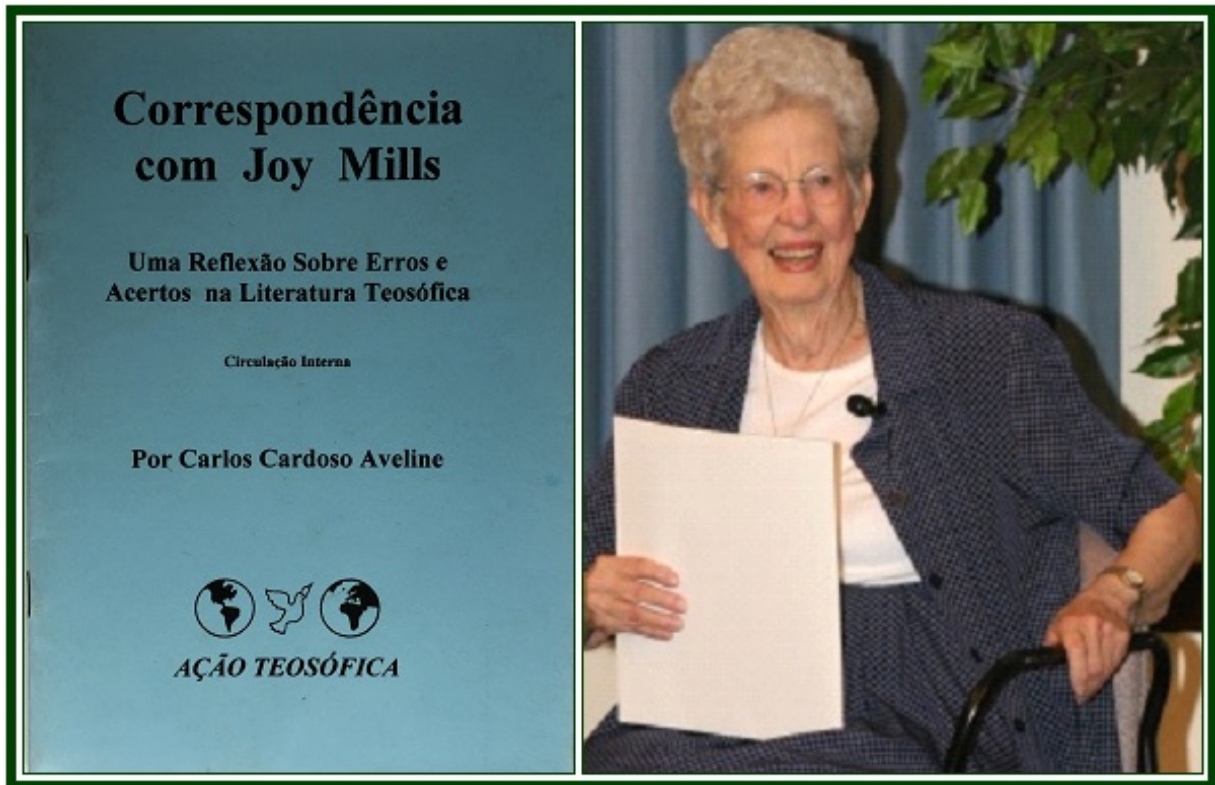


Correspondence With Joy Mills

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.

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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.

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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.

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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

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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.

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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.

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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

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

that the works of the inner group of the London Lodge were legitimate, although he does not refer directly to the mediumship sittings:

(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.

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**.

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 **siddhis**¹⁹ unless they can't do what they have to do with simpler instruments. So why?

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'.²⁰

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 ²¹, 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

¹⁹ *Siddhis* - psychical powers. See the article "[How to Develop Occult Powers](#)".

²⁰ Chelas - disciples.

²¹ In the previous paragraphs, HPB had examined and given the Esoteric interpretation of Matthew 24, where Jesus discusses his "second come".

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**? ²²

Four: **Killing Indians in Brazil?** ²³

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”) ²⁴ - 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 edition²⁵, there’s a

²² The strange phenomenon of the false Christ fabricated by C. W. Leadbeater and Annie Besant is examined in **[“The Making of an Avatar”](#)**.

²³ **A 2020 Note:** See the article **[“Racism in the Name of Theosophy”](#)**.

²⁴ “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.

²⁵ “**A Gnose Cristã**”, C.W. Leadbeater, Ed. Teosófica, Brasília, 552 pp. The note is on p. 15.

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, 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.²⁶ 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.”

²⁶ North-American writer Fenimore Cooper is the author of the book “The Last of the Mohicans”, a worldwide best-seller since 19th century.

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 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.²⁷ 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

²⁷ Kipling wrote imaginative adventure-stories.

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, 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).

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.²⁸

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’*”.²⁹ 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...”³⁰

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:

²⁸ 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.”

²⁹ Click to see the p. 16 in “[The Mahatma Letters](#)”.

³⁰ 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.”³¹

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**’³²). 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 88³³ 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.

³¹ 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.*”

³² See **Chelas And Lay Chelas** in one of the associated websites.

³³ 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." ³⁴ 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). ³⁵

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?

Nine: **Jesuits in Masonry?**

Something difficult to discuss, but possible to mention, is the importance of masonic movements inside the theosophical movement before and after the death of HPB and the Colonel. A remarkable change. You see, the six-volume edition of **The Secret Doctrine**, including other manuscripts from HPB, has in its Section XXIX a definite charge of HPB saying the Jesuits infiltrated masonry and included in its ceremonies the present version of Hiram's myth or legend, which is rather serious. ³⁶

³⁴ "**Isis Unveiled**", volume II, is available in the [associated websites](#).

³⁵ Examine also on this topic "**A Psychoanalysis of Religions**".

³⁶ Page 262, vol. V, Brazilian edition (Ed. Pensamento) of **The Secret Doctrine**. In the 1971 Adyar edition, India, see volume V, section 29, at the end of which the editors declare they have suppressed parts of the original text as they are "controversial". See p. 274. Thus they confessed they had the brazenness and impudence enough to censor Helena Blavatsky.

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

“... Notwithstanding the confusion they had created (1736-1772) the Jesuits had accomplished but one of their designs, viz.: *denaturalizing and bringing into disrepute the Masonic Institution*”. And later on HPB says: “The simple truth is that modern Masonry is a sadly different thing from what the once universal secret fraternity was in the days when the Brahma-worshippers of the AUM, exchanged grips and passwords with the devotees of TUM (...). (**Isis Unveiled**, vol. II, pages 385 and 387, respectively; but that whole section of the book discusses infiltration by Jesuits in secret orders and organizations which study occultism.)

Commentaries, guidance? Thank you.

Ten: **The Role of Organized Religions**

The letters 30, 88 and 90 of the chronological edition of the **Mahatma Letters**³⁷ destroy the idealized image of institutionalized religions very much in the manner Sigmund Freud sees them (“neurotic relics from the past”) in his essay “**The Future of an Illusion**”.³⁸ Leadbeater, Annie Besant, and most second-period leaders of the theosophical movement got involved in an attempt to create our own version of the Catholic Church, with all its institutions. What is your evaluation of the results of those efforts? Which lessons should we take - making a **brave declaration of principles** - from that **religious** experience, not yet openly evaluated?

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

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

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

Carlos Cardoso Aveline

P.S. As to **The Lives of Alcyone**, it seems to keep at a very low intellectual level, with almost no indications or data above physical and astral levels, weaving and endless ‘who’s who’ of **personal** actions, circumstances and relationships. How many more items could be raised...

³⁷ Or Letters 134, 10 and 22 in the non-chronological editions of the **Mahatma Letters**.

³⁸ See the article “**A Psychoanalysis of Religions**”.

Examining the Brazilian theosophical scenario, I think to deal with the truth about these literary illusions is something we cannot afford not to do, in order to **open room** to the true light of Theosophy. What do you think of it, and what about the world scenario? Thanks, CCA.

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Joy Mills' Answer

M Joy Mills
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7 January 2000

Carlos Cardoso Aveline
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Dear Brother Carlos,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

meaningful and significant life.

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

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

With warm good wishes,



Joy Mills

Conclusion

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

Joy says that “Leadbeater never went to Brazil as a young boy ... as recent biographers have shown”. This can only be a reference to the only broad and complete biography of Charles W. Leadbeater, entitled “The Elder Brother” and written by Gregory Tillet, with 337 pp., published in 1982 in London by *Routledge & Kegan Paul*. The well-documented biography draws an extremely negative picture of Leadbeater, who is described as a fraud, a knave and possibly a criminal.³⁹

This stance, taken by Joy Mills, one of the main world leaders of the TS in the period from the second half of the 20th century to the current beginning of the 21st century, has an

³⁹ It is interesting to note the fact that in the Brazilian edition of “Cristian Gnosis”, by CWL, his biographer Hugh Shearman states, based on factual evidence, that Leadbeater adulterated the date of his own birth. He was born on 16 February 1854, according to his birth certificate, but he changed the date to February 17, 1847, which was on his passport. Thus, according to the unsuspected Hugh Shearman, Leadbeater claimed to be seven years older than he actually was. On the other hand, the date of February 17 is the day Henry Olcott died and is known as “Adyar Day”: a prestigious date to be born on, from the point of view of public relations. See the first paragraph of page 15 in “A Gnose Cristã” (Editora Teosófica, Brasília), and the first footnote, on the same page.

undeniable historical importance - and not only in the Brazilian context. Joy's position adds to the testimony of one of the main figures in the European theosophical world, Geoffrey A. Farthing, and of many other theosophical leaders and workers around the world.

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

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

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

(CCA, in June 2002)

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“**Correspondence With Joy Mills**” is available as an independent item in the associated websites since 08 July 2021. It was previously published in four parts in the editions of February, March, April and May 2021 of “**The Aquarian Theosophist**”.

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Helena Blavatsky (photo) wrote these words: “**Deserve, then desire**”.

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