

texts teach a universal wisdom and denounce the corruption of the high clergy, while inviting readers to a direct, first-hand experience of the mystic teachings.

The popular image of the saint, however, has a life of its own. The legends about the miracles performed by him are numerous and extraordinary due to various factors, among them the absence of realism. The *Saint Anthony* of public opinion is intensely independent from historical facts. Thanks to this, after centuries of legendary feats in many different countries, the saint was formally promoted to the post of Lieutenant-Colonel of the Portuguese Army, in Rio de Janeiro, by Don John the VI.

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Lieutenant-Colonel St. Anthony

Helena P. Blavatsky

In 1808 John VI, then Prince-Regent of Portugal, fearing Napoleon I, made his escape to Brazil; and in 1815, was crowned monarch of the United Kingdom of Portugal, Brazil, and Algarve. Recalled to his country by the Cortes of Portugal, he sailed back to Lisbon in 1821. And now, a very interesting document, containing neither more nor less than the appointment of long-dead St. Anthony to the rank of Lieutenant-Colonel in the Portuguese army, by this Prince, is just published in the Lisbon paper *Revista Militar*. The following is a verbatim translation from the Portuguese of this unique proclamation:

... Don João, by the will of God, Prince-Regent of Portugal and both Algarve, of the two seas on both sides of Africa, Ruler of Guinea, and master of navigation and commerce in Ethiopia, Arabia, Persia and India, etc., etc., etc. By the present we declare to all whom it may concern that, in consideration of our special devotion to the very glorious St. Anthony, who, moreover is constantly addressed in all their needs and in full faith by the inhabitants of this capital, and likewise for the reason that the belligerent powers of our armies are evidently under the protection and enjoying the blessing of God, and that thus the peace of Portugal is ensured - a propitious result which, we are firmly persuaded, is solely due to the powerful intercession of the said Saint - we have resolved: to confer upon him the rank of Lieutenant-Colonel, and an adequate salary, which will be received by him in the shape of our royal decorations and orders (forma das minhas régias ordens), through the office of Field-marshal Xavier Cabral da Cunha, who in his capacity of General-Adjutant, is now temporarily holding the office of Commander-in-Chief of our armies. So be it. The said salary to be entered in the official books, and to be paid regularly at each term. In assurance of the authenticity of the present we herewith sign it with our name, and stamp it with the large seal bearing our arms. Given in the city of Rio de Janeiro, August 31st, A.D. 1814.

We may add that this is not the first time that deceased saints have been appointed to high military positions. Saint Yago, in his capacity of Captain-General, received for years his salary from the Spanish Treasury, it being turned over by him (?) to the Church bearing his name.

NOTE:

[1] The article is reproduced from "Collected Writings", H. P. Blavatsky, TPH, USA, vol. II, pp. 180-181. It was first published at "The Theosophist", India, December, 1879, pp. 62-63. See more on St. Anthony on page 16 in the present edition of "The Aquarian".

The Theosophical Meaning of Easter Eggs



Should one find a theosophical lesson hidden in the old popular custom of giving eggs at Easter?

Helena P. Blavatsky writes:

“The egg was sacred to [the goddess] Isis; the priests of Egypt never ate eggs on that account. Diodorus Siculus states that Osiris was born from an Egg, like Brahmâ. From Leda’s Egg Apollo and Latona were born, as also Castor and Pollux - the bright Gemini. And though the Buddhists do not attribute the same origin to their Founder, yet, no more than the ancient Egyptians or the modern Brahmins, do they eat eggs, lest they should destroy the germ of life latent in them, and commit thereby Sin. The Chinese believe that their first man was born from an egg, which *Tien*, a god, dropped down from heaven to earth into the waters. This symbol is still regarded by some as representing the idea of the origin of life, which is a scientific truth, though the human *ovum* is invisible to the naked eye. Therefore we see respect shown to it from the remotest past, by the Greeks, Phoenicians, Romans, the Japanese, and the Siamese, the North and South American tribes, and even the savages of the remotest islands.”

A few paragraphs later, HPB added:

“The Christians - especially the Greek and Latin Churches - have fully adopted the symbol, and see in it a commemoration of life eternal, of salvation and of resurrection. This is found in and corroborated by the time-honoured custom of exchanging ‘Easter Eggs’. From the *anguinum*, the ‘Egg’ of the ‘pagan’ Druid, whose name alone made Rome tremble with fear,

to the red Easter Egg of the Slavonian peasant, a cycle has passed. And yet, whether in civilized Europe, or among the ‘abject’ savages of Central America, we find the same archaic, primitive thought; if we only search for it and do not disfigure - in the haughtiness of our fancied mental and physical superiority - the original idea of the symbol.” [1]

The Egg, says Blavatsky, is also a symbol of the Aura: the Egg of the World, the Mundane Egg, is the Aura of the Universe, and, as she taught to the students of the original Eastern Esoteric School, every human being has his own Auric Egg.

NOTE:

[1] The two quotations are on pages 366 and 367-368 of volume I of [“The Secret Doctrine”](#).

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Read more:

* [“Easter And The Inner Rebirth”](#).

* [“Easter: a Time of Reawakening”](#).

* [“Jesus Christ, the Warrior of Truth”](#).

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George Bernard Shaw, on Universities

As to conventional academic life and “institutionalized knowledge”, [George Bernard] Shaw wrote:

“When a man teaches something he does not know to somebody who has no aptitude for it, and gives him a certificate of proficiency, the latter has completed the education of a gentleman. A fool’s brain digests philosophy into folly, science into superstition, and art into pedantry. Hence University education.”

Although universities often have a lot to learn before they can be more useful in teaching, academic scholars and editors are fundamentally honest people.

[See the complete article](#)
[“On Trying to Look Like a Scholar”](#)

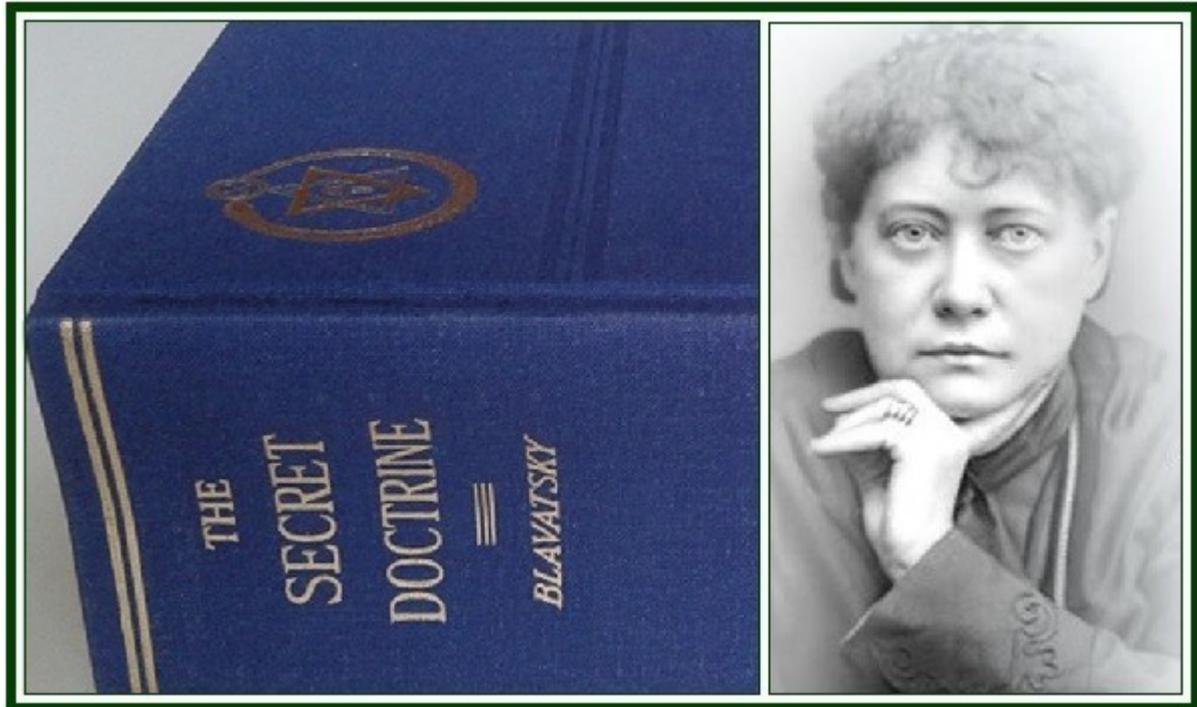
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“Most teachers lose their time asking questions to discover that which the student *doesn’t* know, while the true art [of education] consists in discovering that which the student *knows*, or is *able to know*.”

(Albert Einstein, quoted in [“On Trying to Look Like a Scholar”](#) .)

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The Secret Doctrine in French Language



It is not quite correct to say that the masterpiece of modern esoteric philosophy, “The Secret Doctrine”, is available to the French language readers.

The only French version of the book is the distorted edition published by G.R.S. Mead and Annie Besant.

Generally considered illegitimate, it was abandoned by the very Adyar Society in 1979, in English, when the correct edition made by Boris de Zirkoff was adopted by the TPH.

However, in French, in Spanish, in Italian [1] and Portuguese, the Adyar Society has not taken steps yet to replace the unfortunate edition of the 1890s.

How useless is Besant’s version of the SD?

The Besantian SD is much better than nothing. It is useful wherever a proper edition does not exist. On the other hand, practical steps must be taken to produce and spread accurate translations of the original 1888 edition to as many languages as possible.

Regarding the French language, we know of no actual project to translate the book.

And yet something might be done.

The library of the Independent Lodge and its associated websites has the complete French six-volume edition of the Besant-SD, in paper in old editions which have no copyright issues. We have also located part of it online. Amazon Books offers a more recent edition of the book.

Of course, volumes 5 and 6 of the Besant edition - in French as in other languages - are no part of the original “The Secret Doctrine” at all, although they present texts written by HPB.

Volumes 1 through 4 of the Besant SD correspond to the two volumes of the original 1888 English edition.

The Besant version is irregular in its differences regarding the original edition. It is often literally the same for quite a while, and then suddenly it differs in the order of sentences, as if GRS Mead (politically supported by Besant) had had the vanity of rewriting paragraphs he did not like. As far as we know, the intention was not to change the meaning itself, but to change the sequence of words and their editorial arrangement.

In order to assess the editorial context of the problem, one may see what GRS Mead did to the “Theosophical Glossary”, which most people still use:

[“Theosophical Glossary Not By HPB”](#).

The distortion of the SD in the edition published by Annie Besant is discussed here:

[“Changing The Secret Doctrine”](#).

What has been done, then, to adopt the authentic edition of the SD in other languages than English?

In Portuguese, the Independent Lodge is gradually publishing online its translation of the original 1888 edition. It has published so far a little more than 400 pages, out of 1,500. Our Lodge might be able to start the translation into Spanish in one or two years.

Taking these facts into consideration, we would like to submit a few questions to our friends and readers who like to think globally, and to do so from the point of view of the Duty of the theosophical project. The first question is:

* Should the Independent Lodge and its associated websites publish the Besant edition of “The Secret Doctrine” in French, while highlighting the need for a proper edition in this language?

There are two other things the ILT could do.

* One is to publish as articles some parts or fragments of the Besant edition in French which have been verified as identical with the 1888 edition, with a note saying so. They are not hard to find.

* Another action to be taken would be to start a discussion on the need to have such a translation done. Hopefully people would emerge who have an interest in help getting the original SD into French and into other languages as well.

* We invite our friends and readers to send testimonies and information about the issue.

Commentaries will be gratefully received. They should be sent to indelodge@gmail.com with copy to RajaYogaBooks@gmail.com.

NOTE:

[1] Regarding the Italian language, this is the Besant edition one easily finds [available right now](#). There seems to be no project to publish the authentic edition in this language so far.

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Helena Blavatsky, On Cruelty to Animals



This is from a question made by a student of theosophy in 1890:

“Can any explanation be given, compatible with justice, as to why animals should suffer such terrible agonies as in a recent fire in the South of England, which destroyed some stables with sixteen horses? Such incidents are not uncommon. (...) *Why should a harmless creature be burnt alive, or vivisected?*”

To the query, Helena Blavatsky answered:

“Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded by the sight of the instruments of their pain, as for instance when a thrashed dog sees a whip. Animals again are almost immediately reincarnated in higher animal organisms.”

“*Suffering moreover, is the cause of knowledge*, so that the incarnating entity gains experience, although the organism is tortured to death. Again physical suffering is on the lowest and most Mayavic plane, so that the animals although often suffering tortures physically, are free from the deeper miseries, with which sometimes man, even supposing him in perfect health and in the midst of luxury, is crucified unceasingly.”

“Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.” [1]

Such is the law of justice, which constantly forces every soul to learn.

NOTE:

[1] From “Collected Writings”, H. P. Blavatsky, Volume XII, pages 238-239.

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Read also the article “[Why Do Animals Suffer?](#)”, by HPB.

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A (Tragic) Failure and its Lesson

History is full of tragic examples of the failure of people to express love. Some of these failures are attributable to individual attitudes, others to the postindustrial urban social structure that emphasized economics over humanity. In any case, it is people who are responsible.

Lockean individualism glorified life, liberty, and property. Jeffersonian deism advanced the concept to guarantee life, liberty, and pursuit of happiness. Very soon the two were confused, and people came to seek happiness more through property than through gratifying human relations.

For all their missionary fervor and Christian morality, there were great failures of love in the Pax Britannica and the Pax Americana, usually in the name of national and economic security. This is not to blame Britain or America. Japan is equally responsible for thoughtlessly imitating their imperialist expansionism and mass-urban industrialism. Now Japan too needs to analyze and rethink its own priorities, to clarify the causes of its present social malaise, and to improve and restore its own ethical culture. Only an impartial ethical standpoint can provide us with the ability and inclination to remove the causes of our alienation and unhappiness.

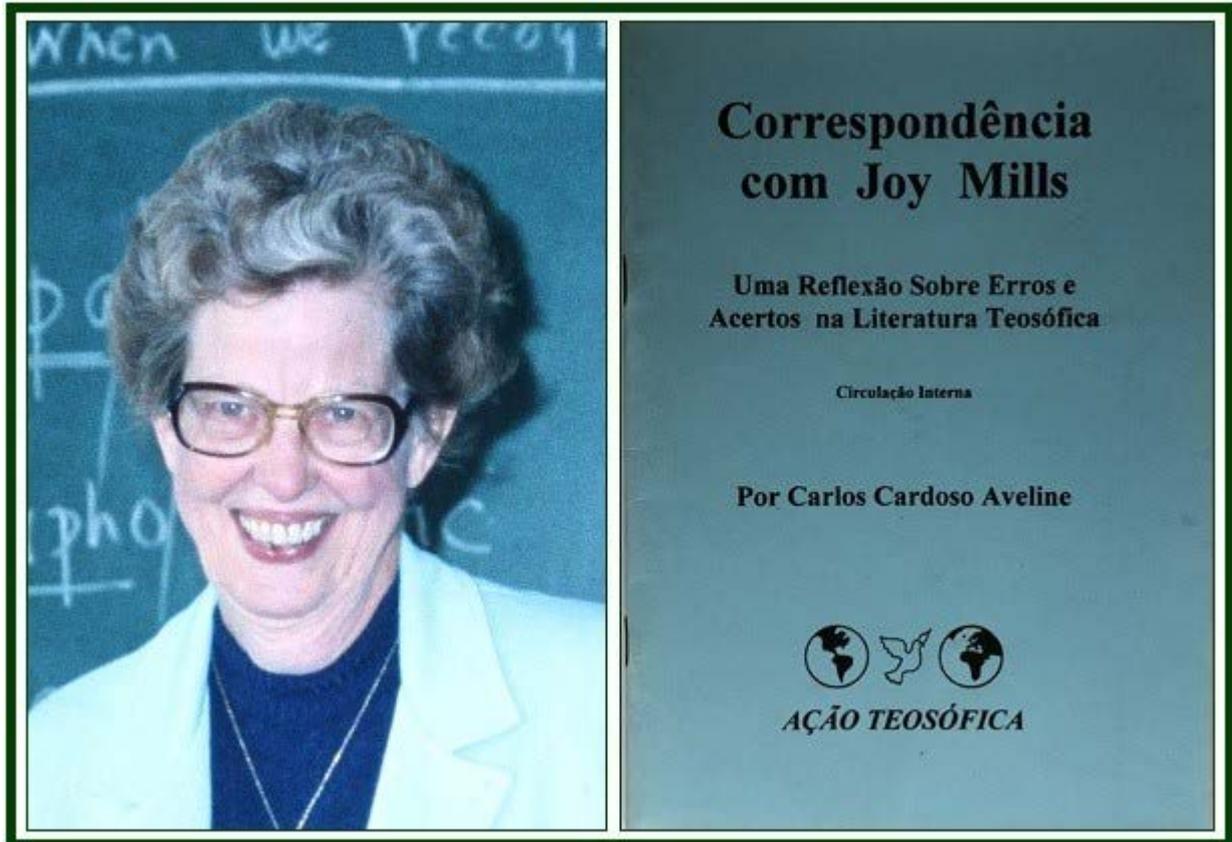
[Click to read the article](#)
[‘Moral Determination and Commitment’](#)

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Correspondence With Joy Mills - 03

Evaluating Mistakes and Strong Points in the Theosophical Literature

Carlos Cardoso Aveline



Ms. Joy Mills (1920-2015) and the front cover of the booklet with the 1999-2000 correspondence

Five: Careful Description of Physical Life on Mars

I do not have to use any clairvoyant powers to understand why the North American 1978 edition of the book **The Inner Life**, by CWL, did not include his fascinatingly imaginative description of physical life on the planet Mars, present in previous editions. Another clairvoyant, G. Hodson, elaborates on life on Mars along leadbeaterian lines in his **Lecture Notes, The School of the Wisdom**, vol. I, pp. 450-452 (published by TPH Adyar in 1955).

I first read the text on Mars at the Argentinian edition of **The Inner Life** (Ed. Glem); then I knew that it is even now being sold in bookshops, included with slight changes, in the Brazilian edition of **The Solar System**, by A. Powell. Finally I got it in English language at **Theosophical History**, January 1988 (London), pp. 142-148.

Did CW Leadbeater really read **The Secret Doctrine**? In that book, HPB reports she asked for a written statement from a Master, and He wrote: “It is quite correct that Mars is in a state of obscurity...” (see **Secret Doctrine**, TPH, Boris de Zirkoff edition, vol. I., p. 165). But CWL had his own view in common with A.P.S., in whose inner group he probably developed his clairvoyance. CWL writes:

“In physical appearance the Martians are not unlike ourselves”. And adds: “The tallest men are not above five feet in height” - they’re shorter than us. Their eyes are similar to the ones belonging to Norwegian people here on Earth. It seems CWL visited Mars frequently in his astral body. Like Brazilian inhabitants, the people in Mars is “distinctly indolent”, but the cities have many flowers in the streets. The climate is most nice in the inhabited parts of the planet - one should tell NASA about that: 70° Fahrenheit, in equatorial lands, where there are lots of good quality water. Martians keep generally bare feet, but sometimes they use metal-sandals. And so on.¹

I beg you to give your opinion on these passages, as well as on the few paragraphs the remarkable clairvoyant wrote on Mercury, where he also found physical life. My feeling is that the future of the TS depends on a greater attention to HPB’s writings, Olcott’s, and also to the Letters from the Masters. What do you think of it?

Six: **Personal ‘Information’ About the Mahatmas**

In Letter number 4, third edition, **Mahatma Letters**, p. 16, KH defines himself as a “*Cis and Trans-Himalayan ‘cave-dweller’*”.² In **The Masters and the Path**, CWL gives the detailed description of the Master’s house. Even if he has a house, which is perfectly possible since there is that famous picture precipitated by D.K. showing what might be the Master’s home part of the year, when he was not travelling, I still cannot understand what was the purpose of publishing the plant of the house, since that very Master wrote in the 1900 letter to A. Besant:

“Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work...”³

What’s the use of publishing the supposed details of the plant of Master’s house?

Seven: **The Independence of the Learner**

Now one of the most serious doubts of mine deals with the idea of discipleship. In Letter 92, chronological edition - Letter 54, 3rd edition -, **Mahatma Letters**, KH writes on HPB:

¹ In the third paragraph of the text, Leadbeater says: “The actual canals themselves are not visible to terrestrial telescopes; what is seen is the **belt of verdure** which appears in a tract of country on each side of the canal only at the time when the water pours in.”

² Click to see the p. 16 in “[The Mahatma Letters](#)”.

³ See “[The 1900 Letter From a Mahatma](#)”.

“In accordance with our rules, M. was not permitted to forbid her such a course [of action, CCA], in so many words. She had to be allowed full and entire freedom of action, the liberty of **creating causes** that became in due course of time her scourge, her public pillory. He could at best forbid her producing phenomena, and to this last extremity he resorted as often as he could, to her friends’ and theosophists’ great dissatisfaction.” (pp. 295-296, TPH-Manila, Philippines)

And on page 299, same letter, TPH-Philippines:

“Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the ‘right-hand path’, - if he have the ability in him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course. At best, we can only show him - after his probation period was successfully terminated - that if he does this he will go right; if the other, wrong. But until he has passed that period, we leave him to fight out his battles as best he may; and have to do so occasionally with higher and **initiated** chelas such as H.P.B., once they are allowed to work in the world, that all of us more or less avoid.”

The idea, fundamental for a sane conception of discipleship, is that the learner has to decide for himself what to do; he has the liberty to learn from his own mistakes; he faces all dangers basically by himself. The Master says, at the same letter, but on pp. 293-294:

“You are thoroughly unacquainted with our system, and could I succeed in making it clear to you, ten to one your ‘better feelings’ - the feelings of a European - would be ruffled, if not worse, with such a ‘shocking’ discipline. The fact is, that to the last and supreme initiation every chela - (and even some adepts) - is left to his own device and counsel. We have to fight our own battles, and the familiar adage - ‘the adept **becomes**, he is not **made**’ is true to the letter. Since every one of us is the **creator** and producer of the **causes** that lead to such or some other **results**, we have to reap but what we have sown. **Our chelas are helped but when they are innocent of the causes that lead them into trouble**; when such causes are generated by foreign, outside influences. Life and the struggle for adeptship would be too easy, had we all scavengers behind us to sweep away the **effects** we have generated through our own rashness and presumption.”

CWL’s view of discipleship is quite different. It has had deep effects over the history of the theosophical movement, and not precisely positive ones, since it leads to a painfully great amount of illusions and self-delusions. Says Leadbeater at p. 22, **Inner Life**, Quest Books:

“This then is what is meant by being an accepted pupil of the Master - that a man becomes a kind of outpost of that Master’s consciousness, so that the strength of the Great Ones may be poured out through him, and the world may be definitely the better for his presence in it. The pupil is so closely in touch with the Master’s thought that he can at any time see what that thought is upon any given subject, and in that way he is often saved from error.”

Besides, every student of the Letters knows how often the Maha Chohan is consulted and approves of or prohibits such and such form of contact between the **Masters** and **disciples** (like HPB) and **lay disciples** (like APS, etc.); while CW Leadbeater writes, page 24 of **Inner Life**:

“Just in the same way the Great White Brotherhood has nothing to do with the relations between the Master and His pupil; that is a matter solely for the private consideration of the Master himself.”⁴

So Leadbeater’s discipleship appears to be quite different from discipleship in the [Mahatma Letters](#) or in HPB texts (as her ‘[Chelas and Lay Chelas](#)’⁵). On page 23, [Inner Life](#), Leadbeater makes once more **amazing revelations**:

“There is yet a third stage of even more intimate union, when the pupil becomes what is called the ‘son’ of the Master. This is accorded only after the Master has had considerable experience of the man as an accepted pupil, when He is quite certain that nothing can arise in the mind or astral body of the pupil which will ever need to be shut off. For that is perhaps the principal difference which can be readily explained on the physical plane between the position of the accepted disciple and of the ‘son’ - that the accepted disciple, though truly a part of the Master’s consciousness, can still be shut off when it seems desirable, whereas that ‘son’ is drawn into a union so close and so sacred that even the power of the Master cannot undo what has been done to the extent of separating these consciousnesses even for a moment.”

Of course I could write pages and pages making a comparative study of discipleship according to KH-M-HPB on one hand and CWL on the other. The whole Letter 92, chronological edition, seen against the text ‘Masters and Pupils’ in Inner Life, shows such a drastic difference in conceptions of the discipleship rules and laws that I ask myself: ‘what to tell younger students?’ And the same difference appears everywhere at the theosophical literature to the eyes of the good reader. Why then 70% or so of new TS members in Brazil and maybe other national sections keep for several years around these possibly mayavic conceptions of discipleship - when it does not happen that they keep around them the whole of their lives?

A member of the ES told me she got **disappointed with the Mahatmas** upon reading the Letters edited by C. Jinarajadasa. She saw the Mahatmas as an Eastern version of the placid Jesus created by Christian Church and was shocked with the frank language of the true Adepts. Another member risked the idea that the Letter 88⁶ was **forged** by Sinnett. “A Mahatma cannot say that”. And I think a serious study of the Letters needs a re-evaluation of the literature belonging to the second period of our history (1900-1953). The Letters - once deeply and honestly considered - can provide a new impulse to the theosophical world, but we cannot work with the new if we keep attached to the old ways. The Letters are much more alive and stronger than anything else in our literature.

⁴ The truth is the Mahatma Koothoomi teaches precisely the opposite on letter 30, p. 236 of “[The Mahatma Letters](#)”, where Mahatma Koothoomi, speaking about a disciple of Mahatma Morya, explains that the decision to promote him or not to the position of a regular chela belongs to the Maha-Chohan: “*The option of receiving him or not as a regular chela - remains with the Chohan. M. has simply to have him tested, tempted and examined by all and every means, so as to have his real nature drawn out. This is a rule with us as inexorable as it is disgusting in your Western sight, and I could not prevent it even if I would.*”

⁵ See [Chelas And Lay Chelas](#) in one of the associated websites.

⁶ Letter 88 in the Chronological Edition of “The Mahatma Letters”, or letter 10 in the previous editions of “[The Mahatma Letters](#)”. The letter is also published as an article in the associated websites: “[Masters Teach That There Is No God](#)”.

I feel there are so many phantasies about the Mahatmas, about the occult status of the disciples and the process of learning their teachings that it is hard to open room for honest study. That is why only now we're seriously working for the publication of the ML in Brazil; only in 1996 the Letters compiled by C.J. were published in Portuguese language, and most texts by HPB and Olcott have not been published in our language yet. We published Cranston's book "**HPB**", which helps building a start for a new horizon in Brazil. We have plans for publishing "**Masters and Men**", "**Theosophy as the Masters See It**", and right now I have an OK from our Publishing House to produce a compilation of articles by HPB from her Collected Writings so as to publish a volume with them. Her books sell well here.

Eight: **Jesus Was Apollonius of Tyana?**

In **Inner Life**, CWL says Jesus of the Palestine had a later birth as Apollonius of Tyana; page 8, Quest Books edition. In **Isis Unveiled**, Theosophical University Press edition, vol. II, page 341, HP Blavatsky writes:

"Apollonius, a contemporary of Jesus of Nazareth, was, like him, an enthusiastic founder of a new spiritual school. Perhaps less metaphysical and more practical than Jesus, less tender and perfect in his nature, he nevertheless inculcated the same quintessence of spirituality, and the same high moral truths." ⁷ And a few lines later, HPB adds:

"Like Buddha and Jesus, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies and hypocrisy." Which results rather inspiring to me when I see quite a few theosophists naively trying to imitate the would-be outer attitude of 'saints' and 'initiates', while developing neurotic attitudes from the inside out; a collective phenomenon, as discussed along 20th century by S. Freud, Rollo May, and many others. Frances Vaughan made an important contribution to the theme within the theosophical field quite recently with **Shadows of the Sacred** (Quest books, 1995). ⁸

But this item refers to the life of Apollonius, which according to HPB (I believe) was no reincarnation of Jesus; "less metaphysical, less perfect in his nature". What can you tell me about this?

(To be continued)

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

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Click and see the article "**The Key to Self-Knowledge**", by John Garrigues. Subtitle: "**Altruism is the Cure for Human Folly**".

⁷ "**Isis Unveiled**", volume II, is available in the **associated websites**.

⁸ Examine also on this topic "**A Psychoanalysis of Religions**".

Thoughts Along the Road

Going Slow One Goes Far, Provided That One Knows Where One Wants to Go



* **T**he sensible spiritual pilgrim maintains a correct ratio between his intellectual world and his emotional world. If there is an appropriate balance between these two factors, the spiritual world will be perceived.

* The study of theosophical and philosophical literature must be done from an experiential point of view. It is necessary for the pilgrim to observe his own feelings regarding the sacred knowledge he seeks to obtain. If he has a feeling of vanity and personal possession, or seeks prestige, the study becomes useless, and often worse than useless. When the feeling is *not* one of vanity, the pilgrim feels devotion, reverence, gratitude, or a combination of these three factors. Such feelings must come naturally; trying to fabricate them can only lead to hypocrisy and self-delusion.

* It is false to think that “*through the study of sacred topics we transcend the entire emotional world*”. Eliminating emotions is impossible. They are part of the soul. When someone expels his feelings from the field of self-awareness, he is just pushing them into the subconscious and refusing to look at them. They thus become even worse. Numerous students of esoteric philosophy do this. They then develop an enthusiasm about their supposed talent for using beautiful words; they nurture feelings of envy towards their colleagues, consider themselves better than others, adopt emotional and intellectual poses as if they were great sages, and seek

to gain the admiration of other people. As a result, they often have bad thoughts about their colleagues.

* He who wants to obtain the applause of others does not aim at reaching the truth, nor to improve himself. He wants instead to escape from the undeniable truth of the fact that he is spiritually ignorant. And he also intends to ignore the blissful fact that, if he is willing to make a constant effort, and if he is patient enough, he will gradually overcome his own ignorance, prepare himself and learn something. He who abandons childishness takes responsibility for his own life.

* Going slow one goes far, provided that one knows where one wants to go. Making progress along the road is possible, if the pilgrim walks with calm vigilance.

The Church of Theosophists

* Both Christian mystics and Theosophists know that the thoughtful person goes to his or her temple every day, and that such a temple is his own personal soul. Just like the temple of Solomon, the sanctuary of every theosophical and philosophical pilgrim is built without noise.

* In this work there is no need for physical walls or any hammering that can be heard. Good habits are its walls. Good deeds, its bricks.[1] A noble intention is the cement that holds things together. The windows, a correct way of looking at life. Humbleness is the ceiling. The floor and foundation is the decision to seek the Supreme. When the personal soul is ready, the divine beings get near. The deity in the temple is one's immortal soul. It is the celestial intelligence, one and multiple. It is the Law of the universe.

The Basis of a Social Reality

* Social structures depend on a shared view of life and on the notion of a common future for which one is glad to make sacrifices. Mutual confidence, and above all mutual reliability, are the substance of a lasting cooperation. In the absence of these conditions, social structures are unsustainable. The foundation of every true civilization is situated on the realm of spirit and soul.

Jesus and the Cycle of Initiations

* H. P. Blavatsky wrote: "Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission he is said to have accomplished, rests on the programme of the Cycle of Initiation, a cycle founded on the Precession of the Equinoxes and the Signs of the Zodiac." [2]

NOTES:

[1] The actions, or bricks, must be regular, stable, firm, and as uniform as possible.

[2] Helena P. Blavatsky, in her "Collected Writings", TPH, USA, Vol. IX, p. 225.

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Read more: * "[A Prayer for Those Who Heal](#)", * "[The Imitation of Christ](#)", and * "[Star Angel Worship in the Roman Catholic Church](#)".

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