

The bug knew from its biometric monitoring of my brain wave frequencies and rapid eye movement that I would awake momentarily. It was already at work launching systems, including the coffee maker. I could smell the coffee brewing in the kitchen. The information screens on the inside of my panopticon goggles were already flashing before my eyes.

Images of world leaders were on the screen. They were issuing proclamations about the fine health of their economies and the advent of world peace. Citizens, they explained, needed to work in accordance with the New World Order Growth Plan to maximize wealth for all. I knew this was propaganda, but I couldn't ignore it. Removing your panopticon goggles is viewed with suspicion by the neighborhood watch committees. Your "bug" controls all the channels.

I'm mostly interested in economics and finance, as I have been for decades. I've told the central authorities that I'm an economic historian, so they've given me access to archives and information denied to most citizens in the name of national economic security.

My work now is only historical, because markets were abolished after the Panic of 2018. That was not the original intent of the authorities. They meant to close markets "temporarily" to stop panic, but once the markets were shut, there was no way to reopen them without the panic starting again.

(James Rickards)

[The above text is reproduced from the book "The Big Drop", by James Rickards; first edition, USA, 2015; second edition, Agora Editorial, 2016, USA, 289 pp., see pages 1-2.]

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J. Rickards and the Economy of Ethics

The Force of Sincerity Works as a Moral Vaccine to Preserve Life

The transition our civilization is undergoing constitutes a multidimensional process unfolding in many different aspects at the same time. In order for us to better understand it, an interdisciplinary approach is necessary.

The economic dimension of the change produces ethical problems and theosophical insights. Since the dominant views of society are materialistic, the "struggle for survival" powerfully influences the substance of the karma that is accumulated.

Conventional economists are often short-sighted. Best-selling author James Rickards helps unmask the illusory world of present-day Economics, as demonstrated by these fragments from his book "The Road to Ruin"

[Click to see the full article](#)

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A Few Truths About the People



Lin Yutang (1895-1972)

Certain truths about the people tend to be continually forgotten and are rediscovered only under the stress of war. The people have certain qualities that have nothing to do with the workings in the dark chambers of high politics, or with the degenerate, sophisticated literary circles.

There is more truth, kindness, heroism, romance, humor, pathos, more depth and richness of life in a country doctor's office than in the Foreign Office of any nation; and it is of this truth, heroism, romance, and humor and pathos that the stuff of life is made, and by which the stream of human life is carried on.

(Lin Yutang)

[From the book "Between Tears and Laughter", by Lin Yutang, Blue Ribbon Books, New York, 1945, copyright 1943, 216 pp., see page 94.]

Universal Language in Ancient Times

Recent discoveries made by great mathematicians and Kabalists (...) prove, beyond a shadow of doubt, that every theology, from the earliest and oldest down to the latest, has sprung not only from a common source of abstract beliefs, but from one universal esoteric, or "Mystery" language.

These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of Mysteries.

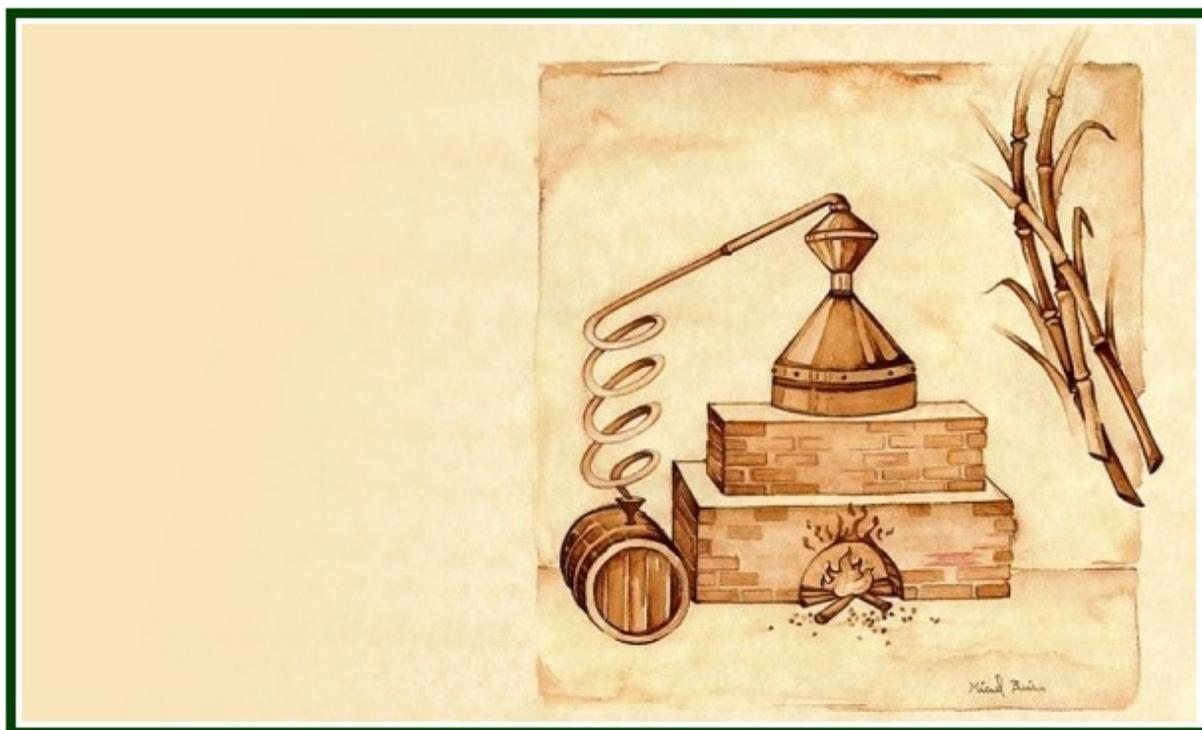
The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has,

its universal language - suspected by the Mason Ragon - the language of the Hierophants, which has seven “dialects”, so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fullness, or viewed from one of its special aspects.

(Helena Blavatsky)

[Reproduced from volume I, p. 310 of “[The Secret Doctrine](#)”.]

Life as an Alchemical Process



An alchemical furnace

Each living organism must make a constant selection of the nutrient elements it receives. It has to absorb and process those who are useful, sending them through its blood to all living cells, while rejecting those elements that are useless, or have ceased to be helpful.

A living human body is a highly complex on-going alchemical operation. It can only occur at some specific level of temperature. Its furnace must be duly served in a regular way so that the sacred fire continues non-stop, during sleep and in the waking hours.

But the body has a soul, which operates on another level of the alchemy of life.

From the very birth of the body, the soul is fed with both useful and useless elements, and harmful and harmless energies. Little by little the individual must learn to defend its living alchemical process from different kinds of danger and illusion, and develop the power of cooperation with other souls.

In the same way as the body expels the old air it has breathed a moment ago in order to get new and pure air into its lungs, so everyone's mind and soul must reject at each moment ideas and actions that are false, dangerous and worse than useless. Although this process is largely spontaneous, it is worthwhile to expand our consciousness about it.

If the body could not identify and expel useless substances, it would get sick and die. If someone couldn't discard harmful ideas, false propositions or misleading concepts, his soul would be in trouble and could not live.

The same alchemical rule applies, on a collective dimension, to theosophical and philosophical associations. In order to be innerly alive, they have to deal with - and get rid of - falsehood; delusion; sugar-coated hostility to truth; self-deceit (individual and collective); collectively organized ignorance, and so on.

If you find someone who tells you "truth and illusion are all the same, we cannot judge" - you should know that this is only an Unfortunate Judgment in favour of Falsehood and Insincerity.

Every decision depends on a judgment, if we are talking about humans. The decision "not to judge" is but a decision based on the false judgment according to which one's mind and soul do not have or do not need an immunity system, and truth and lies are all the same for one's spirit and one's happiness. [1]

An important rule of life says: "One must identify, renounce to and expel that which is not helpful to life."

Because of this rule, there are difficult choices to be made all the time on the various levels of individual and collective experience. Even a country, and even democracy, are not above this rule.

The principle of rejecting falsehood is central to one's existence because of a very simple fact. Truth and Life never get distant from one another. Truthfulness and vitality are best friends. For truth is at the essence of all life.

NOTE:

[1] See the article "[How Best to Judge People](#)".

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[Click and See the article](#)

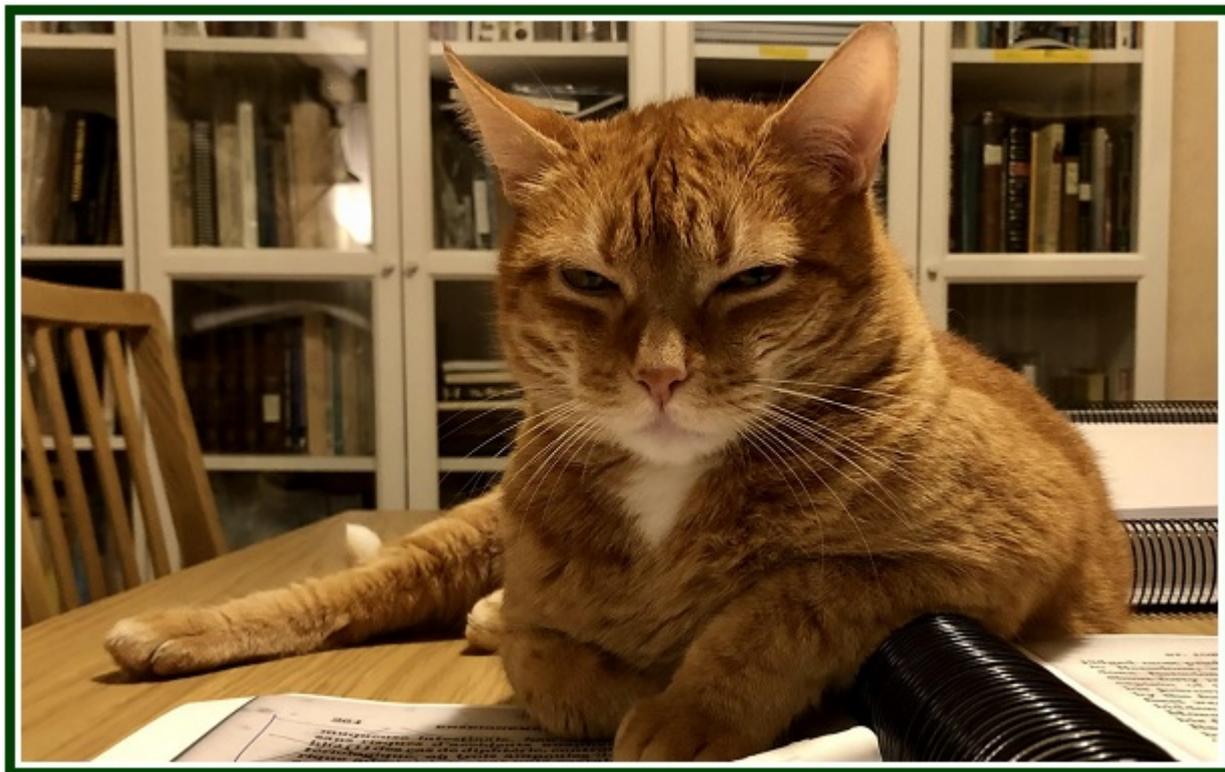
A Few Words on Uranus

One of the Planets That Inspire the New Aquarian Age

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The Moon and the Cat in Ancient Egypt



... **W**hen the Egyptians portrayed the moon as a *Cat*, they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor*; nor had they any intention of making puzzles or riddles. . . .

They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the *seer* by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb And so it followed that the sun which saw down in the under-world at night could also be called the cat', as it was, because *it also saw* in the dark.

(Gerald Massey)

[Reproduced from a longer quotation of G. Massey's words in "[The Secret Doctrine](#)", by H. P. Blavatsky, volume I, p. 304.]

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Click to read the article "[A Few Lessons from George Orwell](#)", whose subtitle is "[Messianism, 'Doublethink' and Fraud in the Theosophical Movement](#)".

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Meal Time Prayer

May I Realize the Path of Awakening



This food is the gift of the whole universe
Each morsel is a sacrifice of life
May I be worthy to receive it.
May the energy in this food
Give me the strength
To transform my unwholesome qualities
into wholesome ones.
I am grateful for this food.
May I realize the Path of Awakening
For the sake of all beings.
The joys and pains of all beings
are present in the gift of this food.
Let us receive it in love and gratitude...
And in mindfulness of our sisters and brothers
among living beings of every kind
who are hungry or homeless,
sick or injured, or suffering in any way.

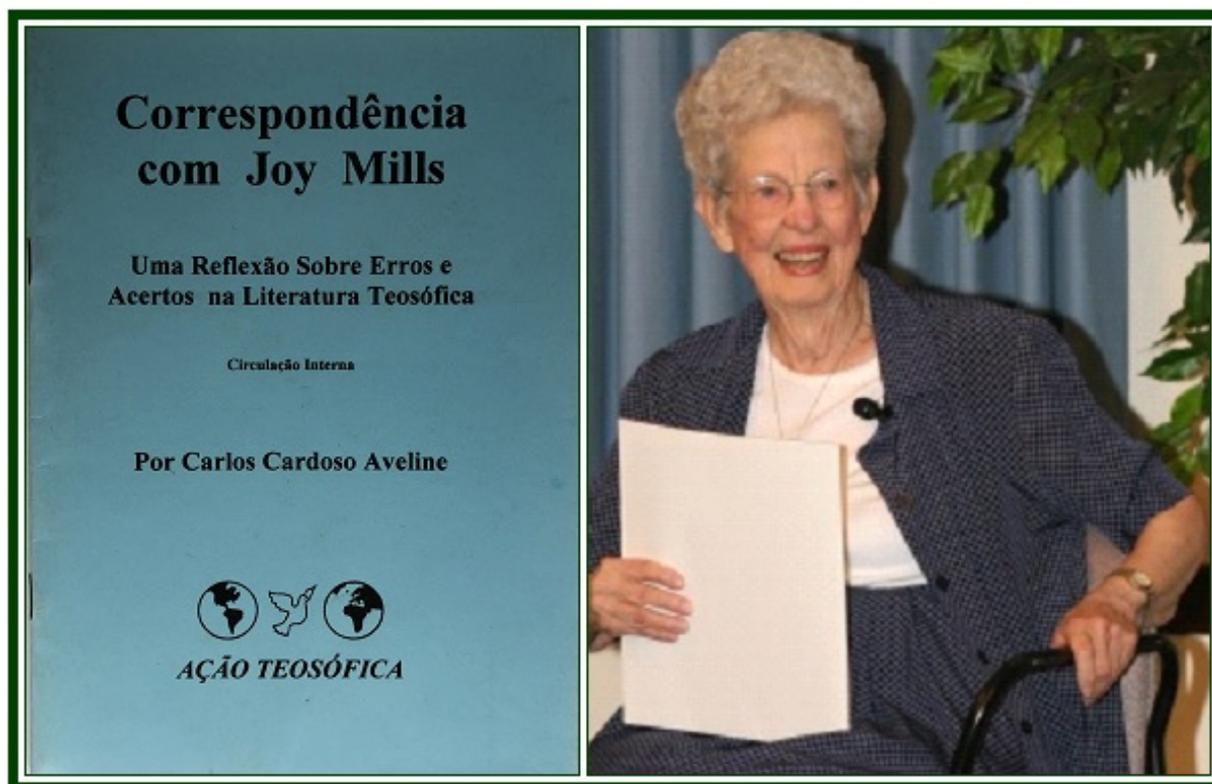
(From the Buddhist tradition - author unknown)

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Correspondence With Joy Mills - 01

Evaluating Mistakes and Strong Points in the Theosophical Literature

Carlos Cardoso Aveline



A February 2021 Editorial Note

“Correspondence With Joy Mills” was first published in Portuguese language by “Ação Teosófica” in Brazil, in June 2002. The 42-page booklet entitled “**Correspondência Com Joy Mills**” is rare and difficult to obtain today.

Although its publication was limited to internal circulation among theosophists, it was criticized in public by Ms. Joy Mills (1920-2015).

In an open letter dated 27 September 2002, the once international vice-president of the Adyar Theosophical Society said that her confession that the writings of Charles Leadbeater are not reliable and are no better than *science fiction* should have remained in secret. It was

inacceptable, she stated implicitly, that the public became aware of the falsity of that literature.¹

The National Section of the Adyar Society in Brazil then approved a resolution condemning the idea that anyone could show in public that the books by Charles Leadbeater and Annie Besant are based on fancy and fraud, or discuss Leadbeater's pseudo-clairvoyant visits to the civilizations he described as materially established on Mars and Mercury.²

While making an effort to hide from the public the undeniable falseness of the books written by Leadbeater, Joy Mills delivered brilliant lectures on the Mahatma Letters and the writings of Helena Blavatsky. The teachings of the Masters were seen by her mainly as something to memorize and to talk about, yet not to put into practice. One should not challenge the bureaucratic and ritualistic power structures based on absurd fantasies.

In 2010, Quest Books published a 580 pp. book by Joy on the Mahatma Letters, "Reflections on an Ageless Wisdom". The volume is limited to a mental, theoretical plane. In it, Joy avoids looking at the present theosophical movement from the point of view of the teachings of the Mahatmas. Such a task is unavoidable, however, and constitutes a priority for the Independent Lodge of Theosophists.

We present below a transcription of the 2002 booklet. Various bibliographical references are now directly linked to texts available in the associated websites.

(CCA)

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Correspondence With Joy Mills

The present booklet is written to earnest students of Theosophy and persons devoted to the cause of the good of mankind. It must be read and studied especially by those who have confidence in truth in general and, specifically, in the Theosophical Society, and who understand that any institution or movement has much to gain by identifying and correcting the mistakes they made in the past. The gain occurs because unidentified and uncorrected mistakes continue to be repeated indefinitely, while the mistakes that are identified and corrected become valuable lessons, and will not be repeated any longer.

¹ See the "Comunicado" ('Communiqué') that transcribes the open letter of Joy Mills in "Theosophia" magazine, the official journal of the Adyar Theosophical Society in Brazil, April-June 2002 edition, p. 4. It may seem awkward that a letter dated 27 September 2002 was published in the edition of April-June 2002 of the same year. There is no time travel involved. The problem was but the absence of punctuality of the magazine, which in those times used to be published various months after the date indicated in its front cover. The April-June 2002 magazine circulated near the end of the year in 2002.

² See "[Leadbeater and the Daily Life on Mars](#)", "[Political Life on the Red Planet](#)", "[The Making of an Avatar](#)", "[Besant Announces She Is An Adept](#)" and "[Krishnamurti on Besantian Delusions](#)". Examine "[The Fraud in Adyar Esoteric School](#)".

Just as an individual must make his own practice of self-observation in order to learn from his mistakes, in the same way theosophical institutions ought to be able to observe their strong points and failures and must pythagorically decide not to repeat the identified errors, and renew their vows to do their best in all circumstances. However, the practice of self-observation must identify mistakes and right actions from the point of view of the divine potentiality present in the altruistic work, that is, with the aim of seeing the lights of goodness and truth shine with increasing strength, while different forms of illusion are left aside.

This is why, upon concluding - in the last moments of the *end of 20th century* - a research on the achievements and failures in the theosophical literature, I wrote a long letter consulting someone who has deeply studied Theosophy and worked intensely for the theosophical movement for the last sixty years - Ms. Joy Mills, from North America. My letter and her answer are transcribed in this booklet. However, this documentation is but the starting point of an investigation. The search proceeds. The due identification of chaff and wheat, the exercise of **discernment** or the **perception of the true and the false** - constitute an essential aspect of the theosophical path, and must be a permanent activity in every aspect and plane of life.

Who Is Joy Mills

Joy Mills was president of the Theosophical Society in the United States. She was president of the TS in Australia. Joy served as international vice-president when John Coats was the president. She has several books published.

In 1968, Joy Mills was the president of the TS in the USA as she came to Brazil for the Third Inter-American Congress of the TS. Mr. Alberto Lyra was the national president of the TS in Brazil. Lyra presided over the Inter-American Congress, which took place in São Paulo (22-26 September) and Rio de Janeiro (28-29 September), with more than 200 participants.

Joy Mills wrote about her trip to Brazil in the November 1968 edition of the magazine *The American Theosophist*. She recorded in her report that Mr. Ulisses Riedel de Resende, from Brazil, was the main organizer of the Inter-American Theosophical Federation, which was being formed in that moment. Joy revealed that she already had the support of her Board of Directors and could announce that the North-American TS would be formally a part of the Inter-American Federation.³

For decades Joy has been travelling around the world to deliver talks and hold seminars. Her words caused a profound impact in the World Congress of the Society, in Brasília, in July 1993.

Research and Responsibility

Since the subject examined in the following documents is a serious matter and requires good sense, I made three decisions: (1) I documented as widely as possible the questions I raise, indicating all the sources and pages. (2) I have waited for more than two years after the correspondence with Joy Mills, and one year after the publication in Brazil of the Portuguese

³ *The American Theosophist*, Wheaton, Illinois, November 1968, pp. 274-275. The editor of the magazine was Virginia Hanson.

language edition of “[The Mahatma Letters](#)”, before circulating these documents among experienced and earnest theosophists. (3) In spite of the evidences available, I abstain from final or peremptory conclusions regarding the questions raised, but I submit the provisional conclusions of my research to the evaluation of Brazilian students committed to the future of the theosophical movement. However, I think and feel that we must not overlook the issue, and we cannot pretend we know nothing about it. The ability to learn from our mistakes is a decisive factor for us to preserve our theosophical vitality, individually and collectively.

Therefore two documents are reproduced below: a long letter from me to Joy, written by the end of 1999, and her answer, sent by air mail 20 days later. I add a number of footnotes which may better explain the context and make independent research easier for students. Facsimile copies of the original documents in English will be sent upon request.

O o o O

Miss Joy Mills
The Theosophical Society
Krotona Institute, 22 Krotona Hill,
Ojai, CA 93023-3901, USA
December 17th, 1999.

Dear sister Joy,

I'm glad Lakshmi Narayan⁴, who has been helping me get book copies and articles for a few years, gave me your address so that I can write you and ask your commentaries on a few issues. This is no idle letter, from my perspective. I'll try to be clear.

O o o O

It might be useful to illustrate a little ‘who is this letter from’, after all. We met in the flesh in Adyar by the end of 1993. Of course I saw and heard you at the World Congress in Brasília. In Adyar, we had several long conversations. I'm a 3rd St. Pledged ES member, ES warden for corresponding members for 2 years, had 6 books published on environment, development & theosophy, 4 of them since 1996, national lecturer for the TS in Brazil since 1997, co-director of the Brazilian TPH since 1993. I have been working full time for the Brazilian TPH since 1995, contributing articles on spirituality and Theosophy for [Planeta](#) magazine, a monthly publication with 60,000 or more copies in Brazil, since 1990. Journalist. Between 1985 and 1995, I directed an environmental NGO in Southern Brazil, and travelled extensively around the world for ecological meetings. TS member since 1980. Born in 1952.⁵

O o o O

Why do I write you? Because you're a reference to the TS.

⁴ Chief librarian in the Library of the Krotona Institute of the TS, Ojai, California. Lakshmi was born in India.

⁵ **A 2021 Note:** A few astrological data are here omitted.

Because it's natural for the researcher to submit his working-conclusions to his elders. Because the President (RB) ⁶ has had a rather tough agenda and has no time to answer even editorial questions on the **Mahatma Letters**, of whose Brazilian edition I'm in charge. She answered a letter of mine on the ML, most kindly, which was useful. By the way, the Letters was one of the issues which attracted in a strong manner my attention in our literature since the early eighties. While in Adyar ⁷, I worked editorially in the manuscript of **Teachings on Discipleship as outlined in the Mahatma Letters**, by S. S. Varma, and he included my name in his acknowledgements.⁸

In 1996 I coordinated the publication for the first time in Brazil of the **Letters from the Masters of the Wisdom** ⁹, in one volume, adding a number of explanatory footnotes and facsimiles of Letters. Have bought and studied all literature on the Letters: Linton-Hanson, Conger, **Early Teachings** (C. Jinarajadasa) ¹⁰, etc.; not on a linear basis, but these books are my **co-workers**. Including V. Hanson's **Masters and Men** ¹¹ (which we'll publish in Brazil, I hope), and **An Introduction to the ML, a study-course**.¹²

⁶ Radha Burnier.

⁷ I visited Adyar - the international Headquarters of the TS - from December 1993 through March 1994. During these three months I served as a voluntary worker of the Theosophical Publishing House and attended courses on "**The Secret Doctrine**" and "**The Voice of the Silence**", respectively delivered by Mary Anderson and Ianthe Hoskins.

⁸ The book **Teachings on Discipleship - As Outlined in the Mahatma Letters**, by S.S. Varma, was published in 1995 by the TPH-Adyar.

⁹ In the 1940s, Mr. Aleixo Alves de Souza, then president of the TS in Brazil, published in Rio de Janeiro a small edition of the first series of "Letters from the Masters of the Wisdom". There was no second edition of this pioneer, partial attempt. The first complete edition, with the two series, appeared in 1996.

¹⁰ Reference to three works: *1) **Reader's Guide to the Mahatma Letters to A. P. Sinnett**, by George E. Linton and Virginia Hanson, TPH, Adyar, India, 1972, 427 pp.; *2) **Combined Chronology, The Mahatma Letters to A. P. Sinnett and The Letters of H.P. Blavatsky to A. P. Sinnett**, by Margaret Conger, TUP, Pasadena, California, USA, 1973, 47 pp.; and *3) **The Early Teachings of the Masters**, a volume edited by C. Jinarajadasa in 1923 and which constitutes a compilation of some of the **Mahatma Letters to A. P. Sinnett**. This compilation includes valuable explanatory footnotes, but today it is a rare book. Internationally, the complete transcription of the **Mahatma Letters** prevailed.

¹¹ **Masters and Men, The Human Story in the Mahatma Letters**, by Virginia Hanson, TPH, India, 402 pp., 1980. This volume has the structure of a novel, yet it is entirely based on the **Mahatma Letters**.

¹² Reference to **An Introduction to the Mahatma Letters, A Study-Course**, by Virginia Hanson, 97 pp., published by Theosophical Society in the U.S. (Wheaton, Illinois). There is also the **Study-Course on the Mahatma Letters to A. P. Sinnett**, compiled by Olive Dutta and Adam Warcup, and published by the Theosophical Society in the United Kingdom (London). I have its revised edition of 1976, with 95 pp.

O o o O

Of course all this ‘foreword’ to the letter is not essential, and you might have jumped a few paragraphs to see, after all, what is this about. Yet I believe it is important to show in a way that this letter comes from an inquiring mind, not a last-minute theosophist; and this letter is written **from the viewpoint of the work on the Mahatma Letters.**

A number of issues arouse, as time passed and I spent years studying Theosophy. They deal with the distance between the first, original impulse of the T. S., and the second one, especially after 1900.

O o o O

I came to believe, as a working hypothesis, that there’s a number of fancies spread over many theosophical books: **siddhis** fancies¹³, clairvoyance tales, occult status expectation games, and so on, which are rather distant from the original impulse, which is not only **HPB** and **Letters**, but also Olcott, S. Row, Sinnett, etc. This is the movable, growing, questionable, learning-and-working context from which this certainly long letter emerges.

As a student of Theosophy, I’d like to ask your commentaries on around ten issues which seem to indicate CWL (and AB and others) have in more than one aspect made mistakes, and that we should consider recognizing some of them and moving toward a renewal of our commitments to the **original inspiration** of the TS.

One: **The ‘Inner Group’ of Mr. Sinnett**

In his **Autobiography**, whose authenticity is recognized by Jinarajadasa, A.P. Sinnett talks about the origin of CWL’s clairvoyance. The **Autobiography** was published by the **Theosophical History Centre, London, 1986**, 65 pp. There, it gets clear that, after getting back to London from India¹⁴, and a few years after receiving a couple of letters from the Mahatma KH, CWL had **not** joined the ES, but joined the ‘inner group’ of the **London Lodge**, presided by AP Sinnett. This ‘inner group’ had a rather tense and poor relationship with HPB’s ES and ‘inner group’. APS talks about “Mary”. **Mary** was the fictitious name he used for Ms. Maude Travers, Mr. Scott-Elliott’s wife (see article **Mary Unveiled**; **Theosophical History**, Vol. 1, number 8, October 1986).

Well, “Mary” acted as a “medium” in “mesmeric sittings” with APS, his wife and a few others, since some time after his return (of APS) from India. The “sittings” started in 1887: see p. 34 in the Autobiography.

¹³ Siddhis - psychical powers.

¹⁴ In fact, Leadbeater was also in Ceylon (Sri Lanka) between 1886 and 1889, when he went back to London.

In such “mesmeric sittings”, see for instance p. 38 in the **Autobiography**, Sinnett thought he was talking to the Mahatma KH through the mediumship of “Mary” (Mrs. Maude Travers Scott-Elliot). Again on p. 41 APS writes: “Mary came back to us in February 1889 and our mesmeric sittings were resumed. Neither the diary nor my recollection enable me to give any detailed account of the conversations with the Master (...)”. Now I quote from p. 44 in the **Autobiography** (referring to **1892**):

“It must have been soon after our return from this trip that we formed a group of the most earnest students of the London Lodge for special work in which the Master undertook to help us. For a long time, up till about now, we had kept the secret of Mary’s faculties and development, but for the group these became known. The group included Count Bubua (himself endowed with psychic faculties and in touch with his Master Mahatma Morya), Scott-Elliot, Miss Arundale, Mr. and Mrs. Varley and one or two others, and of course included Mary and **Mr. Leadbeater**” (**I underlined, CCA**).

On p. 48, Mr. Sinnett reports:

“Perhaps Mrs. Besant’s regard for Leadbeater may be explained in this way. **She had been admitted by her own request** (underlined by me, CCA) to the meetings of our London Lodge group in June 1894.¹⁵ Up to that time her psychic faculties had not developed. Leadbeater was one of the most important elements in our group. Mary of course the other. He was living on the salary of an appointment I had been enabled to procure for him, in the London offices of the ‘Pioneer’.”

On the same page APS says “Mary” turned against CWL later on because of the sexual scandals.

On page 39, Sinnett reveals the way most **sittings** worked:

“Mary left us to go to her own home in May 1888 having had mesmeric sittings almost every evening while she was with us, at most of which the Master spoke to me, - or rather dictated to her what he wished to say. She would pass into a higher condition in which she could be in touch with him and be enabled to repeat his words to her in reply to my questions and remarks.”

In this context, the Master supposedly says APS is right and HPB wrong in the Mars-Mercury controversy (p. 40).

It is generally assumed that these mesmeric and mediumistic ‘contacts’ with Mahatma KH were false and that APS was honestly self-deluded, as well as so many theosophists have since then. Now, CWL **recognized** Mary as a “far advanced in occultism” (p. 42), upon seeing her aura. CWL and “Mary” were the leading members of the group formed from 1892 around the ‘sittings’ for mediumship. Of course the mesmeric sessions gained prestige after HPB’s death in May 1891.

It seems clear that the clairvoyance of Mr. CWL emerged out of this context, which he found nurturing. The Spanish magazine **Loto Blanco** (August 1921), edited in Barcelona city, published an article by Leadbeater on Mr. Sinnett after the latter passed away. CWL says in it that the works of the inner group of the London Lodge were legitimate, although he does not refer directly to the mediumship sittings:

¹⁵ H.P. Blavatsky had died three years before that, in May 1891.

(I translate from page 238 from the Spanish magazine **Loto Blanco**)

“Perhaps the decade 1890-1900 was the period of greatest activity of the London Lodge, during which it occupied a most important place in the Society, possibly less recognized and appreciated than it should be. Its inner group of students was the only one in which direct investigations were made through clairvoyance during that period, a kind of interval between the death of Mrs. Blavatsky and the development of the powers that our President possesses now. (...)”¹⁶

So my question deals with the origin of the clairvoyance and contacts with the Masters which provoked the episodes of multiplication of ‘initiations announcements’, the announcement that Julius Caesar and Christ would come back and reorganize the world, the clairvoyance about physical civilization in Mars right now on 20th century Christian time, and then Krishnamurti’s abandonment of the Society in 1929, and so on. What could you tell me with regard to the possible connection between the **maya** or illusion in the ‘inner group’ of the London Lodge, even in life of HPB, and the multiplication of clairvoyant and messianic phantasies during the first part of the 20th century, along with top priority to **rituals**, not a priority in the time of HPB and the Mahatma Letters; in fact, not a priority as long as old Colonel lived?¹⁷ You see, Sinnett’s **Autobiography** can’t be put under suspicion, since he lived the later part of his life as a friend of CWL’s, to whom he was friendly connected almost all his life from the moment they first met, and of whom he was never an enemy - not even when A.P. Sinnett - with his theosophical lodge - went out of the TS for a brief time in protest against the restoration of CWL to the Society, after the first of his sexual scandals.

It seems HPB had some bitter experiences in her relationship with London Lodge ‘inner group’ in her last years. Isn’t she partly mentioning these **mesmeric sittings** when she writes in her **THE KEY TO THEOSOPHY** (in 1889) the words I will quote now? She says in a well-known passage:

“Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them.” (**The Key to Theosophy**, Theosophy Co., India, 1987, see pp. 298-299).¹⁸

I’d appreciate your commentaries.

(To be continued)

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¹⁶ Leadbeater’s article on Sinnett is on pp. 233-239 of the magazine. The passage quoted here is on page 38. The praise to the “Inner Group” of the London Lodge and its “clairvoyant investigations” had already been made by C.W. Leadbeater in an article published in *The Theosophist*, Adyar, July 1909, which was reproduced at *The Theosophist*, July 1987, pp. 401-404.

¹⁷ In fact, HPB and the Mahatmas made various warnings against the use of ritualism. See the articles “**From Ritualism to Raja Yoga**”, “**The Victory of Ethics**” and “**The Future of the Adyar Society**”.

¹⁸ See, in the associated websites, “**The Key to Theosophy**”, **pp. 300-302**.

Thoughts Along the Road

Individual Consciousness, a Ladder to Heaven



- * Verbal information about the spiritual path has a limited value in esoteric philosophy: unless it leads to the actual growth and strengthening of one's soul.
- * The deeper importance of studying theosophical texts lies in the fact that human mind adopts both the form and substance of whatever it reflects upon. Distancing oneself from falsehoods is therefore a decisive factor in being able to learn.
- * By uplifting his mind and soul, the student becomes one with divine knowledge. As he thinks upon that which is immortal and unlimited, his mind and his life change, and an existential syntony with divine knowledge unfolds.
- * The calm study of esoteric philosophy silently transforms one's life through the dynamic affinity between the microcosm and the macrocosm, between one's soul and the Soul of the universe. Thus one learns to live in conscious unity with eternal time and infinite lucidity.
- * Esoteric philosophy speaks of seven levels of consciousness, which can be symbolized by Jacob's ladder in the Bible. [1]
- * We ourselves are the Ladder to Heaven, or the bridge to the sky. We inhabit the seven planes of consciousness - and their subplanes. [2]
- * What does, then, an aspirant to wisdom do?

- * He elevates the Focus of his mind and heart along the lines of this invisible ladder. Yet he is still the whole ladder himself, and this is so all along each one of his incarnations.
- * The ladder is built from above, upon being born. Its foundation is spiritual, not material. Its basis and dwelling place are above. The ladder appears material only to one's five senses and left-side brain.
- * As the truth-seeker expands the higher side of his experience in life, he still owes due respect for his lower self.
- * The pilgrim will look at the denser aspects of his life according to his horizon, depending on the contents of his mind, on his conditions and goals. In any case, the esoteric tradition teaches that while you look for eternal truth, you **must not disrespect your lower, basic levels of life-perception**.
- * The ladder to heaven that every human being constitutes can also be seen as the keyboard of a piano. You must know well and coordinate the entire keyboard in order to have the right kind of music, or sound, and life.
- * The idea of "self" is complex, for there is no "single self". We have a number of levels of perception. Many different voices inhabit and can be heard in each one's soul.
- * One's different kinds of intelligence must come to an agreement. A harmonious cooperation among them allows them all to be consistent and achieve their main goal, a shared object - *the wisdom of the spiritual soul*, for instance.
- * The one and the same divine knowledge enlightens the various levels of consciousness in sharply different ways. Unknown forms of both ignorance and good sense become visible. Pleasure and pain are now more intense. There is also a certain harmony between energies of different levels of consciousness.
- * Generous emotions are in syntony with elevated thoughts, with sincere words, with altruistic actions. They all can be aligned. Their alignment, however, should not be taken for granted, for it is rarely perfect and keeping it requires vigilance and self-discipline.
- * The basic agreement among different principles or levels of perception includes difficult moments and sad paradoxes. Mistakes are part of life, and correcting them is our sacred duty.
- * The "inter-sectoral" agreement of different levels of consciousness must be accepted with its limitations, and can be (patiently) improved along time. Little by little, vertical integration - or Yoga - takes place.

NOTES:

[1] See "[Antahkarana, the Bridge to Sky](#)".

[2] Take a look at "[The Seven Principles of Consciousness](#)".

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Click to see the article "[The Vertical Side of a Journey](#)".

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