



the student renounces indulgence, he starts to easily achieve goals which others see as extremely difficult.

A self-disciplined pilgrim is happy with a modest life, but nothing is enough to the lazy person. When one is not able to accomplish any significant goal, his desires and wishes get exaggerated. If an individual does not limit himself, he will be limited by life.

Whenever our difficulties seem too harsh, we are probably being too soft on ourselves. Self-discipline is a safe source of humility and peace. It leads to bliss. Thanks to it, lucid persons embrace voluntary simplicity.

Self-restraint in daily habits enables one to hear the voice of his own conscience. In order to attain inner simplicity, true self-knowledge is necessary. The knowledge of our spiritual soul results from correct action and a *fundamental* (not necessarily apparent) harmony with all life.

The combination of simplicity and knowledge produces an open mind and an honest heart, and stimulates a sense of inner freedom. Ultimately, self-discipline leads to freedom, while non-discipline paves the way to the absence of liberty.

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Although the “**The Blessing of Self-Discipline**” it not a literal translation, it presents the same contents of the Portuguese language article “[O Papel da Autodisciplina](#)”.

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## **Adyar or the Irrelevance of Bureaucracy**

A number of Adyar theosophists seem to be disappointed with the turn of events since the death of Mrs. Radha Burnier in 2013.

They say no real leader or leadership has appeared. This is true, but it is good, actually.

The fact that the new leaders are little known and have not said anything so far about the real challenges which the theosophical movement must face truly helps the movement prepare a deeper renewal from the grassroots level.

Superficial minds love discussing personalities, money and real estate matters. The important thing to see, however, is that the Besantian-Leadbeaterian cycle of ritualistic frauds (1900-1934) is dead.

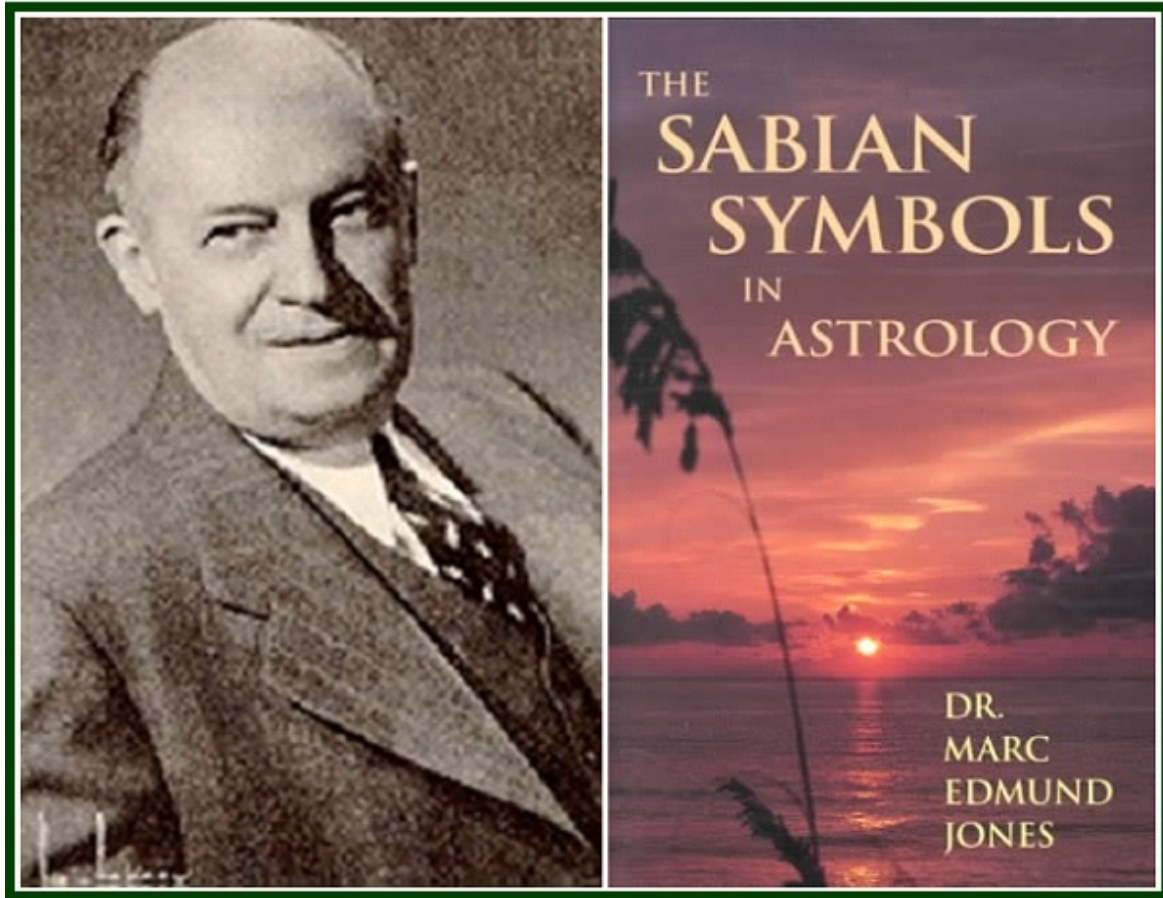
The materialistic and authoritarian mechanisms of Adyar TS are facing their karma of blindness in their own rhythm. Esoteric popery is no more.

The rebirth will not occur from the top down. It is silently occurring already, at the level of individuals and lodges.

[Click and see the full article](#)  
[‘Adyar or the Irrelevance of Bureaucracy’](#)

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## The Unlimited Potentiality of Wisdom, in One's Soul



Marc Edmund Jones and the front cover of “The Sabian Symbols”

In the book “The Sabian Symbols in Astrology”, Marc Edmund Jones expands the perception of a basic fact, constantly forgotten by millions of persons around the planet.

There is “an illimitable potentiality” in “both man and his world”, and in “the practical fruits of his efforts whenever he retains his own unconditioned uniqueness of make-up and is alert to whatever opportunities arise in his particular milieu and permit his own special destiny to fulfill itself.” (p.173, lower half)

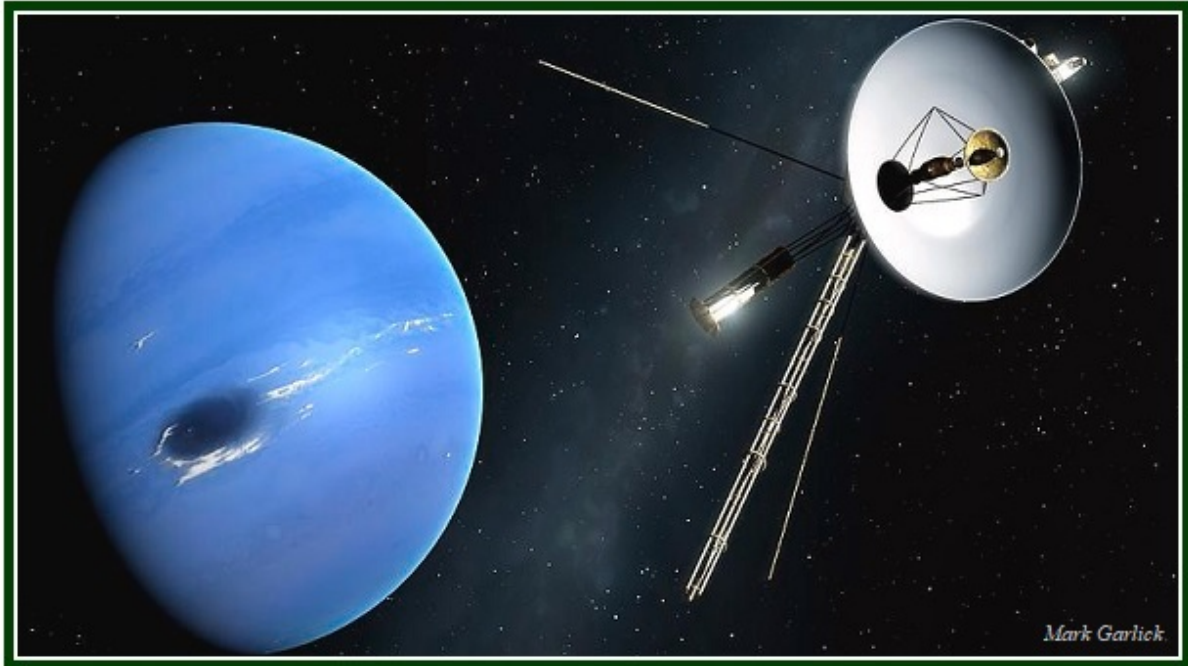
“The soul’s ultimate self-realization” occurs “through a basic integrity of its own insights or judgments”, and an unchallenged acceptance of “its particular role in human affairs”. (p. 173, upper half) [1]

As a thinker, Marc Edmund Jones is more important than famous. He played a key role in making Astrology show the positive side of life and helped it become a healing tool in the life of souls. He showed the future can be actively built, rather than merely foreseen.

NOTE:

[1] “The Sabian Symbols in Astrology”, Dr. Marc Edmund Jones, Aurora Press, Santa Fe, New Mexico, first edition, 1993, 437 pages.

## The Wisdom From Neptune



Although we do not usually talk to the stars and planets, our souls and even our physical organisms do that for us. Every human being lives in permanent interaction (though subconscious) with the entire solar system - on the various levels of existence.

Among the planetary masters of wisdom in our local solar city, one of the least known, and one of the most silent, is also a teacher of universal brotherhood: Neptune.

The eighth Solar planet counting from the Sun, Neptune is the fourth-largest planet by diameter. It is the third-most-massive planet in the solar system. It has 17 times the mass of Earth. Its own journey around the Sun is made in 164 terrestrial years.

Esoterically, Neptune is considered an “ambassador” from the galaxy to our solar system. Helena Blavatsky wrote it does not really belong to our cosmic village.

Neptune teaches us lessons of galactic universality and self-forgetfulness.

Whenever one has a strong moment of astrological dialogue with the energy from Neptune - as in a significant transit - the final outcome of the interaction is a more direct knowledge of the unity of all beings, and such unity is not only a source of bliss; in the absence of harmony, it also makes people suffer. Universal love and boundless understanding are beautiful, but not necessarily easy. There is a price to every form of happiness. The painful death of ignorance in us helps us get ready to, and deserve, universal wisdom.

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Read More: \* [The Lesson of the Sun in Pisces](#). \* [Neptune, a Mystery In Front of Us](#).

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## The Science of Equilibrium

The whole life, says Eliphas Levi, is about the creative balance between two opposite forces. The movement of life is the result of an alternate predominance. The void contains the movement of the opposites, as silence surrounds sound and Space surrounds the universes.

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See “Transcendental Magic, Its Doctrine and Ritual”, Eliphas Levi, Forgotten Books Edition, UK, p. 200.

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**[Click to See an Old Prophecy  
On the Danger of Nuclear War:](#)**

**No More Hiroshimas and Nagasakis**

Facts speak louder than words.

Producing and marketing weapons of mass destruction would be a hard thing to do, if there were [peace on Earth](#).

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**[Read About](#)**

**A Prophecy on Judaism and Christianity**

**[In the Theosophical Blog at “The Times of Israel”](#)**

In the 19th century, a Master of the Eastern Wisdom wrote about Eliphas Levi, the famous Western Kabbalist who was born in France in 1810:

“Except in so far, that he constantly uses the terms ‘God’ and ‘Christ’ which taken in their esoteric sense simply mean ‘Good’ - in its dual aspect of the abstract and the *concrete* and nothing more dogmatic, Eliphas Levi is not in any *direct* conflict with our teachings.”

**[Click to examine](#)**

**[‘A Prophecy on Judaism and Christianity’](#)**

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From “The Secret Doctrine”:  
**A Puranic Prophecy**

Helena P. Blavatsky



As the “*Satya-yuga*” is always the first in the series of the four ages or Yugas, so the Kali ever comes the last. The *Kali yuga* reigns now supreme in India, and it seems to coincide with that of the Western age.

Anyhow, it is curious to see how prophetic in almost all things was the writer of Vishnu Purana when foretelling to Maitreya some of the dark influences and sins of this Kali Yuga. For after saying that the “barbarians” will be masters of the banks of the Indus, of Chandrabhaga and Kasmera, he adds:

“There will be contemporary monarchs, reigning over the earth - kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects, and *be intent upon the wives of others*; they will be of unlimited power, their lives will be short, their desires insatiable ..... People of various countries intermingling with them, will follow their example; and the barbarians being powerful (in India) in the patronage of the princes, while purer tribes are neglected, the people will perish (or, as the Commentator has it, ‘The Mlechchas will be in the centre and the Aryas in the end.’) [1] Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. .... *External types will be the only distinction of the several orders of life*; ..... a man if rich will be reputed pure; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity. He who

is the strongest will reign; the people, unable to bear the heavy burthen, *Khara bhara* (the load of taxes) will take refuge among the valleys. . . . . Thus, in the Kali age will decay constantly proceed, until the human race approaches its annihilation (*pralaya*) . . . . . When the close of the Kali age shall be nigh, a portion of that divine being which exists, of its own spiritual nature . . . . . shall descend on Earth . . . . . (*Kalki Avatar*) endowed with the eight superhuman faculties. . . . . He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . . . *shall be the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age, the age of purity. As it is said, ‘When the sun and moon and the lunar asterism Tishya and the planet Jupiter are in one mansion, the Krita (or Satya) age shall return’.”

“ . . . . . Two persons, Devapi, of the race of Kuru and Moru, of the family of Ikshwaku, continue alive throughout the four ages, residing at Kalapa. [2] They will return hither in the beginning of the Krita age . . . . . Moru [3] the son of Sighru through the power of Yoga is still living . . . . . and will be the restorer of the Kshatriya race of the Solar dynasty.” [4] (*Vayu Purana*, Vol. III, p. 197).

Whether right or wrong with regard to the latter prophecy, the *blessings* of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in full XIXth, and at the dawn of the XXth century of our great era of ENLIGHTENMENT.

## NOTES:

[1] If this is not prophetic, what is? (Note by H. P. Blavatsky)

[2] Matsya Purana gives *Katapa*. (Note by H. P. Blavatsky)

[3] Max Müller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged (see Sanscrit Literature). In Matsya Purana, chapter cclxxii, the dynasty of ten Moryas (or Maureyas) is spoken of. In the same chapter, cclxxii, it is stated that the Moryas will one day reign over India, after restoring the Kshatriya race many thousand years hence. Only that reign will be purely Spiritual and “not of this world”. It will be the kingdom of the next Avatar. Colonel Tod believes the name Morya (or *Maureyas*) a corruption of Mori, a Rajpoot tribe, and the commentary on Mahavansa thinks that some princes have taken their name Maurya from their town called Mori, or, as Professor Max Müller gives it, Morya-Nagara, which is more correct, after the original Mahavansa. Vachaspattya, we are informed by our Brother, Devan Badhadur R. Ragoonath Rao, of Madras, a Sanscrit Encyclopedia, places Katapa (Kalapa) on the northern side of the Himalayas, hence in Tibet. The same is stated in chapter xii. (Skanda) of Bhagavat, Vol. III, p. 325. (Note by H. P. Blavatsky)

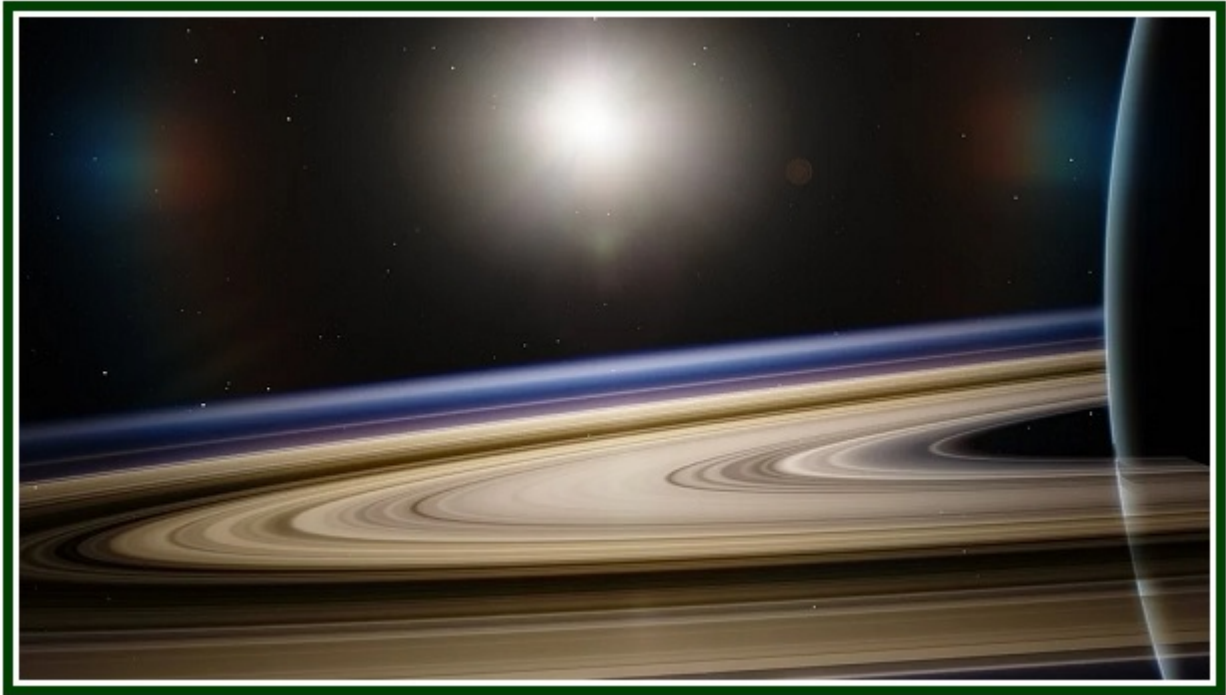
[4] The Vayu Purana declares that Moru will re-establish the Kshatriya in the Nineteenth coming Yuga. (See “[Five Years of Theosophy](#)”, p. 483. “*The Moryas and Koothoomi.*”) (Note by H. P. Blavatsky)

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The above text is reproduced from “[The Secret Doctrine](#)”, volume I, pp. [377-378](#). Regarding the Moryas or Maureyas in sacred India, read also the article “[The Mauryan Dynasty](#)”.

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## The Bright Side of Saturn: **What Blavatsky Says of 21st Century**



... We'll [now] examine the occult link between Saturn, the severe *initiatic* Master of our solar system, and the statement made by HPB that the earth could be "a heaven" in the 21st century. [1]

For those who are accustomed to the average contents of the media in the first part of 21st century, an optimistic view of the future is rather startling - if not altogether unacceptable.

Yet life is far more surprising than present-day journalism - or fiction.

We have already seen that the founder of the modern esoteric movement gave the dates and duration of recent astrological ages, indicating that the year 1900 was to be the end of Pisces Age and the starting point for the Aquarian Age. [2]

She saw that the expansion of higher mind brought about by the new Age of Aquarius would be dramatically painful at first. In the same paragraph, referring to the equinox, she added: "When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change."

The transition between astrological ages is a complex process, though, and its effects take a few hundred years to become perfectly visible. The 21st century is a strong numerological figure which equals 3 times 7 - and HPB made a bright prophetic statement as to the karmic contents of this period:

"(...) Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-



hook or bishop's crook, Occultism must win the day, before the present era reaches 'Sani's (Saturn's) triple septenary' of the Western cycle in Europe, in other words - before the end of the twenty-first century 'A.D.'" [3]

Strong words, indeed, and the fact that HPB mentions Saturn in these lines is not entirely casual. From an astrological point of view, Saturn is the stern Master of the lower quaternary or basic self in human beings. And the upper triad or spiritual soul has nothing to lose from the slow, powerful movements of that planetary spirit whose physical vehicle was called by Camille Flammarion "the marvel of the solar system".

(CCA)

## NOTES:

[1] "[The Key to Theosophy](#)", 1889 edition, p. 307.

[2] As we saw in Chapter 22, H.P. Blavatsky wrote: "It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years (...). It occurred [in] 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*." ("Collected Writings of H.P. Blavatsky", TPH, USA, volume VIII, p. 174, footnote.) And Geoffrey Barborka commented her statement: "Since 2155 years is the time-period for the duration of each of the cycles of the age of Aries and Pisces, and as the Piscean Age began in 255 B.C., the date of the beginning of the Aquarian Age is 1900 A.D." ("Secret Doctrine Questions & Answers", by Geoffrey Barborka, Wizards Bookshelf, San Diego, USA, 2003, 197 pp., see p. 100.)

[3] "Collected Writings of H.P. Blavatsky", TPH, USA, volume XIV, p. 27.

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The above paragraphs are reproduced from paragraph 28 in the book "The Fire and Light of Theosophical Literature", by Carlos Cardoso Aveline. The chapter [can be read here](#).

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See in the theosophical blog at [The Times of Israel](#):

\* "[The Power of Life](#)".

\* "[Israel and the Law of Cycles](#)".

\* "[The Karma of Literature and the Media](#)".

\* "[A Few Lessons from George Orwell](#)".

\* "[The Panther Theory Regarding the Birth of Jesus](#)".

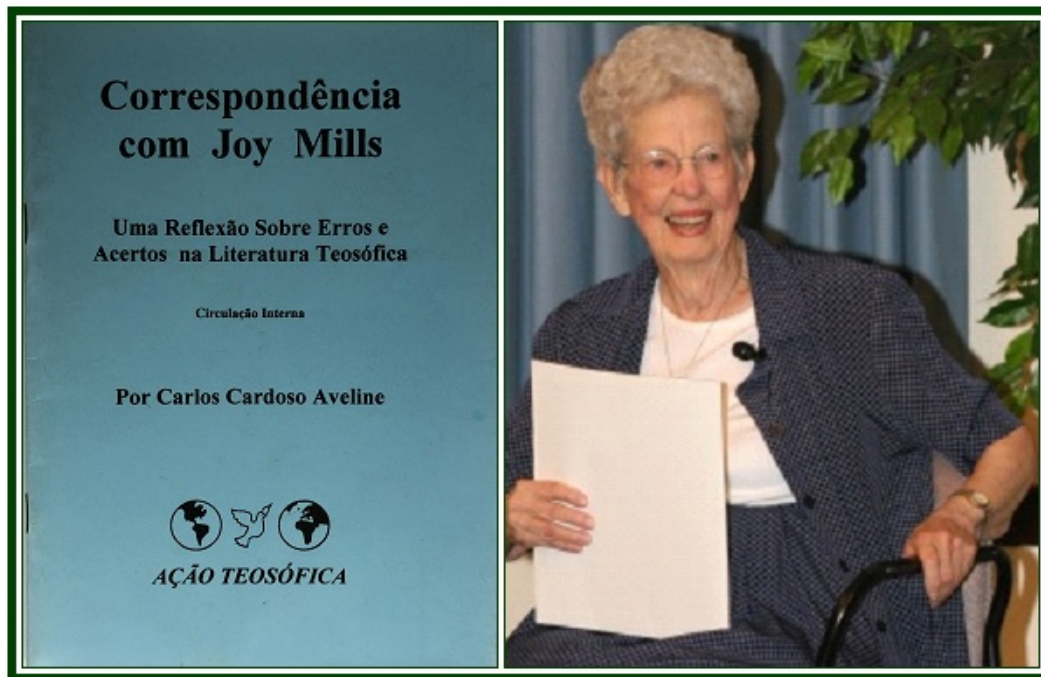
\* "[Theosophy and the Bardo Thodol](#)".

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# Correspondence With Joy Mills - 04 (Concluded)

## Evaluating Mistakes and Strong Points in the Theosophical Literature

Carlos Cardoso Aveline



Joy Mills and the Pamphlet published in June 2002

### Nine: Jesuits in Masonry?

Something difficult to discuss, but possible to mention, is the importance of masonic movements inside the theosophical movement before and after the death of HPB and the Colonel. A remarkable change. You see, the six-volume edition of **The Secret Doctrine**, including other manuscripts from HPB, has in its Section XXIX a definite charge of HPB saying the Jesuits infiltrated masonry and included in its ceremonies the present version of Hiram's myth or legend, which is rather serious.<sup>1</sup>

And in **Isis Unveiled** HPB says, quoting Rebold:

“... Notwithstanding the confusion they had created (1736-1772) the Jesuits had accomplished but one of their designs, viz.: *denaturalizing and bringing into disrepute the Masonic Institution*”. And later on HPB says: “The simple truth is that modern Masonry is a

<sup>1</sup> Page 262, vol. V, Brazilian edition (Ed. Pensamento) of **The Secret Doctrine**. In the 1971 Adyar edition, India, see volume V, section 29, at the end of which the editors declare they have suppressed parts of the original text as they are “controversial”. See p. 274. Thus they confessed they had the brazenness and impudence enough to censor Helena Blavatsky.

sadly different thing from what the once universal secret fraternity was in the days when the Brahma-worshippers of the AUM, exchanged grips and passwords with the devotees of TUM (...). ([Isis Unveiled](#), vol. II, pages 385 and 387, respectively; but that whole section of the book discusses infiltration by Jesuits in secret orders and organizations which study occultism.)

Commentaries, guidance? Thank you.

## Ten: The Role of Organized Religions

The letters 30, 88 and 90 of the chronological edition of the [Mahatma Letters](#)<sup>2</sup> destroy the idealized image of institutionalized religions very much in the manner Sigmund Freud sees them (“neurotic relics from the past”) in his essay “[The Future of an Illusion](#)”.<sup>3</sup> Leadbeater, Annie Besant, and most second-period leaders of the theosophical movement got involved in an attempt to create our own version of the Catholic Church, with all its institutions. What is your evaluation of the results of those efforts? Which lessons should we take - making a **brave declaration of principles** - from that **religious** experience, not yet openly evaluated?

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And here I come close to the end of this letter. From the viewpoint of the Law of Karma, intentions are of crucial importance. What is my intention, then? Very clear. Not to ‘protect’ untrue things if they are untrue. To look for advice and confirmation or not of my hypothesis, that the AB-CWL period is close to its end in the History of the T.S., and that there’s a close relationship between the **premises** accepted since 1900 and the **difficulties** we face now both in Brazil and abroad to envision a free growth of the immense potential of the TS in the years and centuries to come.

A reasonable respect for my own search for truth regardless of appearances, and love for the work of those who created the TS and who help mankind; these are my motives upon writing you this letter.

Let’s see then if you find it worthwhile to consider the whole of the illusions we have to confront, of which I’ve named a few; unless they’re no illusions and I’m the only one to be wrong. I humbly believe that keeping illusions and feeding them creates trouble in our collective **aura**. Looking forward to hearing from you, best regards,

**Carlos Cardoso Aveline**

**P.S.** As to **The Lives of Alcyone**, it seems to keep at a very low intellectual level, with almost no indications or data above physical and astral levels, weaving and endless ‘who’s who’ of **personal** actions, circumstances and relationships. How many more items could be raised... Examining the Brazilian theosophical scenario, I think to deal with the truth about these literary illusions is something we cannot afford not to do, in order to **open room** to the true light of Theosophy. What do you think of it, and what about the world scenario? Thanks, CCA.

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<sup>2</sup> Or Letters 134, 10 and 22 in the non-chronological editions of the [Mahatma Letters](#).

<sup>3</sup> See the article “[A Psychoanalysis of Religions](#)”.

## Joy Mills' Answer

M Joy Mills  
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Ojai CA 93023  
USA

7 January 2000

Carlos Cardoso Aveline  
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Dear Brother Carlos,

Your letter of December 17<sup>th</sup> was received some time ago, since you sent it by express mail, but it has just not been possible to respond before now. Even so, it would be impossible to reply to each of your questions in detail; therefore, let me make only some general remarks which would apply to those several questions. Were we to meet again on some occasion, perhaps at Adyar where I will be toward the end of this year to conduct the School of the Wisdom, we could discuss each of the several points you have raised.

First, let me say that I have the deepest respect for all who have worked in the service of the Masters to advance the cause of Theosophy. This does not mean that I feel all the teachings that have been presented are equally valid, and consequently I have chosen to rely on the original and fundamental teachings as expounded by H.P.B. and her Teachers. This does not mean that H.P.B. herself did not make mistakes; in fact, she freely admitted that her words might well have misinterpreted certain matters, and certainly she was dependent in many ways on the knowledge of her day as well as the vocabulary of her times. But in the presentation of the fundamental principles and in her exposition of the Wisdom-Tradition, H.P.B.'s works stand pre-eminent. I quite concur with what you call your "working hypothesis," that a number of "fancies" based on supposed clairvoyant observations have been introduced into what we may call the "theosophical stream" of thought, and that these "fancies" have served to distort or to "muddy" that stream.

My own efforts, in classes here at the Krotona School of Theosophy, at the School of the Wisdom at Adyar, and generally in my presentations around the world, have been to ensure that the original inspiration given by H.P.B. and the Mahatmas through their letters to Sinnett and Hume is as carefully preserved as is possible. I am not concerned with the origins or development of Mr. Leadbeater's clairvoyant abilities; all clairvoyance is highly suspect, in my view, and is inevitably influenced the individual's own understandings and is always filtered through the brain consciousness of the clairvoyant. So far as I am personally concerned, the work to which you refer by Besant and Leadbeater, *Man: Whence, How and Whither*, is largely if not wholly in the category of "science fiction."

On the other hand, if one reads their own words, both Besant and Leadbeater emphasized that they were not infallible. Let me quote from an article by Annie Besant, "Investigations into the Super-Physical," published as Adyar Pamphlet No. 36:

"Our one great danger, as HPB realized, is the danger of getting into a groove, and so becoming fossilized in the forms of belief that many of us hold today... Nothing could be more fatal to a Society like ours than to hall-mark as true, special forms of belief, and then look askance at anyone challenging them."

"There are no authorities, absolute and infallible, in the Theosophical Society."

"It is interesting to note that the matters on which considerable difference of opinion arise are... matters which do not bear on life and conduct, but on those which, however interesting as knowledge, are outside that which is needed for guiding of human life."

"Generations far in the future, ourselves, in new bodies, will still be extending the limits of the known, and pressing on into the unknown. We do not want our limbs to be fettered then by appeals to our present researches, exalted into scriptures, nor to find our opinions canonized into fossils, used as bars to bar our onward progress then."

Then from an article by C. W. Leadbeater, "The Attitude of the Enquirer," published as Adyar Pamphlet No. 2:

"What should be the attitude of the enquirer towards the wonderful mass of new truth which is put before him in Theosophical teaching? It should be an intelligently receptive attitude - not one of carping criticism on the one hand, nor of blind belief on the other, but of endeavor to understand the different fact as they are presented to him, and to make them his own. ... Theosophy presents to the student several working hypotheses which appeal to his reason... Our attitude to Theosophy should, I think, be thus characterized:

(1) We must not exchange the blind belief in the authority of the Church for an equally blind faith in personal Theosophical teachers.

(2) We must preserve an open mind and an intelligently receptive attitude.

(3) We should accept as working hypotheses the truths which are given to us, and should set to work to prove them for ourselves. ...

It seems to me that [the teachings] group themselves naturally into three great classes: first, the ethical teachings, and the reason for them; second, the explanation of the constitution of man and the planes on which he lives; third, the remainder of the teaching, the great mass of information about planetary chains and earlier races of mankind."

Note that CWL emphasized, first, the ethical teachings: in that I would agree, for it is how we live our lives that is most important. Then return to the fundamentals, the "original" teachings, and work with those to show how they impact our lives, what they mean in terms of living a life of complete altruism, for HPB repeated on many occasions that Theosophy is altruism! That is what I say to young people: I am not concerned with Leadbeater's or anyone else's clairvoyance, for these are matters of little or no importance. What IS important is the ethical standard by which one lives a

meaningful and significant life.

Well, I have go on longer than I expected to, with the time at my disposal. Incidentally, it has been proven absolutely that Leadbeater never went to Brazil as a young boy; that is a story he made up, for every evidence, as recent biographers have shown, points to the fact that his family did not make such a trip. But that is not a matter I ever raise in any of my presentations.

So, dear brother, stick to the fundamental principles, as enunciated by HPB and her Teachers! Let everything else drop away. Do not “fight” it, for that only gives strength to those who propagate a lot of nonsense. You may know that *The Lives of Alcyone* has never been reprinted; leave it alone, for again it is only “science fiction.” There is more than enough to keep us occupied in studying, LIVING as best we can, and presenting True Theosophy as given us by HPB and the Mahatmas!

With warm good wishes,



Joy Mills

## Conclusion

To conclude, a few words about this letter from Joy. The caution with which she writes is evident. She makes all possible considerations about freedom of thought and the feeling of respect one must have towards all theosophical authors. At the same time, Joy makes it clear that she does not consider Charles Leadbeater’s books as serious or reliable works. She writes she has decided to trust only the original teachings “as given us by HPB and the Mahatmas”.

Joy says that “Leadbeater never went to Brazil as a young boy ... as recent biographers have shown”. This can only be a reference to the only broad and complete biography of Charles W. Leadbeater, entitled “The Elder Brother” and written by Gregory Tillett, with 337 pp., published in 1982 in London by *Routledge & Kegan Paul*. The well-documented biography draws an extremely negative picture of Leadbeater, who is described as a fraud, a knave and possibly a criminal.<sup>4</sup>

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<sup>4</sup> It is interesting to note the fact that in the Brazilian edition of “Cristian Gnosis”, by CWL, his biographer Hugh Shearman states, based on factual evidence, that Leadbeater adulterated the date of his own birth. He was born on 16 February 1854, according to his birth certificate, but he changed the date to February 17, 1847, which was on his passport. Thus, according to the unsuspected Hugh Shearman, Leadbeater claimed to be seven years older than he actually was. On the other hand, the date of February 17 is the day Henry Olcott died and is known as “Adyar Day”: a prestigious date to be born on, from the point of view of public relations. See the first paragraph of page 15 in “A Gnose Cristã” (Editora Teosófica, Brasília), and the first footnote, on the same page.

This stance, taken by Joy Mills, one of the main world leaders of the TS in the period from the second half of the 20th century to the current beginning of the 21st century, has an undeniable historical importance - and not only in the Brazilian context. Joy's position adds to the testimony of one of the main figures in the European theosophical world, Geoffrey A. Farthing, and of many other theosophical leaders and workers around the world.

From now on a comparative view of the classical theosophical literature and that of the first half of the 20th century must be included on the agenda of the Brazilian theosophical movement. The issue ought to be examined without dogma, with no attachment to routine, and with serenity.

On the other hand, the original teachings of theosophy can and should also be increasingly compared with the knowledge produced by the scientific and philosophical knowledge of today. As time passes, it becomes easier to understand the historical dimension of the work done by the Mahatmas and by HPB between 1875 and 1891.

A fascinating documentation of the century-old impact of HPB's work on human evolution can be found on Part 7 of the book "Helena Blavatsky", by Sylvia Cranston. That is a book whose study and debate are essential for us to understand how the seeds of the victory of light in the current human scenario - the 20th and 21st centuries - were planted during the late 19th century, thanks mainly to a Russian lady whose dedication to the cause of humanity did not fail, and who worked till the end, while surrounded by slanders and false accusations. Few understood HPB at the time. A little more than a century after her, the numbers are growing of those who respect and admire Blavatsky. The theosophical movement has an unlimited source of inspiration in the original teachings given by its true founders, the Eastern Mahatmas of whom HPB was a disciple.

(CCA, in June 2002)

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Parts one, two and three of "**Correspondence With Joy Mills**" will be found in the editions of **February 2021**, **March 2021** and **April 2021**.

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Read more:

- \* "**The Fraud in Adyar Esoteric School**".
- \* "**Racism in the Name of Theosophy**".
- \* "**Political Life on the Red Planet**".
- \* "**Leadbeater and the Daily Life on Mars**".
- \* "**The Making of an Avatar**".
- \* "**Besant Announces She Is An Adept**".
- \* "**Krishnamurti on Besantian Delusions**".
- \* "**Profile of the Independent Lodge**".
- \* "**The Right Angle**", **a selection on Masonry** (from the Writings of HPB, comp. by G.F.).
- \* "**Masonic Rites and Esoteric Fraud**" (by Robert Crosbie).

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## Thoughts Along the Road

### An Unpleasant Desert May Help the Pilgrim Transcend the Narrow World of Small Things



- \* An excess of outward change makes it difficult to gather enough magnetism so as to attain and preserve inner contentment.
- \* A certain stability in the world of forms allows us to have peace.
- \* Through slow actions one naturally overcomes anxious feelings and builds lasting situations. Hurrying up is an unhealthy habit. The mental atmosphere stimulated by trees, by silence and natural environment can put us in unity with the right rhythm of life.
- \* The daily performance of some acts of spiritual self-discipline allows us to produce sufficient magnetic force. Some basic forms of renunciation are unavoidable.
- \* A regular spiritual practice expands one's willpower and creates a blessed form of inner contentment. Thus firmness can be achieved in spite of a constant change in external circumstances.

#### Water in the Desert

- \* In a sermon included in his *Complete Works*, the pioneering Franciscan Saint Anthony of Lisbon and Padua examines an important topic in Christian mysticism; the substance of the psychological *desert* a pilgrim must face, and the challenges the desert presents to him. [1]
- \* The subject is theosophical. For the student of esoteric philosophy, the challenge of the desert may seem to be a little easier than to the Franciscan friar, but in fact it is equally rigorous. The pilgrim must face the emptiness of the materialistic world and "cry out in the desert" like John the Baptist. In other words, he must make a valiant declaration of principles,



he has to give his testimony, and *challenge the windmills* as a new Don Quixote. It is natural for him to question organized ignorance, while sharing his search and his experience.

\* The pilgrim must travel “alone”. He perseveres in the right direction while facing tests and trials. In difficult moments of life, he is “alone in the desert” in more ways than one. He must make firm decisions in arid circumstances.

\* But the desert is also immense, and its immensity liberates the pilgrim from the narrow world of small things.

\* The ocean of sand is also an ocean; it brings him to an experience of greatness and freedom. The spiritual pilgrim has to be “a stone in the desert”; in other words, it is his privilege to have and maintain a firm decision. It can build a well for drinking water in the arid environment, and this is the first step in forming an oasis.

\* The pilgrim knows that the source of pure water and the oasis must both be built, above all, in his own soul.

(CCA)

## NOTE:

[1] “Obras Completas”, Santo António de Lisboa, a two-volume edition in Latin and Portuguese; Lello & Irmão, Editores, Porto, Portugal, 1987, see volume I, pp. 80 to 85. Anthony of Lisbon and Padua was born in Portugal between the year 1190 and the year 1195, and lived until 1231.

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Although the above text is not literally a translation, it presents the same contents as the text “**Ideias ao Longo do Caminho**” which was also written by CCA and published in Portuguese with no indication as to the name of the author in the [May 2021](#) edition of “[O Teosofista](#)”, pp. 12-13.

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# A Prophecy on the Roman Church

Helena P. Blavatsky - the founder of the theosophical movement - made a prophecy with regard to the Catholic Church. The prophecy was also a wish, a hope - perhaps a vow.

While discussing the relation of esoteric philosophy to Western churches, H.P.B. wrote in 1888:

“A day will come when Oriental Esotericism will render the same service to Christian Europe as Apollonius of Tyana rendered at Corinth to his disciple Menippus. The golden wand will be stretched out towards the Church of Rome, and the ghoul which has vampirized the civilized peoples since Constantine will resume its spectral, demoniacal form of incubus and succubus. So may it be! *Om mani padme hum!* H.P. Blavatsky.”

A forceful image, indeed, regarding the future of Catholicism. And perhaps a commitment to be considered and acted upon in the right time by the “Eastern” sector of the esoteric

