has accumulated in all denominational histories of Christianity,

systematically distorting the historical truth. The whole of Roman Catholic account of Papacy is based upon conventional lies and falsification which serve to create the myth of Papalism. [1] There is a conventional social falsity in the judgments of the Orthodox about the separation of the Churches, of the Protestants about the Reformation, and so on, and so on.” [2]

If such is the situation in Western religion, the scientific field should be examined, too. And Berdyaev wrote:

“Science tries to free itself from conventional lies and preconceived ideas whether they be religious, philosophical, social or national; it seeks for pure, unadorned truth, however bitter truth might be. Such is the great task of science. But what an amount of falsity accumulates round science! A new denomination of Scientism has been created and the greatest values are sacrificed to the new idol. Men of science struggling against faith, against Christianity, against God, [3] imagining that in doing so they serve truth and justice. The freedom of scientific thought degenerates into freethinking, i.e. into a new kind of dogmatism. And this new dogmatism makes use of conventional lies for its own purposes. Academicians, professors, scientists are certainly not the type of men free from preconceived ideas and conventional falsity which is widely used by socially organized science. Scientists stand in superstitious awe of science and frequently prove to be its slaves and not its masters. Their judgments do not spring from a free and clear source. There is a conventional public opinion in the world of science, very tyrannical and destructive of the freedom of judgment.”

What about modern nations, social classes and political parties? Berdyaev wrote:

“The conventional falsity of judgments passed by people of one nationality upon those of another or by members of one class upon those of a different class is known only too well. That falsity has been accumulating in the national and class consciousness for centuries and has come to be regarded as good and true. There is no need to point out that almost the whole of politics and the relations between political parties are based on falsity. The same must be said of judgments inspired by a definite school of thought. Marxists, idealists, positivists, Thomists, Tolstoyans, theosophists, all are influenced by conventional lies of their own in judging about other trends of thought; they have no pure, free perception and judgment. The same must be said of tendencies in art and literature - classicism and romanticism, realism and symbolism. In aesthetic valuations snobbishness plays a simply incredible part. An aesthete is a creature devoid of all freedom of perception and judgment. A school of art creates conventional falsity of its own. An overwhelming amount of conventional falsity is accumulated in the family, the nation, the state, the church, in history, morality, art and science. They all have a conventional rhetoric which is false and means severance from the original sources of being. People have managed to convert the Christian revelation itself into conventional rhetoric, thus throwing doubt upon its truth. So-called ‘public opinion’ is based upon conventional falsity and uses lies as a means to impose itself on people. Every social fashion is a conventional lie.” [4]

According to esoteric philosophy, the source of lucidity and freedom from illusion is in the higher self. Universal truth transcends lower self and its biased views of reality and life. Maya, or illusion, belongs to the animal soul in man.

(CCA)

## NOTES:

[1] Note by Berdyaev: I'm far from wishing to minimize the enormous significance of Papalism for the history of Western Christianity.

[2] Judging from this courageous analysis made by Berdyaev, there is no reason to think that the New Testament - or the Old one - would not be based on the same mythic system of conventional falsity. Belief in a monotheistic and humanoid God "Lord" is a shining example of conventional falsity and cultural myth socially created. Within the modern theosophical movement, the raja yogis who taught Helena Blavatsky were transformed after her death in social myths fabricated by self-styled clairvoyants like Charles Leadbeater and Geoffrey Hodson. Such fictitious Masters specialize in expressing a variety of meaningless platitudes existing in the minds of their would-be disciples. (CCA)

[3] Berdyaev prefers to ignore the fact that the church-centered concept of "God" is a socially organized myth and a conventional falsity in itself, and that "Christianity" is the community of those who adore such a "divine" falsehood. However, a few lines later he adds in a rather cautious way: "People have managed to convert the Christian revelation itself into conventional rhetoric, thus throwing doubt upon its truth." The process of conventional falsity takes place in science, in religion and in the theosophical movement, as the original teachings of esoteric philosophy show. (CCA)

[4] "The Destiny of Man", Nicholas Berdyaev, Harper Torchbooks, Harper & Brothers, New York, 1960, 310 pp., see pp. 162-163. (CCA)

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# Divine Presence and Renunciation

The first verses of the Buddhist Dhammapada teach that our thought determines our karma. The idea has many implications.

It is an illusion to think that one's thought can have an "objective" basis. All kinds of thought have premises that are subjective.

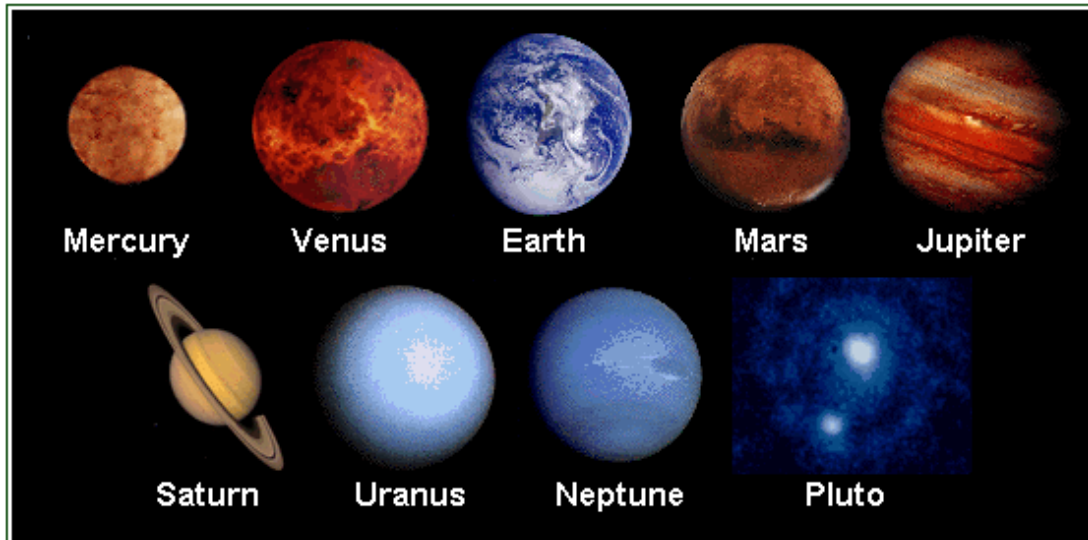
The colours and meanings of one's outer life are never determined by external circumstances. In fact, they entirely depend on one's relationship to his own higher self or immortal soul. The quality and level of one's thoughts reflect the present state of one's antahkarana, or the "Jacob's Ladder" between one's terrestrial and celestial consciousness. These thoughts determine one's outer karma. They also define the state of antahkarana, the "individual bridge to sky".

A stronger celestial influence in one's consciousness does not mean an easy life.

The presence in any degree of a celestial intelligence on Earth is always an act of divine Sacrifice, of brotherly solidarity, of self-renunciation; and it requires corresponding levels of self-discipline and self-control. Renunciation is the price to pay for inner bliss. (CCA)

# Planetary Mysteries of Our Solar System

Steven H. Levy, M.D.



An article published in “The Aquarian Theosophist”, August 2013, begins with the ancient teaching that the earth and other planets of our solar system are conscious entities. [1] As such, they have inner principles that are undetectable by physical senses. The visible planet and its inner principles, or six companion globes, are called a Planetary Chain.

As mentioned in “The Secret Doctrine”, the planets of our solar system are visible to us because they are on the same plane of materiality as our objective earth. Like our physical earth, they are representatives of their respective planetary chains on this most material and dense plane of substance.

Planets such as Mars, Mercury, etc., are the Globe D’s (the fourth) of their sevenfold planetary chains and do not belong to the earth’s planetary chain. As the upper globes of the earth chain are invisible to us while we are conscious on this plane, the upper globes of the Mars and Mercury planetary chains are also invisible to us.

Besides the planets recognized through physical means by astronomy, there are four other planets that belong to our solar system that have a mysterious relation to Earth; however, they and their planetary chains are invisible to us on this plane.

There are other and innumerable planetary chains both in and outside our solar system, visible and invisible to us, which bear intelligent Beings.

How can we possibly check, test, and verify these planetary mysteries taught in “The Secret Doctrine” if we have not yet developed the senses and mental faculties to confirm them

through direct knowledge and personal experience?

First, we may apply the Three Fundamental Propositions outlined in “The Proem”. They are beautifully condensed within one sentence by W.Q. Judge on page 2 of “The Ocean of Theosophy”; “...all is soul and spirit ever evolving under the rule of law inherent in the whole.” The manifested universe is embodied intelligence, or soul, of innumerable degrees working through different degrees of substance. A planet, or intelligent life-bearing globe, is a focal point in space where evolution of spirit, intelligence, and substance proceeds under universal law. As there are states of matter and forms of life undetectable to our physical senses on Earth, it is not difficult to understand that in the infinite universe there would be forms of life and degrees of substance unknown and undetected by us. Yet, all the forms of life and degrees of intelligence known to us follow the universal laws of periodicity, re-embodiment, cause and effect.

Second, the principle of unity in diversity is observed in every department of nature detectable by us, and recognized to be a fundamental law of life. Every science of physical nature relies on the formulation of general principles that govern relationships between phenomena, so that one precise mathematical formula describes and predicts a multitude of phenomena. The basic formula of the occult sciences is that everything in the universe has evolved from the Unknowable Absolute Unity in a sevenfold manner giving everything from an atom to a solar universe a sevenfold nature.

Third, the principle of correspondence and analogy based on unity in diversity gives rise to the Hermetic formulation “as above, so below”. Metaphysics is the science of first principles. That which exists as a reality on the metaphysical planes is reflected in the processes of nature on the physical planes. The creative powers and forces in the cosmos are mirrored in the human being. As a community’s affairs and conditions are affected by different neighboring communities with their present and previous inhabitants, the earth is affected by visible and invisible planets in the solar system. We may only sense the physical body of another human being, but we know we are impressed and affected by their lower and higher principles which are invisible to us.

The student of “The Secret Doctrine” needs to rely on personal experience and the applications of universal principles to check, test and verify the reasonableness of these planetary mysteries since they are not reconcilable with the modern theories of science whose best telescopes and instruments are useless outside the world of gross physical matter.

H. P. Blavatsky presents the problem faced by all those who try to solve these planetary mysteries only relying on their physical senses.

“Let it now be distinctly stated, then, that the theory broached is impossible, with or without the additional evidence furnished by modern Astronomy. Physical Science can supply corroborative, though still very uncertain, evidence, but only as regards heavenly bodies on the same plane of materiality as our objective Universe. Mars and Mercury, Venus and Jupiter, like every hitherto discovered planet (or those still to be discovered), are all, *per se*, the representatives on our plane of such chains. As distinctly stated in one of the numerous letters of Mr. Sinnett’s ‘Teacher’, ‘there are other and innumerable Manvantaric chains of globes which bear intelligent Beings both in and outside our solar system’. But neither Mars nor Mercury belong *to our chain*. They are, along with the other planets, septenary *Units* in the great host of ‘chains’ of our system, and all are as visible as their *upper* globes are

invisible.” (SD 1, p.164)

Nevertheless, it makes a difference in our lives to consider that there are other planets in our solar system capable of bearing intelligent life. Where there is life and intelligence, there is consciousness. These are the representations to our mind of the all-pervasive universal One Life. We live and have our being in that ocean of life as do all the intelligent beings in the universe. The concerns of our personal lives are momentarily forgotten as we gaze into the vastness of the night sky full of stars. The awareness of separateness fades as our consciousness is united with awareness of the Divine in all.

## NOTE:

[1] “Companions in the Struggle of Life”, by Steven H. Levy.

# The Source of Universal Brotherhood



An all-embracing knowledge and philosophy is the only true foundation of universal brotherhood. “How realistic is this view of life?” - one might ask.

In fact, materialism is a passing dream, and mutual help is the enduring reality of life.

There are several layers or levels of consciousness in our humanity. The inner ones last, and are decisive. The outer ones are the moths of a day.

On the internal and higher layers of human karma, universal brotherhood is the eternal law and its civilization has already become a reality in the present cycle.

The Sociology of planetary brotherhood may demand some time to manifest at the visible and outward reality. It is the duty of every citizen of good will to make sure such a time is not excessive.

(Carlos Cardoso Aveline)



# The True Work of the Theosophical Movement

## Notes On Its Philosophy And Its Duty

N. C. Ramanujachary

Helena Blavatsky dedicated her first book “Isis Unveiled” (1877) with the following words:

“The Author dedicates these volumes to the Theosophical Society, which was founded at New York, A.D. 1875 to study the subjects on which they treat.”

The volumes treat the subjects Science and Theology, the subtitle of the book being “A Master-key to the Mysteries of Ancient and Modern Science and Theology.”

She summed up the “Fundamental propositions of the Oriental philosophy” in 10 topics. Summarizing them, she said:

“... MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will.” (“Isis”, II, p. 590)

She further stated:

“Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. (...) It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.” (“Isis”, II, p. 639.)

When H. P. B. published her “The Secret Doctrine” (1888), she made this dedication:

“This work I dedicate to all true theosophists in every country and of every race for they called it forth and for them it was recorded.”

In her preface she stated again:

“The aim of this work may be thus stated: to show that Nature is not ‘a fortuitous concurrence of atom’, and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the science of modern civilization.... It is written in the service of humanity, and by humanity and the future generations it must be judged.” (SD, I, p. VIII)



Her book *The Key to Theosophy*, “being a clear exposition (...) of the Ethics, Science and Philosophy, for the study of which the Theosophical Society has been founded”, was dedicated to all her pupils, “that they may Learn and Teach in their turn”.

Explaining further, she said, “The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines.”

And she went on:

“Members they are, by virtue of their joining the Society; but the latter cannot make a Theosophist of one who has no sense for the *divine* fitness of things, or of him who understands Theosophy in his own (...) *sectarian* and egotistic way.” (Chapter 2)

In her article “Practical Occultism - Important to Students” (1888) Helena Blavatsky said:

“Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself, one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer - is a Theosophist.”

She quotes the Delphic Oracle, often repeated and enforced by the wise Socrates:

“Man, Know Thyself.”

Explaining Theosophy as the quintessence of Duty, she said:

“Duty is that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves.” (“The Key to Theosophy”, Chapter 12.)

She exemplifies self-sacrifice and charity, shows altruism as an integral part of self-development, the same time cautioning about useless self-sacrifice and misplaced charity.

She recommends the use of enlightened application of the precepts to practice, of higher reason, spiritual intuition and moral sense. (“The Key to Theosophy”, Chapter 12.)

She reasserted that her work was “in the hope of training a few individuals” to carry on the work for humanity “by its original program” and also that “the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they hitherto enjoyed.” (“The Key to Theosophy”, Chapter 12)

### **The Original Program**

Helena Blavatsky made out a document by name “The Original Programme of the Theosophical Society” in 1886 (which was located only in 1924 by C. Jinarajadasa and published in the journal “The Theosophist” and also as a separate pamphlet in 1931).

Brother Jinarajadasa also terms this as a kind of Charter for theosophists. In this she made it public that she was sent by her Master and Teacher to United States of America in 1873 “for the purpose of organizing a group of workers on a psychic plane” and in 1875 was ordered “to form a nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood;
2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;
3. To study the philosophies of the East - those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings; and
4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the ‘Spirits’ of the dead. Superstition had to be exposed and avoided; and occult forces, beneficent and maleficent – ever surrounding us and manifesting their presence in various ways - demonstrated to the best of our ability.”

### **The Great Master’s Letter**

In a letter from A GREAT MASTER in 1881 (this is popular as the Maha-Chohan’s Letter) it was stated:

“For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity etc., we have to preach and popularise a knowledge of theosophy. (...) The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. (...) Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.”

The Theosophical Movement is not a School of psychology, not an academy of magic, not a Hall of occultism. It combines all human activities for its development into Divinity. As indicated earlier, and time & again, stiff opposition to materialistic activities and developments moving that direction need to be checked. “Perfect Unselfishness and Altruism” are the functional activities to be made more and more popular. If the very first object of the Movement is well understood and given heed to, all will be well.

### **Declared Objects**

The Movement has its declared objects and the members are United by their approval to these. Mere “Profession” of a vague common belief is not the link of this union but a common “Search and Aspiration for Truth” makes that. The truths / statements presented by the Great Ones and Founders are carefully examined for their “ringing true” to oneself. Then an endeavor is made to live them.

All this constitutes the Basic Structure.

## **Members and Well-wishers**

The movement has many followers and sympathizers the world over, and over years the concepts/tenets of theosophy are made widely available for all men and women of the world.

An impartial historian will find that even as many decades have passed since the Society was established, and that as much water has flown under the bridge, the work of the Association still continues on the same solid lines, ever deepening the moral, ethical and spiritual values. Compared to the world population the students may be a very insignificant number; yet the impact they make on the human society is reckonable and sustaining.

This is an association attempting to make “men and women” of the world “thinkers” of the whole planet; to obtain a sense of belonging to the high and noble ideals that lead one to Divinity. Study of its philosophy is “a working proposition” in life. A direct and crisp understanding of the work and philosophy of the Movement in all its facets is necessary to play our role effectively.

## **Basic Values**

The following can be an over-simplified restatement as to the basic Values adopted in consequence to theosophical understanding:

1. To know the manner and method of manifestation and the working system of Nature and the Cosmos.
2. To visualize all Living-beings as a necessary part of the manifestation-in-progress.
3. To be selfless and positively be “altruistic” in their relationship with all around.
4. To help the further progression of Humanity in the right direction, by avoiding dogmatism and orthodoxy.
5. To be unassuming helpers and guides to others by being “role-models” (but not proclaiming as such).

All this needs a careful/critical study, accompanied by right reflection, of the Literature provided over these years.

The intellectual understanding must pave way to Insight and Intelligence. Study also builds up a sense of willing-responsibility, a needed realization and timely awakening.

## **Theosophical Psychology**

This provides an over-view of the mind (psyche), its nature and mysterious character of its moving towards the true nature; bye-product of which is Right-behavior. Knowledge of theosophical occultism and mysticism brings to one an inclination towards a life of accomplishment and fulfillment. “To Live to benefit humanity” becomes the ultimate watch-word.

## **Classification of Human Principles**

The following classification made by Helena Blavatsky needs careful observation:

Speaking metaphorically and philosophically, on strict esoteric lines, Man as a complete unit is composed of Four basic Principles and Three Aspects on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

The Eternal Basic Assumptions of Principles (Tatwas) are:

1. Atma, or Jiva, “the One Life”, which permeates the Monadic Trio (One in three and three in One).
2. Auric Envelope; because the substratum of the Aura around man is the universally diffused primordial and pure Akasha, the first film on the boundless and shoreless expanse of Jiva, the immutable Root of all.
3. Buddhi; for Buddhi is a ray of the Universal Soul (Alaya).
4. Manas (the higher Ego); for it proceeds from Mahat, the first product or emanation of Pradhana, which contains potentially all the Guna-s (attributes). Mahat is Cosmic Intelligence, called the “Great Principle”.

The transitory Aspects produced by the Principles are:

1. Prana, the Breath of Life, the same as Nephesh. At the death of a living being, Prana re-becomes Jiva.
2. Linga Sharira [Ethereic Double], the astral [etheric] Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living body, and after death clings to it dissipating only with the disappearance of its last atom (the skeleton excepted).
3. Lower Manas, the animal Soul, the reflection or shadow of the Buddhi-Manas, having the potentialities of both, but conquered generally by its association with the Kama elements.

As the lower man is the combined product of two aspects: physically, of its Astral Form, and psycho-physiologically of Kama Manas, he is not looked upon even as an aspect, but as an illusion. (“The Collected Writings of H.P.B.”, TPH, vol. XII, p.607)

## **Fusion of Human Knowledge**

It is the all-time work of the Theosophical Movement and its literature to fuse the knowledge of the Material and Psychological sciences with the Wisdom of the Spiritual science (Occultism) and to popularize the right and mature ideas among the men and women of the world, not excluding the ‘masses’, for their possible acceptance and adoption.

## **As We Stand Now**

The world-consciousness is, at the present time, weak, unrighteous and unethical, not because there was no “moral teaching” around. Literature, in numerous languages is abundantly rich in Noble and Wise Statements. What is lacking, and much needed, is the understanding and willingness to adopt. The knowledge made available about the Human Principles and Bodies, their culture is the essential matter of study. The adoption must become inescapable.

## **Human Advancement and Enlightenment**

Considering the manner and matter of human advancement towards Enlightenment, the Movement is a Historical necessity. It works for: reconciling the various religious/philosophic thoughts of the world; to exhibit how it is necessary to integrate the religion and science; and to keep the Spiritual aspirations in Man alive and alert.

The work is aimed at Spiritual Regeneration of Humanity in its true and real sense of the term. It is the stepping stone for the intellectual Men and Women of the World to show the Right direction of Path to all for a safe travel. The role the “few” can play in the distinct character of the three “declared objects” of the Movement is vividly and variously explained. It is they who form the “nucleus” of the Universal Brotherhood of Humanity without any distinction whatsoever.

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# **On Studying “The Secret Doctrine”**

## **There Are Various Degrees of Unutterable Insights**

### **Question:**

While studying “The Secret Doctrine”, by H. P. Blavatsky, is there any practical purpose in trying to understand the host of inter-related concepts that surround Parabrahm and the Absolute, and the “parental” or causal role played by the higher levels of consciousness in our Universe?

### **Commentary:**

There is. The practical purpose of such a contemplative study is to make students confront “the outskirts of the absolute”. It is an exercise in Jnana Yoga. The SD is about Jnana Yoga.

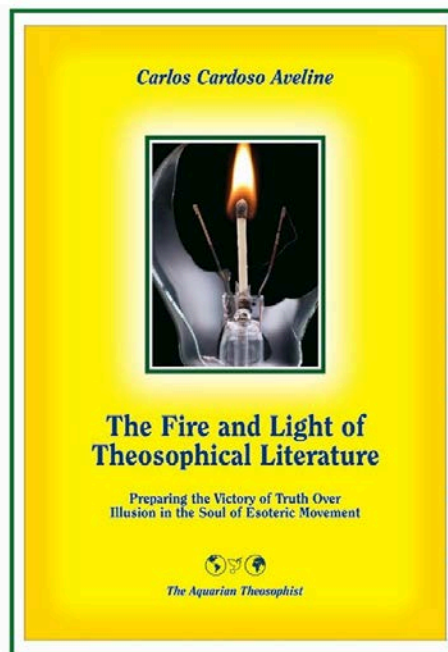
Advanced disciples might have precise yet unutterable insights of various degrees, while contemplating the same passages; but the importance of their study for everyone and to unadvanced people like the undersigned is among other factors in the prolonged confrontation with the transition or twilight between Maya and the Absolute. This expands Buddhi-Manas, which is a very practical thing to do and objective process to undergo.

The very perplexity these passages stimulate in the student is itself the gain to be obtained. This is, in itself, what leads to a gradual and step-by-step awakening of intuition. Perplexity before “the outskirts of the absolute” is valid in itself, for it can lead to that “meaningful silence” beyond words which enlightens one’s mind as far as one is entitled to. (CCA)

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# The Fire and Light of Theosophical Literature

## Preparing the Victory of Truth Over Illusion In the Soul of Esoteric Movement



Can be bought from  
**amazon**

### **The Book:**

Published in September-October 2013, “The Fire and Light” [1] examines the contrast between truth and illusion in the teachings of modern esoteric philosophy, and points to a bright future.

The author discusses the probationary struggle taking place in the soul of the movement founded by Helena Blavatsky. With 28 Chapters, the volume is divided in three parts.

The first one examines the premises and the general context of the living contrast between wisdom and dead letter in the human mind and the esoteric movement.

The second part makes a direct examination of the fraud and the mistakes even now present in much of the literature that is nominally theosophical; and shows how the movement has been slowly getting rid of the illusions created in the 1894-1934 period.

The third and final part discusses the future of the theosophical movement and its blissful duty regarding humanity. It investigates the next steps in human evolution, which - according to Theosophy - will be more and more enlightened by the universal wisdom.

**Carlos Cardoso Aveline** was born in Brazil in 1952, and joined the theosophical movement in 1980. A journalist by profession, he has seven books published in Portuguese language on theosophy, ecology and the present planetary transition.

Working with a team of co-editors and publishers in Portugal, Brazil and Italy, Aveline edits "The Aquarian Theosophist" and the websites [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.Esoteric-Philosophy.com](http://www.Esoteric-Philosophy.com), [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com), and [www.TeosofiaOriginal.com](http://www.TeosofiaOriginal.com).

He directs the Library and Research Center of the Portuguese-Brazilian lodge of the United Lodge of Theosophists (ULT).

## NOTE:

[1] "The Fire and Light of Theosophical Literature, Preparing the Victory of Truth Over Illusion in the Soul of Esoteric Movement", by Carlos Cardoso Aveline, The Aquarian Theosophist, Portugal, 2013, 255 pp.

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**"The Fire and Light of Theosophical Literature"** can be bought from:

- \* Amazon.com - <http://www.amazon.com/gp/product/9892039971>
- \* Amazon.UK - <http://www.amazon.co.uk/gp/product/9892039971>
- \* Amazon.FR - <http://www.amazon.fr/gp/product/9892039971>
- \* Amazon.IT - <http://www.amazon.it/gp/product/9892039971>
- \* "The Aquarian Theosophist" in Brazil: [silvia.teo.ca@gmail.com](mailto:silvia.teo.ca@gmail.com)

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## A Friendly Duty: to Unmask Error

**T**ruth exists in the world for the purpose of destroying error. Error is dogmatic and does not court close investigation. Truth courts all and every possible investigation, and, calm in its certitude, examines everything upon its merits, tests it by the standard of Truth.

[ Robert Crosbie in "The Friendly Philosopher", Theosophy Co., Los Angeles, 2008, 415 pp., see p. 124.]



## The New Texts in TheosophyOnline.com

We reproduce below the monthly report of [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and associated websites, valid for October 24th.

There are two books and one text in French, eight articles in Italian and 30 texts in Spanish, among which two books are included. In English, we have 661 articles. The following items were published between 21 September and 24 October:

(The more recent titles above)

1. **The Rule of Sincerity** - *A Mahatma of the Himalayas*
2. **Geoffrey Hodson and His Fake Masters** - *Carlos Cardoso Aveline*
3. **Was Cagliostro a Charlatan?** - *Helena P. Blavatsky*
4. **Krishnamurti e la Teosofia** - *Carlos Cardoso Aveline*
5. **Alexei Khomiakov, on Brotherhood** - *Carlos Cardoso Aveline*
6. **The Meaning of a Pledge** - *One Who Is Pledged*
7. **Maintenant, Je Sais Quand La Vieillesse Commence** - *Carlos Cardoso Aveline*
8. **L'Arte di Fermare il Tempo** - *Carlos Cardoso Aveline*
9. **Renunciation Is Freedom** - *Carlos Cardoso Aveline*
10. **Il Movimento Teosofico Moderno** - *La Loggia Unita dei Teosofi*
11. **Looking Beyond Personalities** - *Carlos Cardoso Aveline*
12. **The Aquarian Theosophist, September 2013**

## On the Need to Unlearn



A Master of the Wisdom wrote to a 19th century lay disciple:

“You have much to unlearn”. [1]

And indeed, every student of theosophy has much to get rid of, in terms of false notions about life and the spiritual path. (CCA)

NOTE:

[1] “Letters from the Masters of the Wisdom”, first series, TPH, India, 1973, Letter 20, p. 53.

