

collective selfishness. In spite of the danger, he is already born and has been placed in the very center of material life, shedding light on all things around him.”

And also:

“Humbleness, symbolized in Christian parlance by the poor manger, refers to the absence of pride or egocentrism. The presence of various animals around the holy child means the essential communion with all beings. The stars in the sky tell us that such a unity includes the whole universe.” [1]

Jesus himself warned his disciples that he taught through parables, in Matthew 13:10-16. And yet, even today people attach themselves to the habit of mental laziness and read the New Testament in a literal way.

At this point, readers can legitimately ask: if the New Testament story about the birth of Jesus is an allegory, what about his actual birth?

Then uncomfortable facts emerge.

Just like his disciples, Jesus was a Jew. It should not be too much of a surprise that the story of his birth can be found in the Jewish tradition.

Helena Blavatsky shares this systematically suppressed story in a long footnote at “Isis Unveiled”. The narrative should be read calmly and several times. It deserves being slowly examined, and meditated upon. According to the narrative, a man named Ben-Panther actually was the sinful father of Jesus, whose mother was innocent and free of sin.

Blavatsky starts by indicating various sources:

“See Gaffarel’s version; Eliphaz Levi’s ‘La Science des Esprits’; Mackenzie’s ‘Royal Masonic Cyclopædia’; ‘Sepher Toldos Jeshu’; and other kabalistical and Rabbinical works.”

Then she makes a summary of the facts:

“The story given is this. A virgin named Mariam, betrothed to a young man of the name of Iohanan, was outraged by another man named Ben Panther or Joseph Panther, says ‘Sepher Toldos Jeshu’. Her betrothed, learning of her misfortune, left her, at the same time forgiving her. The child born was Jesus, named Joshua. Adopted by his uncle Rabbi Jehosuah, he was initiated into the secret doctrine by Rabbi Elhanan, a kabalist, and then by the Egyptian priests, who consecrated him High Pontiff of the Universal Secret Doctrine, on account of his great mystic qualities. Upon his return into Judea his learning and powers excited the jealousy of the Rabbis, and they publicly reproached him with his origin and insulted his mother. Hence the words attributed to Jesus at Cana: *‘Woman, what have I to do with thee?’* (See John ii. 4.) His disciples having rebuked him with his unkindness to his mother, Jesus repented, and having learned from them the particulars of the sad story, he declared that *‘My mother has not sinned, she has not lost her innocence; she is immaculate and yet she is a mother. . . . As for myself I have no father, in this world, I am the Son of God and of humanity!’* Sublime words of confidence and trust in the unseen Power, but how fatal to the millions upon millions of men murdered because of these very words being so thoroughly misunderstood!” [2]

These are Blavatsky's words, reproducing the traditional Jewish view of Jesus. The suffering associated with this traditional narrative of Jesus' birth does no harm to the *essence* of Christianity. [3]

More evidence is found in the fact that the authentic Templars - not the modern ones - shared the view that Jesus was a human being like anyone else. While comparing recent and ill-informed Templars with the authentic ones who existed until the 14th century, Helena Blavatsky wrote:

“The present-day Templars, adhering strictly as they do to the *Bible*, can hardly claim descent from those who did not believe in Christ, as God-man, or as the Saviour of the world; who rejected the miracle of his birth, and those performed by himself; who did not believe in transubstantiation, the saints, holy relics, purgatory, etc.”

“The Christ Jesus was, in their opinion, a false prophet, but the man Jesus a Brother. They regarded John the Baptist as their patron, but never viewed him in the light in which he is presented in the *Bible*. They revered the doctrines of alchemy, astrology, magic, kabalistic talismans, and adhered to the secret teachings of their chiefs in the East.” [4]

The richness of the wisdom present in Christian tradition is not strengthened by suppressing facts. Real Christians are not afraid of looking at reality. It is correct to seek for truth and to accept it, even if it is often uncomfortable. Jesus never created any Church, for instance, and he never said he was a god, nor the “only son” of a God.

He was a “son of God”, like anyone else in his Jewish nation. By “Father in Heaven” Jesus meant the immortal Spirit or higher self of each human being.

NOTES:

[1] See “[The Magic of the End of the Year](#)”. Regarding other aspects of the great initiations, read “[The Cosmic Creation in Every Foetus](#)”, and “[Easter And The Inner Rebirth](#)”. In order to examine the symbolism of Christmas: “[The Nativity Scene in Our Hearts](#)” and “[Don't Ask Who Is Born at Christmas](#)”.

[2] Blavatsky's words are reproduced from volume II of “[Isis Unveiled](#)”, page 386, footnote.

[3] Mentioned by Blavatsky in her footnote at “Isis”, the book “**La Science des Esprits**”, by Eliphas Levi, presents several narratives of the birth of Jesus according to the Jewish tradition. An important Talmud document on the birth of Jesus, included in “La Science des Esprits”, is published online in Portuguese language: “[Jesus Segundo o Talmude](#)”.

[4] From Blavatsky's text “[The Mystery of the Templars](#)”.

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Jesus Christ, the Warrior of Truth

The Self-Humiliating Prophet Adored By Rome Does Not Exist in the Gospels

[Click to see the article](#)

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Mantra Yoga in 'The Secret Doctrine'



There is a mantric dimension in “The Secret Doctrine”, the masterpiece of modern esoteric philosophy.

The practice of a mantra consists in the repeated recitation of one or more sacred words. However, mantra is more than a physical sound. As a sacred idea, concept or statement to be thought of repeatedly, it can be pronounced in silence. Essential aspects of Mantra Yoga are given in the Yoga Aphorisms of Patanjali.

Throughout the approximately 1500 pages of “The Secret Doctrine”, the reader is constantly examining and mentally pronouncing - by the mere fact of reading the book - a vast number of words which refer to the divine realms and express sacred ideas. The effect is that of a mantra. Other great books of mystical literature produce similar practical results.

Little by little - within his limitations - the student’s mind adopts the dimension and the form of what it contemplates, in accordance with a few old axioms of the Yoga Sutras of Patanjali.[1] Through thoughtful study, the student loses interest in worldly issues while increasing his understanding of divine themes.

Besides Mantra Yoga, the theosophical metaphysics taught by Helena Blavatsky is a form of Jnana Yoga. [2] It invites us to the practice of Karma Yoga and Raja Yoga. It includes a spontaneous form of Bhakti Yoga - the Yoga of Devotion - on its higher and impersonal level.

NOTES:

[1] Examine the first seven Axioms of Book One at “[The Yoga-Sutra of Patanjali](#)”, by M.N. Dvivedi; or at “[The Yoga Aphorisms of Patanjali](#)”, by W.Q. Judge.

[2] See the book “[The Secret Doctrine](#)”.

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The Secret Doctrine In Antiquity and Nowadays



.... **O**ccult Science - having survived even the great Flood that submersed the antediluvian giants and with them their very memory, save in the Secret Doctrine, the Bible and other Scriptures - still holds the Key to all the world problems.

Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all.

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all - in their exoteric form very often, in their hidden spirit invariably - is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one languages, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same

revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

(Helena P. Blavatsky)

[Reproduced from p. 341, volume I of "[The Secret Doctrine](#)".]

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Leaving Self-Importance Aside

The Awakening of a Wider View of Life

Two human figures had been walking for hours through the arid landscape of a Mexican desert. The old teacher, Don Juan, would stop at times to burst out laughing at the especially confused attitude of the apprentice. Carlos Castaneda struggled against the feeling of personal humiliation.

He didn't know how to behave before that surprising master who considered one's death one's good counsellor, who talked to the wind and taught that life must be lived minute by minute, lest one sees 90 or 100 years uselessly slip by in an instant.

When the confusion of the apprentice reached its highest point, the true lesson began. The unpredictable old man said:

"Now we are concerned with losing self-importance. As long as you feel that you are the most important thing in the world you cannot really appreciate the world around you."

Don Juan kneeled in front of a small plant and said he would talk to it. He caressed it and talked to it in more than one language. Then he taught Castaneda how to talk to plants in the desert "until losing all sense of importance". [1]

What was the real purpose of Don Juan?

He took the lower self of his disciple Castaneda to a "crisis" in order to stimulate the awakening of "a second attention", a wider point of view, through which the higher self could start reorganizing and guiding the everyday consciousness of the apprentice.

Every authentic religion teaches that the human being is dual: part of him is animal and dies: another part is divine and immortal.

NOTE:

[1] "Journey to Ixtlan", Carlos Castaneda, Washington Square Press, New York, copyright 1972, 268 pp., see pp. 21 through 26, especially 23.

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From [Antahkarana, the Bridge to Sky](#).

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Freedom From Propaganda



Political ideologies and other systems of “organized opinion” offer us a false feeling that “we know everything” and that we “can explain each and every event”. This would be done simply by placing any facts or situations in our ideological set of references, or simplified view of the world.

In reality, fixed ideology and opinions separate us from facts. They take us away from actual reality. They isolate us from our own intuition, from our natural ability to learn, and from each other.

Instead of trying to spread an ideology - or, worse, trying to impose ideas on others - we should try to learn wisdom through study, dialogue and cooperation.

It is wise to remember that ideologies feed on propaganda and are used to “organize” human minds in herds of believers.

Theosophy, on the other hand, invites us to seek for truth by our own means and to think by ourselves. Ideological thinking is automatic thinking, and automatic thinking is no thinking at all.

The difference between philosophy and ideology is in the fact that in philosophy you must think with independence and help others think by themselves. An ideology tries to “provide the thinking” for everyone. A true teacher of theosophy will not tell you WHAT to think. He may help you observe the way you think, and help you see how to improve and expand your thinking.

Classical philosophy and theosophy invite you to be thoroughly responsible for your actions, your feelings and your thoughts.

Thoughts Along the Road

Philosophy Integrates Heaven and Earth



- * An illusory contentment may emerge from the external fulfilment of one's desires. True happiness emerges from listening to the voice of one's conscience.
- * While short-term satisfaction often provokes long-term suffering, an intelligent form of self-sacrifice generates peace of mind and lasting contentment. Indulgence is the source of unnecessary suffering. Austerity and right action lead to true happiness.
- * Once human soul is free from artificial ambitions, it can have genuine love and goodwill. Human soul can truly love once it is free from artificial ambitions and prefers living a life of voluntary simplicity.
- * When everyone wants to be heard, all try to speak at the same time and nobody listens to anyone. If people know how to listen, however, conversations make sense.
- * Less words can be more meaningful. Speaking less allows one to speak more sincerely. He who measures his words speaks little and tells the truth.
- * Lucid conversations include silence in their process. Silence gives strength to words.
- * More than words, actions say who we are.
- * If people think about their rights but do not try to fulfill their duties, the result is that all rights are disrespected. Frequent claims are not the path to bliss.

* When people fight less for their rights and focus in better fulfilling their duties, the doors of Karma open to the birth of a just and balanced society. Doing what is possible, acting constructively, we do enough.

* One thing is our real potentiality in terms of action and achievements; another and different thing is what we think we can do.

* Some things we think we can do are actually impossible to attain. And realism constitutes a most valuable asset. On the other hand, however, some goals that we consider “impossible” to achieve are, in reality, perfectly achievable.

* On the average, human beings exaggerate their limitations because they look at the future from the point of view of personal comfort, and comfort is something one must abandon, if one wants to achieve significant goals.

* When an individual is willing to be patient, to wait, to work hard and put aside this or that form of routine and attachment, his chances of success increase considerably, and his positive potentialities - usually unknown - become visible. For victory starts in one’s mind.

* What is more important, for students of esoteric philosophy; to carefully read “The Secret Doctrine” [1], or to walk among the trees in the middle of nature? Is it to read good texts on theosophy, or to improve one’s cooperation with other people? Trees and books are our masters, and so are the people among whom we live. Every aspect of life has its importance.

* Philosophy integrates heaven and earth. It harmonizes the material factors with the spiritual ones. Inner balance is as important as the strength of the soul. By simplifying his external life, the pilgrim becomes capable of listening to his own higher self.

NOTE:

[1] See “[The Secret Doctrine](#)”.

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The Circle for the Study of Discipleship

A Tool for Those Who Want to Improve the Learning of the Soul

The door for students of theosophy to become formal disciples of the Masters of Wisdom has been closed since the 1890s.

However, it is well-known that lay discipleship or the informal learning which occurs by affinity on the realm of the soul is always possible in any time or circumstance, since at least the time of Buddha, Pythagoras, Confucius and Laotse.

[Click to read](#)
[The Circle for the Study of Discipleship](#)

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Correspondence With Joy Mills - 02

Evaluating Mistakes and Strong Points in the Theosophical Literature

Carlos Cardoso Aveline



Two: Ignoring the Writings from the Mahatmas

In the book MAN: Whence, How and Whither, A. Besant and C. W. Leadbeater never quote from the Mahatma Letters on their approach of the theme of races, globes, etc. Would it not be correct to compare their investigations with the copies they had of the Letters, and which were published by C.J. in The Early Teachings of the Masters? Why would disciples ignore texts from Mahatmas and never quote even The Secret Doctrine? Even Mahatmas never use siddhis¹ unless they can't do what they have to do with simpler instruments. So why?

¹ *Siddhis* - psychological powers. See the article "[How to Develop Occult Powers](#)".

Three: **The Coming of an Outer, Personal ‘Christ’**

In the same book, CWL and AB announce Christ and Caesar are coming back to reform the world. What happened to them? It is interesting to note that Krishnamurti was introduced to the world in connection with the Liberal Catholic Church as a kind of western Messiah and by the same time, 1915-1917, Subramania Iyer led a new movement starting from the TS in Adyar which later announced (to its own constituency at least) nothing less than a Kalki Avatar, a Messiah based on Indian culture, with the same results as Krishnamurti. The name of this movement, which got rather strong in South America (starting from our National Section in Chile) and some of whose members I know, in Brazil - is Suddha Dharma Mandalam.

It is interesting to remember that CWL and AB did not say “the hierarchy will try and see whether the LORD can come...”; they said it was a **fact**. They saw it in details. The Lord was personally involved in every detail. It could not fail. Everything was completely different from the Letters’ time, when the Mahatmas had to beg permission even to small events in connection with the European and lay ‘chelas’.²

Far from creating any expectations of big and magical events to come, HPB said, writing about the ‘second coming’ of Christ (**Collected Writings**, vol. VIII, pp. 172-173, in the text **The Esoteric Character of the Gospels**):

“Two things become evident **to all** in the above passages ³, now that their false rendering is corrected in the revision text: (a) ‘the coming of Christ’ means **the presence** of CHRISTOS in a regenerated world, and not at all the actual coming in body of ‘Christ’ Jesus; (b) this Christ is to be sought neither in the wilderness nor ‘in the inner chambers’, nor in the sanctuary of any temple or church built by man; for Christ - the true esoteric SAVIOUR - **is no man**, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit **crucified in him by his own terrestrial passions**, and buried deep in the ‘sepulchre’ of his sinful flesh; he who has the strength to roll back **the stone of matter** from the door of his own **inner** sanctuary, he **has the risen Christ in him**”. (And she goes on like that.)

Now, tell me, dear Joy, what should I say to younger people who study Theosophy? Should I pretend I know not what I do know? Tell me I’m wrong, show where my mistake is. Did Leadbeater not have time to read Blavatsky, busy as he was seeing clairvoyantly? Or was he a victim of **maya** and image-making imagination? How long will it take for us to examine these issues rather openly, recalling **there’s no religion, loyalty or goal higher than truth**? That our loyalty to the TS and its leaders has to be **a part of our loyalty to truth and not the other way around**? ⁴

² Chelas - disciples.

³ In the previous paragraphs, HPB had examined and given the Esoteric interpretation of Matthew 24, where Jesus discusses his “second come”.

⁴ The strange phenomenon of the false Christ fabricated by C. W. Leadbeater and Annie Besant is examined in “**The Making of an Avatar**”.

Four: **Killing Indians in Brazil? ⁵**

In the Foreword to his book **The Perfume of Egypt** CWL writes that “the stories told in this book happen to be true” and describes in its longest tale, under the title of **Saved by a Ghost**, his adventures in Brazil around 1860. Who said it is Brazil? CWL only mentions “South America” in the text. But C. Jinarajadasa says it happened in Brazil in the autobiographic fragment included in the Brazilian edition of his book **The Seven Veils Over Consciousness** (“Os Sete Véus Sobre a Consciência”) ⁶ - as a postface. There, C.J. says (I have to retranslate from Portuguese language):

“The story of my previous (and glorious) death in Brazil is told in the chapter **Saved by a Ghost** in **The Perfume of Egypt**, by C.W. Leadbeater.”

At the same page, C.J. states that after he died in Brazil as a younger brother of CWL’s, he was born again in Ceylon and CWL went there **under inspiration** and recognized him.

It’s undeniable that CWL had the merit of going to Ceylon and identifying CJ, one of the best theosophical leaders since 1875. As he had the merit of coming up with Krishnamurti, an important thinker. But light and shadow use to mix themselves in the outer **and astral** worlds, much more so than we think - sometimes.

The current edition of **The Christian Gnosis**, by CWL, includes the text **A Small Biography**, by Hugh Shearman. In a footnote prepared for the Brazilian edition⁷, there’s a statement based in **The Theosophical Yearbook of 1937**, p. 219, that CWL came to Brazil when he was 13 years old, with his brother Gerald and his father. The footnote says the events which are narrated in **The Perfume of Egypt** took place in the State of Bahia, Northeast of Brazil.

The text by CWL - from the standpoint of a Brazilian theosophist - is rather surprising. He writes, p. 167 of the Adyar edition:

“First came the descendants of Spanish and Portuguese conquerors - a haughty, indolent race; a race courtly and hospitable, by no means without its good qualities, but yet one whose strongest characteristic was an immeasurable contempt (or the affectation of it) for all other races whatsoever.”

Well, Spanish were never ‘conquerors’ in Brazil, which was ‘conquered’ by Portugal. Second, Portuguese and Spanish people cannot easily be described as a “**race**” or as “**indolent**”. Third,

⁵ **A 2020 Note:** See the article “**Racism in the Name of Theosophy**”.

⁶ “Os Sete Véus Sobre a Consciência”, by C. Jinarajadasa, a book of 77 pp., edited by the Theosophical Society in Brazil during the decade of the 1960s, in São Paulo. See on page 67 the footnote written by C. Jinarajadasa.

⁷ “**A Gnose Cristã**”, C.W. Leadbeater, Ed. Teosófica, Brasília, 552 pp. The note is on p. 15.

Portuguese did **not** show too much contempt for other “races”; and that is why **miscegenation** is the major anthropological characteristic of Brazilian people. They easily created strong personal links to black people and indigenous people.

At the next paragraph, bishop Leadbeater is even more surprising: “Next came the red Indians”. Well, no “red Indians” in Brazil, although the term is very common in far-west North-American bang-bang stories. CWL says: “Of these many tribes had adopted a kind of squalid semi-civilization, but many others were still savages untamed and untamable - men who regarded work of any kind as the deepest degradation - who hated the white man with a traditional, unrelenting hatred, and (strange though it may seem) more than reciprocated the boundless contempt of the blue-blooded hidalgo of Spain. It will be no doubt incomprehensible to many of us that a half-naked savage can entertain any other feeling than envy for our superior civilization, however much he may dislike us; but I can only say that the quite genuine and unaffected feeling of the Red Indian towards the white man is pure and unmitigated contempt.”

Why is it surprising? First, again comes the Spain hidalgo apparently ruling Brazil, which was independent from **Portugal** since 1822 and was never under any “Spanish” ruling class. Second, the Red Indian again, but let’s forget the author may be mentioning Fenimore Cooper.⁸ Third, indigenous people in Brazil had **not** more hatred than love for white people. These paragraphs do not fit to Brazil or Bahia State.

And CWL proceeds: (p. 168, Adyar edition)

“Then came the Negro race - no inconsiderable portion of the population, and chiefly in a state of slavery, though the Government was doing all in its power to remove that curse from its territories; and last and worst came what were called the half-breeds or half-castes - a mixed race which seemed, as mixed races sometimes do, to combine all the worst qualities of both its parent stocks. Indian, Spaniards, and Negro alike despised them; and they in turn regarded all alike with a virulent hatred.”

Tell me, please, dear Joy Mills, where is the Theosophy in these leadbeaterian paragraphs. Who’s despising who? Is it not the author? I prefer what I read in the good old letter by Mahatma KH, reporting a talk He had with His Chohan:

“To achieve the proposed object, a greater, a wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised ‘nigger’ brother. This prospect may not smile to all, but he is no Theosophist who objects to his principle.” (Letter 1, **Letters From the Masters of the Wisdom**, 1st series)

CWL’s description of social relationships based on hatred, thanks to good karma law, is not true. The sentence saying that the “mestiços”, the cross-breeds, “combined all the worst qualities of both its parent-stocks” seems to be positively racist. From a theosophical perspective, mixing cultures and “races” is part of the preparation of the future mankind. The

⁸ North-American writer Fenimore Cooper is the author of the book “The Last of the Mohicans”, a worldwide best-seller since 19th century.

first object of the T.S. should be enough to understand that - at least I thought so. Theosophically, mixing is good, not bad.

Again, CWL mentions Indians, Spaniards and Negroes; no Portuguese, or, more precisely, no 'white Brazilians' or 'Brazilians', since the mixing up of 'races' or cultures was very advanced by 1860-1862, time of the facts. It had started around the year 1500, when the Portuguese arrived to Brazilian coast in **Bahia State** (place of our events), and were received peacefully and exchanged **presents** with the good-natured Indians from 22nd April 1500 on.

I asked, with the help of the president of the Theosophical Lodge at Salvador city (capital of Bahia State), brother Edivaldo Batista de Souza, the opinion of a Historian from Bahia. Mr. Desiderio Bispo de Melo, historian with a degree from Salvador City University, had the assistance of Ms. Monica Cristina da Fonseca, a 5th semester student of History at the Salvador University. Mr. Melo sent to me his written statement a few days ago.

As you know, CWL's story describes a revolt organized by 'ferocious Indians' against the building of a railway by Englishmen. Of course, father Leadbeater thought that place to be suitable for his two children to live. Otherwise, he would not have taken them with him to Bahia or Brazil. Anyway, CWL was a brave boy. He says, talking about the moment the ferocious revolt started:

"I snatched up my rifle also - for I also had one; in that wild country even little Gerald never went out without his tiny revolver stuck in his belt, and I habitually carried a brace of Colts, and took a rifle with me whenever I went out for a walk. And these precautions were by no means unnecessary..."

I didn't know little children used to have 'tiny revolvers' to defend themselves, or that a 13 year-old boy can carry "two Colts and a rifle" easily while taking a walk to relax. See p. **179**, where CWL also mentions - don't know why - Rudyard Kipling.⁹ No wonder CWL seems proud to have killed people:

"So far we had escaped unhurt, while quite a number of corpses lay round the hut, for even little Gerald had taken his part bravely, and had shot at least two of the savages, besides wounding another. On my side a fierce-looking fellow had thrust the muzzle of his rifle through one of the cracks. I leaped to one side, seized it just as he discharged it, and fired my revolver over it straight in the face of its owner, who fell back with a groan, leaving the rifle projecting through the crack" (page 182, TPH-Adyar edition).

CWL kills more people at page 185, Adyar edition:

"... The silence changed into a pandemonium of sounds, the savages rushing yelling upon the hut once more, madly and uselessly discharging their rifles at it as they ran forward. As before, we fired as rapidly as we could, and had already accounted for several of the attacking party, when my father shouted across to me: 'Here, this way. Aim only at those men with the log.' (...) We concentrated the fire of our revolvers upon those who were bearing the tree-trunk, and when they had gone half the distance already half of them were down, and the remainder found the weight too great for them." Here CWL states he aimed at unarmed,

⁹ Kipling wrote imaginative adventure-stories.

weaponless men (since they were occupied in carrying the log), that is, somewhat in cold blood. Fortunately, this is no true, at all.

The text from the historian Melo says there was a railway being built in Bahia in 1860-1862, there were Englishmen involved, but there was no such revolt and there was not **any** revolt indeed. He says Brazil was an **organized State**. Bahia was one of the most important provinces of the Empire, and the killing of a foreigner, an Englishman, a young Englishman, would be an international issue. There's nothing about that, nor any revolts.

A friend of mine, a leadbeaterian to-the-end, argues: "well, the historian's statement proves it did not happen in Bahia. It may have taken place in some other State". **Not at all**. There are no records of important revolts of Brazilian Indians against Brazilian authorities, much less during the 19th century. Brazilian Indians did not use fire-weapons. They used to get drunk and die with influenza, venereal diseases, hunger, starvation, offering no resistance. Even now, 500 years after the brave arrival of white men in our coast, indigenous people in Mato Grosso State are inclining towards **collective suicide**, not killing any white people. And this is because our Indians are more peaceful than the 'Red Indians' who were killed - not without resistance - in North America. **More peaceful** and **less developed** than they.

I'd like to have your commentaries upon that text by CWL, which he affirms to be "true" at the foreword, while admitting that he has also written "other and more serious books" (page vi, Adyar edition).

(To be continued)

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Part one of "**Correspondence With Joy Mills**" will be found on pp. 9-16 of "**[The Aquarian Theosophist](#)**", **[February 2021 edition](#)**.

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The New Items In Our Websites

On 12 March we had 2838 items in the associated websites, including texts, books, poems, audios and videos. Of these, 03 items were in [Italian](#), 21 items were in [French](#), 210 in [Spanish](#), 1292 in [English](#) and 1312 in [Portuguese](#).^[1] The following items were published in English and Spanish between 12 February and 12 March 2021:

(The more recent titles above)

1. **Living Theosophically** - *Geoffrey A. Farthing*
2. **Moshe Cordovero and Social Activism** - *Carlos Cardoso Aveline*
3. **El Yoga del Trabajo Editorial** - *Carlos Cardoso Aveline*
4. **China and the Implosion of the West** - *Carlos Cardoso Aveline*
5. **The Lesson of the Sun in Aquarius** - *Carlos Cardoso Aveline*
6. **The Aquarian Theosophist, February 2021**

