

Anthony continues:

“And what is sweeter than the tears that flow from the sweetness of contemplation? Tears, in the words of St. Augustine, are the blood of the soul. Therefore, they take their name from the fact that they lacerate the spirit. The sinner, therefore, while he [educates himself] violently with the word [of teaching], lifting his spirit on high, draws blood, that is, sheds tears, because he has squandered the goods or riches of the Lord that were entrusted to him.” [1]

The word “Lord” symbolizes the higher self, the spiritual soul.

The riches entrusted to us by our Soul - when we were born - are the physical body, the five senses, and our vital forces. Do we, since we are imperfect, dissipate or throw away vital energies that should be used in a proper way? Which should be used as tools to seek that which is good and beautiful and true, and eternal?

Wasting vital energy is a mistake.

We therefore owe a debt to our spiritual Self, the “Lord”. The true Self, or higher self, is the living origin of our current incarnation. It will be the heir of our actions when this incarnation ends.

The more intelligent and honest we are, the more loyal we will be to the true owner and guiding teacher of our present life. He is the center of our aura and the essence of our being. And he is not beyond our reach. He speaks to us without the need for words. He speaks with the voice of silence, which is the voice of conscience.

NOTE:

[1] “Obras Completas” (“Complete Works”), Santo António de Lisboa, a two-volume edition in Portuguese and Latin, 1987, Lello & Irmão, Porto city, Portugal, see volume I, p. 762.

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See [“The Science of Tears”](#), by Manuel Bernardes.

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[Click to read](#)
Celebrating the Eighth of May
Before Saying “Thank You” to Helena
Blavatsky, One Must Understand Her Mission

**H.P.B. wanted people to have ethics and
 loyalty towards the Teachings of the Mahatmas.**

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Jesus Christ and the Merchants of Weapons



Partial view of a painting by Carl Bloch (1834–1890)

There are those who, in the face of a war or local conflict, seek to help stop the violence. These men and women are blessed, according to Christians.

Jesus Christ teaches in Matthew 5:9:

“Blessed are the peacemakers, for they shall be called children of God.”

I wonder, then, what is the Karmic situation of the arms dealers of Western world, who through their political influence provoke wars, and then, cunningly offer more weapons in order to expand and prolong the conflict.

For that they use their puppet politicians. These marionettes, in turn, carry out an intense propaganda campaign, which they present as humanitarian, but whose practical goal is to stimulate war, perhaps even a nuclear war.

What does Jesus, the Christ, think of the economic groups which encourage hatred among nations and incite to war, so that they can sell more lethal weapons?

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Read the article [“A Few Lessons from George Orwell: Messianism, ‘Doublethink’ and Fraud in the Theosophical Movement”](#).

Gen. Philip Breedlove, former NATO supreme allied commander, has suggested that NATO should deploy troops “into western Ukraine to carry out humanitarian missions and to set up a forward arms supply base.”

Well, that’s fine, but setting up an arms supply base in western Ukraine drags us right into the middle of the conflict. Do they think Russia is going to just sit back and watch NATO arms pour in to help Ukrainians kill more Russians?

Russian missiles have already destroyed weapons supplied to Ukraine by the U.S. and its NATO allies. What happens if Russia attacks an arms supply base and kills a number of American soldiers?

The pressure would be to attack Russian forces in retaliation. The U.S. and Russia would then be on the escalation ladder (more on that below).

Oh, Stop Your Worrying!

Meanwhile, retired Gen. Ben Hodges says, “It still does not feel like we are all-in to win. We have exaggerated the potential for a so-called World War III to the point that we’re making policy decisions based on an exaggerated fear.”

But maybe it’s not fear that’s keeping us out of direct involvement in Ukraine, but prudence.

These people are gambling that a conventional conflict with Russia wouldn’t escalate into nuclear war. And maybe they’re right. Maybe it wouldn’t. But is that a risk we’re willing to take?

Nuclear warfighting is not a topic that has been much discussed in the past 30-odd years since the fall of the Berlin Wall in 1989 and the dissolution of the Soviet Union in 1991.

It’s certainly not a topic that nonexperts want to think about because the implications are both horrific and existential. Still, no topic is more critical today.

‘Don’t Go There’

The theories around nuclear warfighting were mostly developed in the 1950s and 1960s by scholars such as Herman Kahn, Henry Kissinger and Albert Wohlstetter.

I read their work beginning in the late 1960s as part of my studies in international relations and I continued to study the topic through graduate school and beyond.

Scholarly approaches varied in some respects related to doctrines of counterforce (aiming missiles at missiles), countervalue (aiming missiles at cities), first-strike, second-strike and mutual assured destruction.

But there’s one rule they all agreed on: Don’t go there.

What this means is that nuclear war is not a place where anyone begins an attack and it’s not a place where anyone wants to end up. But it can happen anyway.

Climbing the Escalation Ladder

The process by which nuclear war happens is called escalation. Two nuclear powers start out with a grievance of some kind. The grievance may be played out using proxy powers such as Vietnam in the 1960s and Afghanistan in the 2000s.

One side escalates the conflict by doing something unexpected or extreme. The other side does not stand still; they take an extreme retaliatory action. The first actor then retaliates to the retaliation and so on. Now we have a dynamic where two sides are climbing the escalation ladder.

Again, it's important to emphasize that neither side really wants a nuclear war, but once they start climbing the ladder, it's hard to stop. Eventually one side pushes the other so far that the only response is to use nuclear weapons.

At that point, you're no longer just escalating; you're at the brink of a nuclear launch.

Use It or Lose It

To make matters worse, the other side sensing that their opponent may go nuclear will be under pressure to go nuclear first in order to avoid being hit themselves. This then goes into another branch of theory involving first-strike, second-strike, counterforce and countervalue strategies, etc.

I don't have to do a deep dive on these theories in order to make the point that a nuclear war doesn't begin with a nuclear attack. It begins with small steps that spin out of control.

Because of the war in Ukraine, the world is closer to this apocalyptic state than at any time since the Cuban Missile Crisis in 1962. That doesn't mean both sides would launch ICBMs at each other right out of the gate.

Any nuclear conflict would likely begin with tactical nuclear weapons, which are lower-yield devices designed to take out enemy troop formations, military bases, etc.

Russia has already warned that it may use tactical nuclear weapons. The U.S. and NATO seem to believe Russia is bluffing and it is therefore safe to continue escalating. Again, maybe that's true, but maybe it isn't.

Unlike the U.S., which regards any nuclear weapons deployment only as a last resort, Russian military doctrine is much more open to the use of tactical nuclear weapons on the battlefield.

And it's believed that Russia has about 2,000 tactical nuclear weapons, while the U.S. has under 250. Given Russia's conventional inferiority against the U.S. and NATO, it's not surprising that Russia fields so many tactical nukes.

To be clear, I'm not predicting nuclear war. I'm simply pointing out the risks involved once both sides get on the escalation ladder toward nuclear war.

It's easier to get on than to get off.

Stumbling Into War

Meanwhile, there are credible reports that British special forces are in Ukraine instructing the Ukrainians in sabotage and other special operations tactics. Similar reports are circulating about U.S. and French special forces in Ukraine.

The U.S., U.K. and France are all members of NATO. If any of those troops are killed or confront Russia forces, it could be viewed as a war between Russia and NATO, which is tantamount to World War III.

Russia is investigating the claims. By itself, these special forces may seem like a small escalation. But it's exactly the kind of action that can escalate into something far worse.

The White House would do well to study the same work that I learned in the late 1960s. Instead, it seems like no one is home at the White House. We're playing with fire as the potential for escalation continues.

And unfortunately, so does the potential march toward a nuclear war we're told not to worry about.

I don't know about you, but I'm a little worried.

Regards,

Jim Rickards
for *The Daily Reckoning*

P.S. While I'm not necessarily predicting nuclear war, I'm deeply worried about the stock market. In these risky times, I advise you to pursue wealth-generating opportunities outside of the stock market. (...)

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James G. Rickards is the editor of *Strategic Intelligence*. He is an American lawyer, economist, and investment banker with 35 years of experience working in capital markets on Wall Street. He is the author of *The New York Times* bestsellers "**Currency Wars**" and "**The Death of Money**".

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[Click and Read:](#)

Russia, Wisdom and World Peace

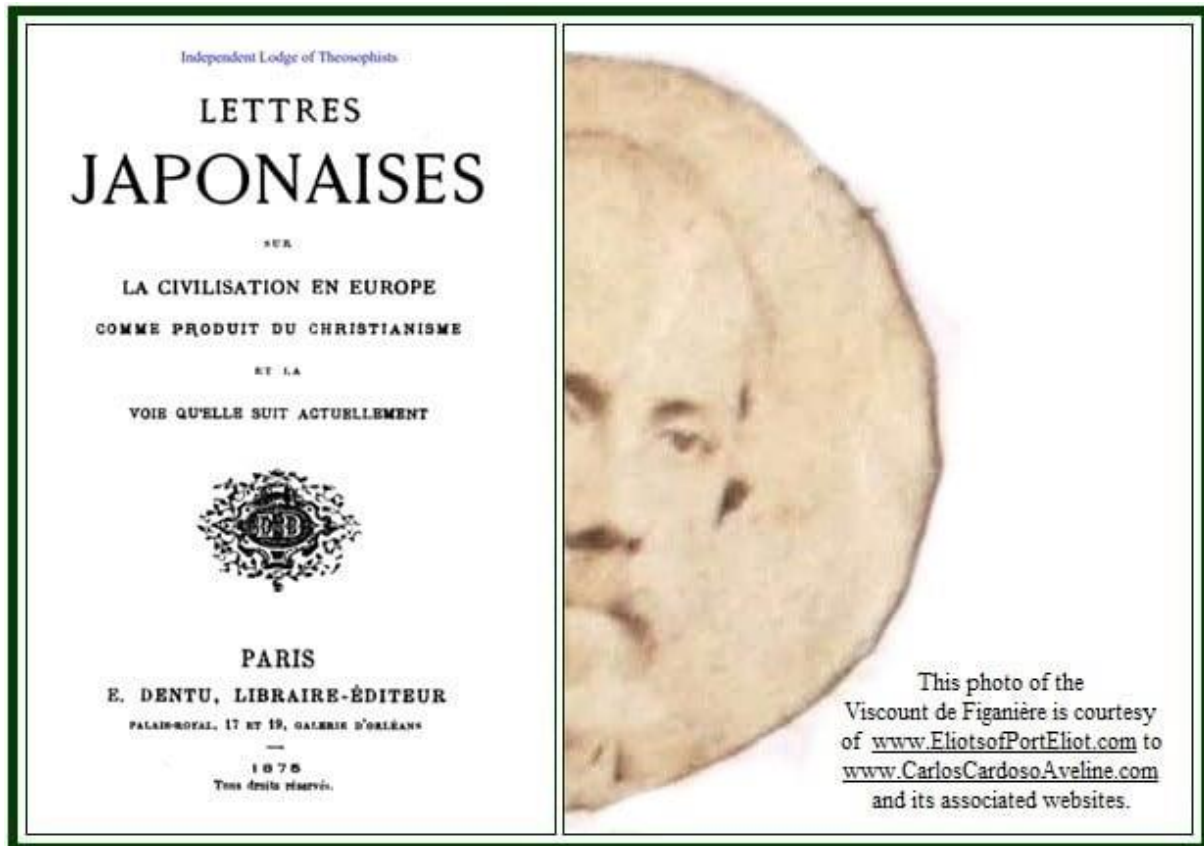


Every State and Nation Deserves Our Respect

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Thoughts Along the Road

The Rhythm of the Middle Ages, or a Gift From the Viscount de Figanière



- * **L**ife is slow, as it builds and preserves. It is quick, as it destroys and leads its own structures to decay. Being free from hurry allows us to be profound. Anxiety produces aggression. It also condemns people to a superficial view of things.
- * In the Mahatma Letters, the Masters of the Wisdom say that an intense acceleration of material progress is the way Karma safely leads every misguided civilization to self-destruction. This takes place in strict accordance with the Cyclic Law.
- * Since the starting point of Modern Age, in the 15th century, a distinct acceleration of events has ceaselessly taken place in the West. In every century, social events got quicker. And nearly everyone thought acceleration was good. We were even proud of such high speed of events. Yet high speed means there is no time to be careful or to duly think before acting.
- * Of course, Helena Blavatsky was critical of Western societies, because of their mental superficiality and their use of hypocrisy, as a way to deceive themselves. She was not alone. The mystics of all nations have always made severe warnings against the exaggeration of material progress and the leaving aside of spiritual improvement of human beings.
- * The Viscount of Figanière (1827-1908), a personal student of Ms. Blavatsky, left an occult gift to the generations of theosophists coming after him. He left his book "Lettres Japonaises"

(139 pp.), which makes a severe examination of modernity in the West and discusses its misguided love of falsity. The volume praises the positive aspects of the Middle Ages.[1]

* Figanière is the main pioneer of modern Theosophy in Portuguese language. He wrote the fascinating novel “*Guesto Ansures*”, whose action occurs in the 8th Century. His defence of the Middle Ages is a defence of outward slowness. [2] There is nothing wrong with material progress, as long as it does not prevent us from dedicating ourselves to things that are more important than mere materiality. Voluntary simplicity is of the essence.

* The Masters wrote that the future civilizations will be the same as the ancient ones. The Bible states the same “law of recycling” in Ecclesiastes 1: 9: “*What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.*”

* Human souls have nothing to lose, therefore, if a “quick and anxious” civilization insists in destroying itself, in spite of the efforts of Those Who Know to reduce the causes of human suffering. Winter is necessary for a new Spring to come.

* The Portuguese and Brazilian saying goes: “There is nothing like one day after another.” In other words, there is nothing better than the law of Karma in its natural motion. It is the gradual sequence of situations along time that clarifies whatever may seem incomprehensible in the present moment.

* Being able to wait in peace is of fundamental importance, but “waiting” is something you must put in practice while doing the right thing and planting the best. Karma punishes every falsehood, and fully unmasks all forms of hypocrisy. We can be sure about it. The question is whether we don’t let ourselves be carried away by lies, or by illusion, and if we stay away from all dishonesty that we identify as such.

* Truth reveals itself to us step by step. It does so one layer after another and inevitably, especially when we are willing to see it, to accept it, and to act accordingly. If you do not search for truth, truth will search for you, and it will find you.

* Both spring and autumn are paths of transition. Spring is a gateway to the fullness of summer, or outward plenitude. Autumn promises and prepares the happiness of retreating to the essence, which means inner plenitude. In the summer, one is invited to be modest, moderate, and to remember the coldest months when outside life is reduced and withdrawn.

* Each season is a gateway. In winter, there is a secret promise of spring and summer. Just as in astrology you can better understand each sign by observing how the opposite sign works, so each season of the year has a secret intimacy with the opposite part of the cycle.

* Everything is symmetrical, and opposites complement each other, as in the creative dynamics in the daily life of a happy human marriage. Life develops and unfolds according to the law of equilibrium. The Karmic scales work 365 days a year. Sensible pilgrims trust the Law and consciously sow what they want to harvest.

NOTES:

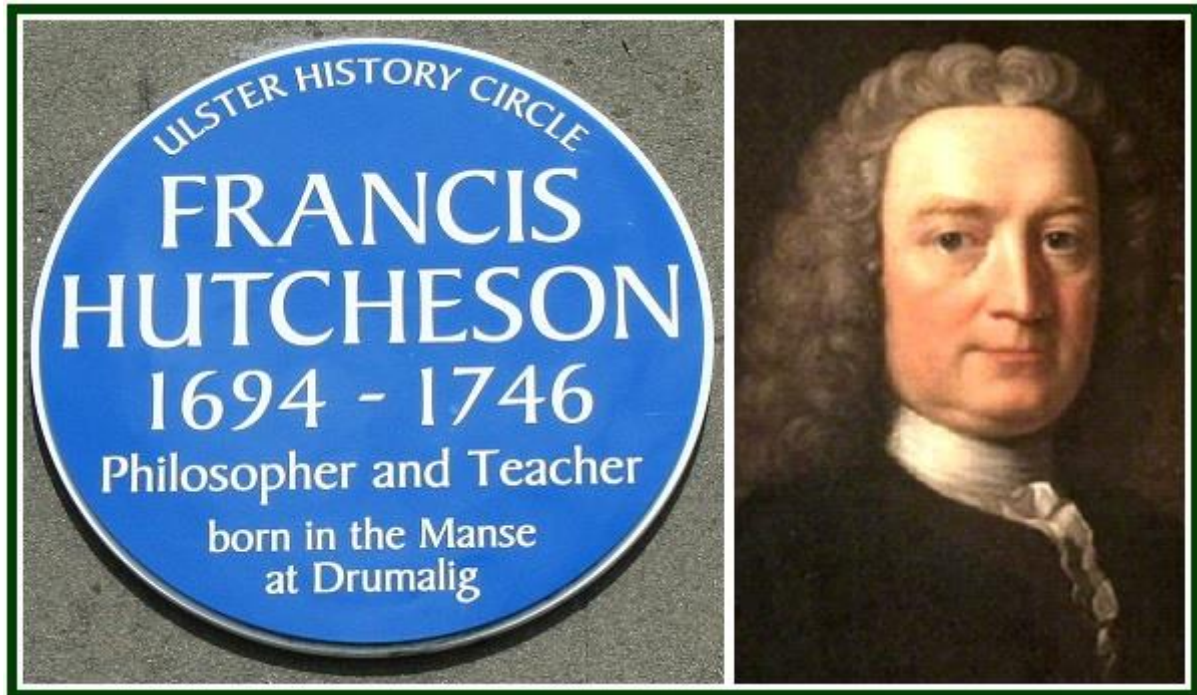
[1] Click to see “[Lettres Japonaises](#)”, by [Visconde de Figanière](#).

[2] Examine the novel “[Guesto Ansures](#)”, in Portuguese language. The work is available also in Spanish in the [associated websites](#).

The Sense of Honour and Shame - 02

The Universal Influence of the Moral Sense, and That of Honour, and Their Uniformity

Francis Hutcheson



The chief beauties of countenance, and even of behaviour, arise ¹ from indications of some sweet affections, or morally estimable abilities, as it appears by almost all epithets of commendation. It is always some real or imagined indications of something vicious which chiefly causes our dislike, as we see from the qualities censured and condemned. Hence it is that such deformity is ² observed in the countenances of the angry, the envious, the proud, and the selfish; and so much alluring sweetness in those which display the tender gentle and friendly affections.

We see how these moral indications affect the natural desires between the sexes. Could one attain to maturity without having any moral notions, which however scarce ever happened in

¹ See "Inquiry into Beauty etc.", § vi. (Note by F. Hutcheson)

² See Cicero *de Offic. l.i.c.29. Appetitus qui longius evagantur - a quibus non modo animi perturbantur, verum etiam corpora. Licet ora ipsa cernere iratorum, aut eorum qui libidine aliqua, aut metu commoti sunt, aut voluptate nimia gestiunt*, etc. and often in his other works. (Note by F. Hutcheson). Note by the 2022 Editor: "For when appetites overstep their bounds (...) not only minds but bodies as well are disordered by such appetites. We need only to look at the faces of men in a rage or under the influence of some passion or fear or beside themselves with extravagant joy, etc." (*On Duty, De Officiis*, Loeb Classical Library, Harvard University Press, 2005, pp. 104-105.) (CCA)

one instance, except in idiots; he might be moved by this instinct as the brutes are. But we find that beauty raises first some favourable notions of an inward temper; and, if acquaintance confirms them, we feel a high esteem and a desire of mutual friendship. Thus we are admiring wit, good-nature, prudence, kindness, chastity, a command over the lower appetites, while the instinct is also exciting to its natural purpose. Hence it is that this passion is often observed to make considerable improvements of the temper in several amiable virtues.

It is in like manner some *moral worth* apprehended, some justice or goodness of intention in persons and causes, which occasions most of that keen zeal for certain parties and factions, and those strong attachments to them, in people who have no hopes of those advantages which the leaders of them may have in view.

To allege that our³ choosing persons of knowledge, courtesy, and good-nature for our intimates, and our avoiding the ignorant, the morose, or selfish, argues all our intimacies to arise from selfish views, is plainly unjust. It is true the one sort of companions are improving, pleasant, obliging, safe; and the other useless, unpleasant, dangerous. But are all friendships and intimacies mere grimace and hypocrisy? Does one feel no inward esteem of certain characters, and good-will to the persons? Does one only desire his own improvement or pleasure or gain, as when he hires a master to teach him a mechanic art, or a musician to entertain him, or a laborer to do a piece of common work? Do we only intend a fair outward appearance with our best friends, that we may not lose these advantages? On the contrary does not everyone feel an inward esteem and good-will toward any virtual acquaintances, which shall remain when we are separated, and hope not to meet them again?

Were there no such *moral sense* and *sense of honour* in our constitution, were we as entirely *selfish* as some *refiners* allege, human life would be quite different from what we feel every day, *a joyless, loveless, cold, sullen state of cunning and suspicion.*

It is worth our notice here that however by the early prejudices of the external senses we are apt to imagine little reality in any thing which is not the object of one or other of them, and to conceive what is not thus sensible to be fictitious and imaginary; yet if we attend to the inward feelings of our hearts, the greatest realities, our very happiness and misery, that dignity or worth in which alone we can have the most entire satisfaction with ourselves, or for which we love, esteem and admire another, and count him excellent or happy, or choose him for a friend, are qualities entirely insensible, too noble and excellent to fall under the cognizance of these powers which are chiefly destined for the support of the body.

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Many suspect that no such senses can be natural, because there are such different and opposite notions of morality, among different nations. But granting that their relishes were different, that different men and nations approved and condemned actions upon different accounts, or under different notions; this only proves that their senses are not uniform; and not that no such principles are natural. Men's palates differ as much; but who thence denies a sense of tasting to be natural?

But the uniformity is much greater in our *moral faculty* than in our palates. The different reasons given by different persons for their approving or condemning will all lead us at last, when we examine them, into the same original species or notions of moral good and evil.

³ See *Hobbes, Bayle, Mandevil*, in many places, after *Rocheffoucault*. (Note by F. Hutcheson)

In approving or vindicating of actions, in all nations, men generally allege some tendency to the happiness of others, some kind intention more or less extensive, some generous affections, or some dispositions naturally connected with them. When we alleviate any imprudent conduct, we say, the agent intended well; did not foresee the bad consequence; or had such provocation as might have transported even a kind temper, or a man of justice. When we inveigh against bad conduct, we show that all the contrary affections or dispositions were evidenced by it, such as cruelty, wrath, immoderate selfishness, or a want of such kind affections as we generally expect in our species. If we blame imprudent conduct, without this reference to evil affections, or to the want of the good ones, it is sometimes from our goodwill and pity toward the agent, with some contempt of his mean abilities, his sloth, stupidity, or indolence. And yet how are we softened by the thought that “the poor creature intended no harm, or occasioned none to others”. This is often indeed a false excuse, as the public suffers by anyone’s making himself less capable of serving it, as well as his more peculiar friends.

Nay we shall find that men always approve upon some opinion, true or false, that an action has some of those qualities or tendencies, which are the natural objects of approbation. We may indeed often imagine without ground, that actions have good effects upon the public, or that they flowed from good affections, or that they are required by the Deity and acceptable to him; and then under these appearances we approve them. It is our reason which presents a false notion or species to the *moral faculty*. The fault or error is in the opinion or understanding, and not in the *moral sense*: what it approves is truly good; though the action may have no such quality. We sometimes choose and like, in point of interest, what is in event detrimental to ourselves. No man thence concludes that we are not uniform in self-love or liking of our own interest. Nor do like mistakes about the moral qualities of actions prove either that we have no *moral sense*, or that it is not uniformly constituted. The passions of spectators, as well as those of agents, prevent a mature examination of the moral natures of those actions which are subservient to the designs of the passions; as lust, rage, revenge, will hurry men into what a calm man would discern to be ruinous. But these things do not prove that men are dissimilar to each other, either in their *moral faculty*, or their *self-love*.

To prove that men have no *moral faculty*, or very dissimilar ones, we must show either that nations or great numbers of men hold all actions to be indifferent which don’t appear to them to affect their own private interest; or that they are pleased with cruelty, treachery, ingratitude, unprovoked murders, and tortures, when not practised toward themselves, just as much as with their contraries: they should in some nations be deemed as reputable and lovely as humanity, compassion, liberality, faith: the action of Sextus Tarquin, or Claudius the decemvir ⁴, should be approved as much as that of Scipio with his Spanish captive. But such nations have not yet been discovered to us, not even by the invention of the boldest traveller.

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Reproduced from the book “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014, a facsimile copy of the 1755 edition, vol. I, Chapter IV, pp. 87-92. The first part of the text was published in [The Aquarian Theosophist](#), April 2022 edition. The spelling of words has been updated.

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⁴ *Decemvir*: one of a body of 10 magistrates, in ancient Rome. (Note by the 2022 editor)

Working in the Astral Plane

The Theosophical Movement Goes Beyond the Three-Dimensional World



In the age of the Internet, the theosophical work transcends physical world and goes beyond mere three-dimensional materiality. It works directly in the astral light through digital tools.

This is the case with the Independent Lodge of Theosophists, a school of thought that might be called “initiatic” - although it doesn’t use that label - and that is not tied to physical geographic locations.

The dynamic unity of human civilizations on our planet can only be perceived in the astral light, which transcends reality in three dimensions and respectfully leaves aside the time physically located in any specific time zone of the globe we inhabit.

The unity of planetary life is also directly perceived at levels of consciousness that are superior to the astral, and to the concrete mental, or three-dimensional mind. Higher perception occurs from the buddhi-manasic level (spiritual mind) upwards.

As with every action in the Internet, each publication of the Independent Lodge takes place simultaneously in different countries and continents and at various local times according to the city of the reader.

Where exactly does a dialogue or meeting take place, then, if made possible by Skype or Google MEET, when it congregates various associates of the Independent Lodge? It takes place in the astral light, and it also takes place in several cities and countries at the same time.

In these study meetings - which transcend the physical world - there are at least two levels of consciousness that stand out. One is the physical, which is local and immediate. The other one

is the astral-digital, which allows people to be together by transcending the physical and establishing the subtle environment for a dialogue. In addition to these two, of course, we have the level of the emotional principle, the level of the vital principle, the spiritual-intuitive level, and the various sublevels of each layer of perception.

If correctly understood, the absence of physical limitation makes it easier to listen to the voice of Silence. It makes the voice of Conscience become louder. It paves the way to fraternal impersonality. It expands a “vertical” awareness of deep reflection.

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Read also the Portuguese language text “[O Movimento Teosófico na Internet](#)”.

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Looking at the Past and
Understanding the Present:
How the United States
Received a True Initiate



In a text written in May 1877, H. P. Blavatsky describes the constant flow of slanders against her that started from the moment she arrived in North America. In the early 2020s, one can easily observe that such a torrent of falsehood has not stopped yet.

Since a true initiate means *antahkarana*, a bridge to higher levels of ethics and perception, the act of persistently slandering a Messenger of the sacred masters of the East does not contribute to the good Karma of the USA as a nation - or to the Karma of Western civilization, if the USA pretends to be the leader of the West. Especially when influential sections of the so-called theosophical movement accept and embrace the insults.

The circulation of a book with false letters against Blavatsky by the U.S. “Theosophical” Publishing House, which started in December 2003, gives an appearance of legitimacy to the flow of lies and treacherous attacks she has suffered from the 1870s, for this “production” is now stimulated by the very Theosophical Society which HPB founded. John Algeo and the TS in North America accomplished the task of updating the old anti-theosophical falsehoods. See the article “[The HPB Defense Project](#)”.

In a letter to A. P. Sinnett, H.P. Blavatsky wrote:

“And oh, dear, how many traitors and Judases of all colours and shades we have in the very heart of the Society. *Ambition* is a terrible adviser!” [1]

In spite of Judases, the duty to be loyal is central and decisive for the Karma of the movement. The Preliminary Memorandum of the original *esoteric school* - founded by Blavatsky in 1888 - quotes various sentences from a Master which mention the following rock-solid principles:

* “To the earnest Disciple the Teacher takes the place of father and mother.” (See “Collected Writings”, HPB, TPH, Vol. XII, p. 502, upper half.)

* “As the limbs defend the head and heart of the body they belong to, so have the disciples to defend the head and the heart of the body they belong to (*in this case Theosophy*), from injury. (“Collected Writings”, Vol. XII, p. 502, lower half.)

* “He who wipes not away the filth with which the parent’s body may have been defiled by an enemy, neither loves the parent nor honours himself. He who defends not the persecuted and the helpless (...) has been born too soon in human shape.” (“Collected Writings”, Vol. XII, p. 503)

On the heavy responsibility of the theosophical movement as a **causal factor** in human Karma, both present and future, see the article “[The Battle of Truth - Twelve Prophetic Fragments, on Our Cycle and the Next One](#)”, on pages 1-6 of “[The Aquarian Theosophist](#)”, April 2022.

Read below the testimony of HPB on how she was received in the United States. Her letter is reproduced from volume I of the “Collected Writings” of H. P. Blavatsky, TPH, USA, pp. 247-249, and from “A Modern Panarion”, Theosophy Co., pp. 110-111. (CCA)

NOTE:

[1] Quoted at the 255-page book “The Fire and Light of Theosophical Literature”, by Carlos Cardoso Aveline, The Aquarian Theosophist, Portugal, 2013, see p. 105.

A Card From Madame Blavatsky

From “The World”, New York, May 6, 1877. [1]

To the Editor of *The World*:

Sir,

Since the first month of my arrival in America I began, for reasons mysterious but perhaps intelligible, to provoke hatred among those who pretend to be on good terms with me, if not the best of friends. Slandorous reports, vile insinuations, innuendo, have rained about me. For more than three years I have kept silent, although the least of the offenses attributed to me was calculated to excite the loathing of a person of my disposition. I have rid myself of a

number of these retailers of slander, but finding that I was actually suffering in the estimation of friends whose good opinion I valued, I adopted a policy of seclusion. For two years my world has been in my apartments, and for an average of at least seventeen hours a day I have sat at my desk with my books and manuscripts as my companions. During this time many highly valued acquaintances have been formed with ladies and gentlemen who have sought me out without expecting me to return their visits. I am an old woman, and I feel the need of fresh air as well as anyone, but my disgust for the lying, slanderous world that we find outside of “heathen” countries has been such that in seven months I believe I have been out but three times.

But no retreat is secure against the anonymous slanderer who uses the United States mail. Letters have been received by my trusted friends containing the foulest aspersions upon myself. At various times I have been charged with (1) drunkenness; (2) forgery; (3) being a Russian spy; (4) with being an anti-Russian spy; (5) with being no Russian at all, but a French adventuress; (6) of having been in jail for theft; (7) of being the mistress of a Polish count in Union Square; (8) with murdering seven husbands; (9) with bigamy; (10) of being the mistress of Colonel Olcott; (11) also of an acrobat. Other things might be mentioned, but decency forbids.

Since the arrival of Wong Chin Foo the game has recommenced with double activity. I have received anonymous letters and others, and newspaper slips, telling infamous stories about him; on his part he has received communications about us, one of which I beg you to insert:

May 4th

Does the disciple of Buddha know the character of the people with whom he is at present residing? The surroundings of a teacher of morality and religion should be moral. Are his so? On the contrary, they are people of very doubtful reputation, as he can ascertain by applying at the nearest police station.

A FRIEND.

Of Wong Chin Foo’s merits or shortcomings I know nothing except that since his arrival his conversation and behavior have impressed me favorably. He appears to me a very earnest and enthusiastic student. However, he is a man, and is able to take care of himself, although, like me, a foreigner. But I wish to say for myself just this: that I defy any person in America to come forward and prove a single charge against my honor. I invite everyone possessed of such proofs as will vindicate them in a court of justice to publish them over their own signatures in the newspapers. I will furnish to everyone a list of my several residences, and contribute towards paying detectives to trace my every step. But I hereby give notice that if any more unverifiable slanders can be traced to responsible sources, I will invoke the protection of the law, which, on the theory of your national Constitution, was made for heathen as well as Christian denizens. And I further notify slanderers of a speculative turn that no blackmail is paid at No. 302 West Forty-seventh Street.

Respectfully, H. P. Blavatsky [2], May 5th, 1877.

NOTES:

[1] Also published in the New York “Sun”, under the title “Various Slanders Refuted”, as appears from H.P.B.’s *Scrapbook*, Vol. IV, p. 61. (Note by Boris de Zirkoff)

[2] In her *Scrapbook*, Vol. IV, p. 61, H.P.B. marked in red pencil most of this paragraph and also added the words: “What I am”. (Note by Boris de Zirkoff)

The New Items in Our Websites

On 10 May we had 3046 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in Italian, 08 items were in Russian, 22 items in French, 259 in Spanish, 1374 in English and 1381 in Portuguese.^[1]

The following items were published in English, Spanish and Russian between 10 April and 10 May 2022:

(The more recent titles above)

1. Молитва за наше планетарное сообщество - Карлос Кардосо Авелине
2. The Victory Day - Olga Attovna Fedorova
3. El Teósofo Acuariano, Mayo de 2022
4. A Prayer for Our Planetary Community - Carlos Cardoso Aveline
5. El Poder del Alma Leal - Carlos Cardoso Aveline
6. Thoughts Along the Road - 59 - Carlos Cardoso Aveline
7. Славянофильство и теософия - Карлос Кардосо Авелине
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9. Теософ эпохи Водолея, апрель 2022 [The Aquarian in Russian]
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11. The Aquarian Theosophist, April 2022

NOTE:

[1] These are some of our associated websites: www.TheosophyOnline.com, www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, www.TheAquarianTheosophist.com, and www.RussianTheosophist.com.

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[Read the poem](#)

The Victory Day

By Olga Attovna Fedorova

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[See the article](#)

Slavophilism and Theosophy

[The Doctrine of the Heart, the Russian Soul and Helena P. Blavatsky's Mission](#)

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Responsible for Every Thought

I Do Not Live My Own Life, I Live My Brothers' Life

Olga Attovna Fedorova



We are responsible for every act
And every word, and every thought as well.
As each of them during our life affects
The atmosphere in which we here dwell.

Like any earthly thing they vibrate
At multitude of frequencies in space.
Like birds aloft they in due time migrate
To their real goal deserting the old place.

On their way impressions by them are left
On the Akasha if our goal is supreme
And we deserve a name extremely blessed,
A Srotapanna, "entering the stream".

The current or stream flowing in the space
On subtle planes invisible to our eye,
In it we knit our future, like in the lace
Weaved by the high Beings above the sky.

