

However immeasurable the Dharmas are, I vow to master them;
However incomparable the Buddha-truth is, I vow to attain it.

*[These two prayers are reproduced from "Manual of Zen Buddhism", by
D.T. Suzuki, Grove Press, New York, 18th Printing, 1978, 192 pp. See pp. 13-14.]*

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The Dark Matter in One's Personal Cosmos Perceiving the Invisible Dimensions in the Microcosm and the Macrocosm



Everything takes place according to the principle “as above, so below”, for the macrocosm and the microcosm are connected through the law of analogy. The same rule applies to the relation between our conscious mind and those parts of our own mind of which we are scarcely aware of.

Let us examine then how we relate to our subconscious - and to the unknown parts of the universe.

According to science, most of the matter in the universe appears to be made of Dark Matter, a type of matter that does not interact - or interacts very little, only gravitationally - with the known matter.

Likewise, the larger part of human consciousness is not on the plane of voluntary consciousness, or self-awareness. It does not belong to the dimension of consciousness in which everyday self-awareness occurs.

Most of the soul is apparently subconscious, therefore. It seems to be on the silent, nonverbal plane of reality. This “unknown” part of the soul generates seemingly automatic impulses. It produces emotions and thoughts without visible causes.

Sigmund Freud studied the subconscious, which he called the “unconscious”.^[1] He did this with the aim of bringing it to the plane of mind where a sense of self-awareness is possible.

Psychoanalysis aims at “illuminating the dark matter of human consciousness”. Freud made extraordinary achievements along this line of work, with transparent and objective methods, and ethical goals.

Although Freud suffered from many of the materialistic delusions of conventional science, his ideas are useful in Theosophy because they illuminate the process of self-delusion taking place in the lower self.

Nazism also researched and experimented with the human subconscious, but the Nazi goal was to manipulate the subconscious mind so as to dominate people. This was accomplished through mass propaganda techniques. Nazi leaders wanted to control the minds of citizens through mechanisms which act “gravitationally”, that is, which “pull” the persons to this or that behaviour without their being able to perceive or think about what is happening in reality. Something similar takes place in hypnotic processes. Such a kind of action relates to selfish and lower witchcraft - not to philosophy.

When Nazism was militarily defeated in 1945, its hypnotic propaganda techniques were unfortunately “adopted” by commercial practices and in the world of democratic political propaganda. The fact seems to have undermined the spirit of modern Democracy. George Orwell denounces and discusses the political and social techniques of mind domination in various books. His novel “1984” is the best known of them.

Contrary to the false psychology whose aim is manipulation and deceit, the authentic theosophy and classical philosophy teach the need for self-knowledge and the autonomy of the learner.

Esoteric philosophy invites its students to develop self-devised efforts, based on the independence of each pilgrim. Self-responsibility is of the essence.

Therefore, the authentic philosophical tradition, of which esoteric philosophy is a part, stands together with Yoga tradition and the best of every major religion on the opposite side of the process of blind propaganda and subconscious manipulation of individuals and communities.

The struggle between illusion and awareness in human consciousness is not new. It's as old as mankind, in fact. But the language in which the fight is waged changes with the times. Many different languages can be used in theosophy. At the beginning of the 13th century, for instance, Saint Anthony of Lisbon and Padua wrote about the psychic suggestions that reach the soul of a spiritual pilgrim. What language and concepts did he use?

In the works of St. Anthony, “demons” are a practical reality. They are anti-evolutionary intelligences who act on the human subconscious and boycott the sincerity of the soul in its search for that which is good, beautiful and true. Demons, the spiritually destructive forms of intelligence living in the lower subconscious, act through pride, lust, and other forms of selfishness and ignorance.

Writing about the symbology of a certain passage in the Christian scriptures, Anthony says:

“The Philistines are the demons who, intoxicated by the drink of pride, fell from heaven.”

When pride, lust, greed, hatred, or personal attachment dominate a spiritually misguided person, the individual “falls from heaven”, that is, he loses his celestial consciousness, and is expelled from the higher and spiritual awareness of things.

The conscious mind must learn to watch over the subconscious. In the same paragraph, the humble Franciscan adds:

“...Devils can defeat even righteous men, deceiving them with the trap of perverse suggestion, and, once they are deceived, devils lead them into sin.” [2]

The word “sin” also refers to a practical reality. It means the moral mistake, the lack of ethics, the spiritual or occult failure.

In order to avoid deception and reduce illusion, the conscious self of each pilgrim must be correctly informed about the struggle between truth and illusion in life. He has to rigorously monitor the subconscious realm of mind, both individually and collectively.

It is one’s duty to avoid the various forms of illusion that - in the absence of vigilance - emerge from the “dark matter” of life, the world of “instinctive” and unreasoned reality.

The same teaching is present in Raja Yoga, in Jnana Yoga, in the hidden essence of Christianity and on the higher levels of other religions.

NOTES:

[1] See [“The Whole Nature is Conscious”](#) and [“A Report on Jung and Theosophy”](#).

[2] “Obras Completas” (Complete Works), Santo António de Lisboa, Lello & Irmão, Porto, Portugal, 1987, see volume I, p. 548.

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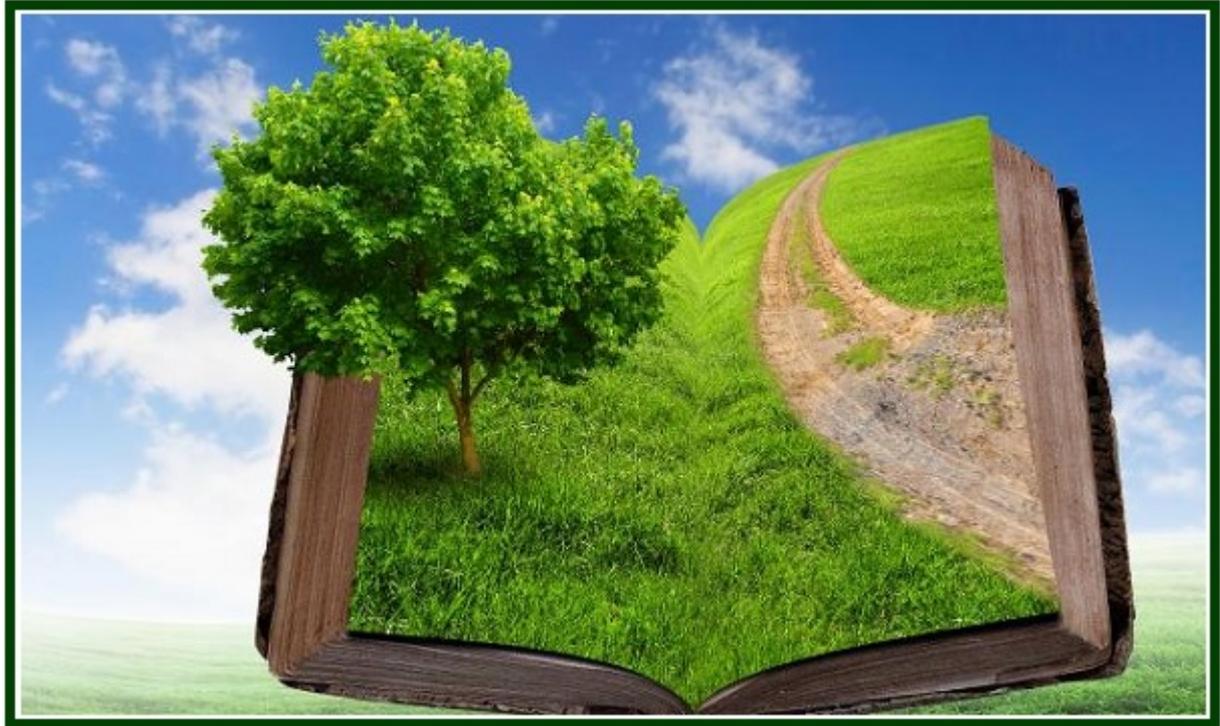
An article similar to **“The Dark Matter in One’s Personal Cosmos”** will be found in the July 2021 edition of [“O Teosofista”](#), pp. 4-6.

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See the article **“Michael Freeman and the H.P.B. Library”** (*A Tremendous Inspiring Force, and a Real Spiritual Guide*), by [Joan Sutcliffe](#).

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Caring For the Tree of Divine Knowledge



Across human history, it has always been the Few who open new and better paths.

As a rule, the Few are ridiculed and marginalized by the Many. But the Few are loyal to their conscience, and they focus on the goal.

Through loyalty to the original teachings and to one's own higher self (the spiritual soul) one becomes greater than pain, stronger than hardships, and can defeat both the fear of ridicule and of being alone.

This loyalty is an inner commitment which gets renewed every day by right thoughts, noble emotions and correct action. Honesty allows each pioneer individual or pioneering group to advance towards victory.

It does not matter when the flower will become fruit. Let us care for the tree of wisdom, which is as old as humanity. We must protect it from threats, feed it with the water that flows from pure hearts, eliminate the weeds of selfishness from around it, fertilize the soil with altruistic actions, illuminate life with buddhic light and share the oxygen of our highest aspirations.

(Joana Maria Pinho)

[The above text was initially shared during a Portuguese language study of the Independent Lodge of Theosophists in August 2021.]

The Effortless Knowledge



You must detach from forms and labels before you can learn the way. When your learning reaches the effortless knowledge that is not learned, the path is not a fixed path - the mind itself is the buddha-mind. Maximum capacity becomes accessible; not from formal externals, but experienced directly.

(P'u-an)

[From the book "Teachings of Zen", edited by Thomas Cleary, Shambhala Publications, Boston and London, 1998, 199 pp., see page 94.]

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Regarding the 'Unification' of the World

Some good-willing citizens may believe that universal brotherhood - the first goal of the modern theosophical movement - has a "globalist" view of the world.

The question then emerges: does the theosophical project in any way propose or suggest a formal "unification" of the world?

The answer is clear: "No. Not at all."

Globalism proposes a political and economic, even cultural unification of the world. Monoculture is a disease in Ecology as in Sociology. The garden of human realm needs diversity to be strong and bear spiritual fruits.

[Click to see the article](#)
["Of Globalism and Brotherhood"](#)

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Effects of Overindulgence in Sensuality

An Absence of Moderation Makes It Impossible to Have Inner Peace

Pitirim A. Sorokin

THE AMERICAN SEX REVOLUTION

By

PITIRIM A. SOROKIN

Overdeveloped sexuality is one of the main sources of neuroses and functional psychoses. Mental disorders may be caused through chronic and excessive consumption of alcohol which usually accompanies promiscuity, or through syphilis and other venereal diseases contracted through illicit relations.

More important, however, are the mental disturbances directly resulting from libertinism. Constitutional factors involving sexual excesses play a significant role in the development of manic-depressive, schizophrenic, and paranoid disorders. Furthermore, intense inner conflicts, violent emotions, and continuous mental strains and shocks result from the lack of integration of biological drives, emotions, wishes, ideas, moral commandments, and social values of the promiscuous.

In the integrated personality, the “higher self” with its moral and aesthetic values controls the lower “ego” and the animal drives. The inner world of the individual and his overt behavior are one orderly whole, free from major conflicts and contradictory motivations and actions, free from a multitude of tensions and stresses. Such a person enjoys peace of mind; he follows a clear-cut line of conduct determined by his system of values and his moral norms of ‘thou shalt’ and ‘thou shalt not’. He is insulated against most internal and external disintegrative influences. However trying and painful the strains of life, he bears them valiantly.

Temptations to actions that contradict his code are unhesitatingly rejected, while calls to actions that are in accord with his “holy of holies” are joyfully accepted and, to a large extent, followed.

In contrast, the inner world and the actions of the libertine are a chaos. Lust dominates his thinking and feeling, and controls his overt behavior. Because his is an organism in a state of biological disequilibrium, he cannot control its processes for his well-being, nor can he resist the innumerable external forces incessantly bombarding it. His potential ‘self’ and ‘rational ego’ do not effectively exercise their function of directing the organism. His personality is undeveloped. His ego is shot through and through by innumerable tensions and conflicts; of his biological drives, one against the other, especially the preponderant sex drives against other urges; of the fragments of values and motivations with each other and with the biological drives; of his ‘self’ with his ‘ego’. He is tormented by feelings of guilt and remorse. His conflicting emotions and passions are continuously excited. He is a house divided against himself, whose various parts are at incessant war with one another. In such a condition he cannot achieve real peace of mind, and his malfunctioning organism and his splintered personality make him an easy prey for neuroses and functional psychoses.

The environment and mode of living of sex gluttons are saturated with intense strains, red-hot emotions, deadly conflicts. Their pursuit of pleasure necessitates continuous outbursts of lust, jealousy, anxiety, envy, fear, doubt, insecurity, hate. The hunt for new thrills is inseparable from these passions, which spring up now and then between sex partners and almost always between the profligate and the persons and groups whose vital interests are violated by his transgressions.

The slightest adverse event in the environment of the sex gluttons can precipitate a series of disintegrative personality changes. Disappointment, suspicion, failure, frustration, as well as the vulgarity, ugliness, and disease of their environment can precipitate neuroses and even psychoses.

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Reproduced from the book “[The American Sex Revolution](#)”, by Pitirim A. Sorokin, 186 pages, 1956, see pp. [62-64](#).

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Read more:

- * [The Five Dimensions of Love](#).
- * [Is Family Life a Duty?](#).
- * [Love Without Violence](#) (by Erich Fromm).
- * [Family and the Sources of Life](#).
- * [Magnetic Circles of Universal Love](#).
- * [Texts on the Family and the Path](#).

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Answer:

Theosophically, it is wrong to use contraceptives as it is tantamount to misusing the creative powers. The main function of the sexual activity is production of progeny. H.P. Blavatsky describes the laws of Manu on connubial life as “far-seeing and morally beneficent”. She writes: “The Brahmin was a *grihastha*, a family man, till a certain period of his life, when after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by Brahmin astrologers in accordance with his nature”. ([“The Secret Doctrine”](#), [volume I, p. 411](#), footnote)

Further, by using contraceptives, we prevent the egos waiting to incarnate, to come into the world. Selfish economic considerations have produced the movement of birth control. It encourages youth to gratify promiscuously their lust. This evil is widespread. It is sex impurity which corrupts marriage. Sex immorality has taken hold of our civilization. The best method is that suggested by Gandhiji [Mahatma Gandhi], namely, abstention and self-control. The Theosophical view regarding the use of contraceptives is expressed in the article “The Problem of Sex” (*The Theosophical Movement* magazine, volume 22, p. 123, April 1952):

“Physical birth-control methods have vast potentialities for harm, because of their unnatural, gross character (since the sex act is not merely physical); and, though the astrological method of avoiding conception though indulging in marital relations is only the lesser of two evils, and was - up to the beginning of the present race - regarded as sin and sorcery, yet it is preferable to the crude and empiric methods of ignorant materialism. The occult influence of the moon and its conjunction regulate conceptions, and marital relations during certain lunar phases are known to be sterile. Indulgence at those times was considered as sorcery, but, being based on the knowledge of the human psycho-physical constitution, it is less dangerous to it than the empiric methods, though the moral responsibility and retribution cannot be evaded.”

One desiring to live the Higher Life must learn to control the animal nature, as the sex act on the physical plane proportionately diminishes the activity of the creative power on the higher plane. There is a direct relation between sexual act and pineal gland. In the article “The Pineal Gland and Morality” (*The Theosophical Movement* magazine, volume 7, March 1937, p. 72), we are told:

“Practical Occultism founded on the Esoteric Philosophy recognizes the direct and intimate connection subsisting between the Pineal Gland and the genitalia. These two are creative poles, and when one is positive and active, a proportionate negative and passive condition is produced in the other. When the North Pole of the Pineal Gland is active, it creates children of ideas and thoughts; when the South Pole of the generative organ is active, children of the flesh are created.”

“The Pineal Gland is the Heart of the Mind - the seat of Love without trace of lust, seat of Compassion without any trace of passion. In the ordinary individual both the Pineal Gland and the genitalia are active by turns, and therefore he is a mixture of lust and love, of passion and compassion, of evil and good. Our moral perceptive capacity and our mental creative faculties are impaired and distorted when the Pineal Gland becomes only the feeder of genitalia. Marriage as a spiritual institution and the foundation of the Householder stage (*grihastha ashrama*) offers the necessary means of adjustment between the two creative poles. It will be readily seen why Occultism strongly opposes mechanical devices for birth prevention; such frustrate the very purpose of Marriage. Occultism also recognizes the higher

stage in which the Yogi observes strict celibacy for the harmonious development of psycho-spiritual powers.”

NOTE:

[1] Regarding the correlation between the poles of the planet and the poles of human consciousness, see the articles “[Human Ethics and Earthquakes](#)” (by Damodar Mavalankar) and “[Change in the Poles of Our Planet](#)”.

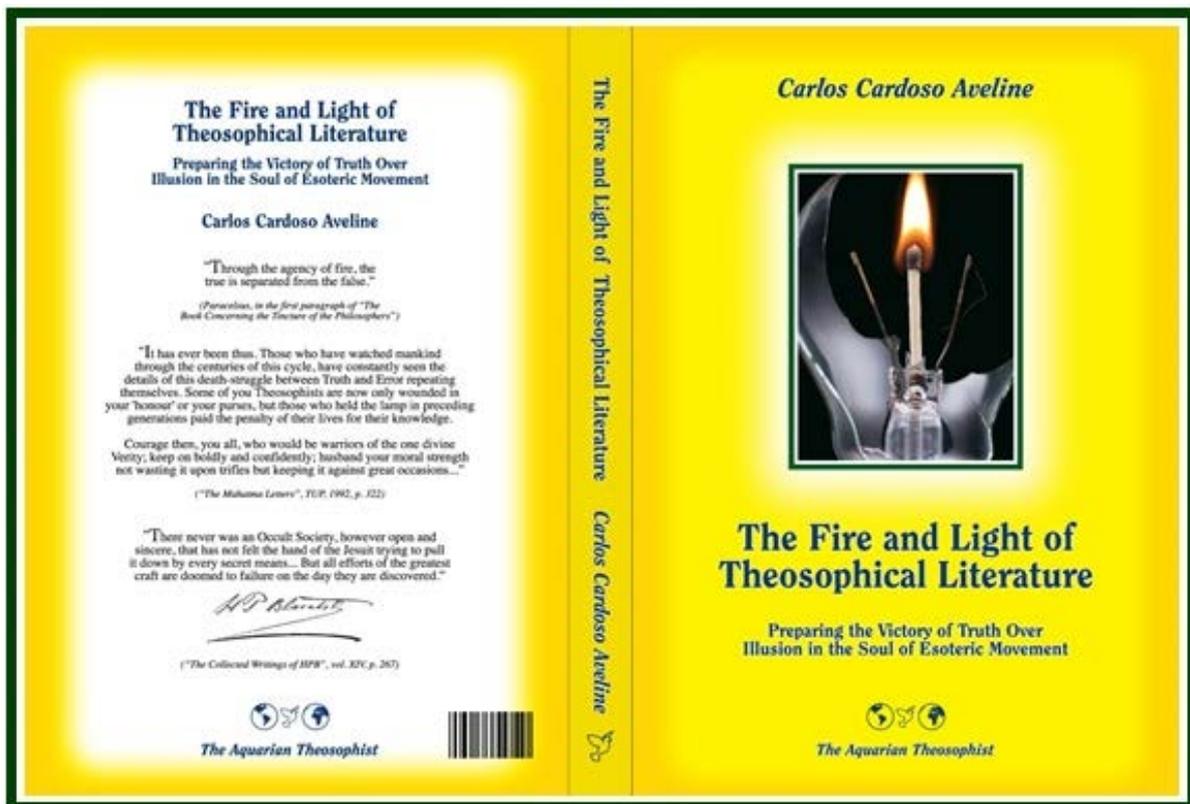
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Read more:

* [How Women Enlighten the Future.](#) * [The Spiritual Power of Marriage.](#)

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The Kindle Edition of “The Fire and Light”, at Amazon



The book “**The Fire and Light**” is now easy to buy in a [Kindle edition](#) at Amazon:

https://www.amazon.com/-/pt/gp/product/B08JD3V3N2/ref=dbs_a_def_rwt_bibl_vppi_i0

However, if you prefer to buy it in paper direct from Raja Yoga Books-The Aquarian, click [here](https://www.rajayogabooks.com/products/the-fire-and-light-of-theosophical-literature): <https://www.rajayogabooks.com/products/the-fire-and-light-of-theosophical-literature> .

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The Rock and the Wind



If a feeling of anxiety seems to dominate many, it is correct to dissociate oneself from social automatisms based on the practice of blindness.

An undue acceleration of external events paves the way to self-destruction for those forms of organized ignorance which cannot resist their own weight any longer.

As the sensible citizen sees the implosion of unsustainable collective structures, he strengthens his own tranquility and his syntony with the victory of his soul.

He preserves his detachment and independence from any form of artificially fabricated consensus.

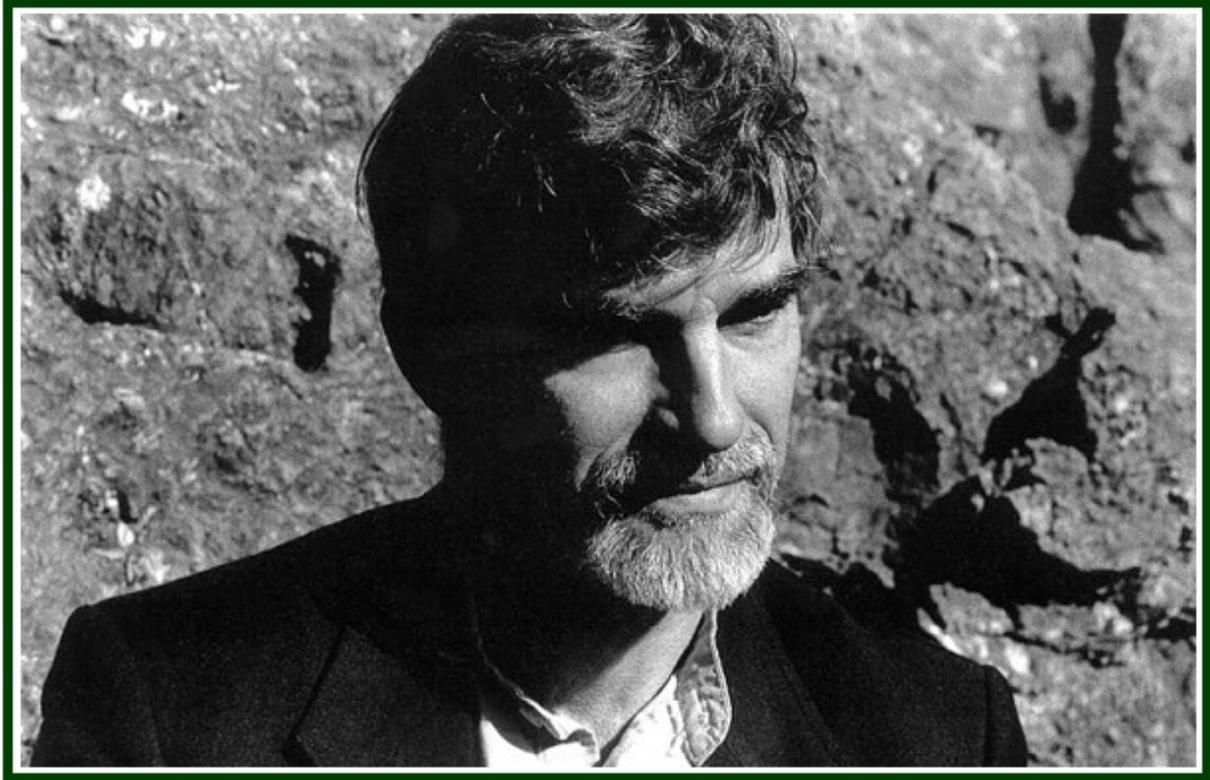
He expands his contact with nature. He listens to silence. He relates to the wind and to the trees as his elder brothers.

He sees lightning, rainwater, rivers and oceans as his special advisers. His fortress is a vigilant tranquility. He practices *Wu-wei* - the philosophical principle of ancient China - and acts in a decisive way while maintaining an apparent immobility.

His work looks like nothing in the eyes of others. His victory seems invisible, so it's safe. His main strength is tasteless, odorless and colorless and has no form: therefore it is durable and firm like rock, and flexible like the wind.

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Making Mind and Body Immaterially Spiritual



Thomas Cleary (1949-2021)

Since time immemorial, when buddhas or Zen masters have dealt with sharp and clear people with the keen faculties appropriate to the higher vehicle, they have simply required transcendence of feelings, detachment from views, and liveliness of functions, knowing something before it's brought up, understanding something before it's said, cutting through appearances, never pursuing thought in the conceptual faculty, making body and mind empty, immaterially spiritual, serenely sublimated, inwardly clarifying independent individual perception, outwardly unattached to anything at all. When inside and outside are clear, there is only one true reality: not being companion to myriad things, not congregating with the thousand sages [1], you are independently liberated, transcendent, independent, and free.

(Sung-yuan)

NOTE:

[1] That means, not doing so at the verbal level. (CCA)

[From the book "**Teachings of Zen**", edited by Thomas Cleary, Shambhala Publications, Boston and London, 1998, 199 pp., see page 107.]

Thoughts Along the Road

What Kind of Sacrifice Allows the Universal Consciousness To Be Reborn At Every Moment?



Building a correct world is an unlimited potentiality

* “**H**appiness is not a destination, it is a way of life”, says the popular saying.

* And happiness starts when one perceives that one needs nothing. The whole world is OK as it is, if seen from a higher perspective. Realizing such a fact does not liberate us from our specific responsibilities. It gives us a general view of life whose substance is contentment. It reveals to us that although names may differ, it is correct to say that perfect justice is the road to bliss.

* The Zen thinker Yen-t’ou, who lived from 828 to 887, wrote: “*There is no other task but to know your own original face [your higher self, your spiritual soul]. This is called independence; the spirit is clear and free. If you say there is some particular doctrine or patriarchy, you’ll be totally cheated. Just look into your heart; there is a transcendental clarity. Just have no greed and no dependency and you will immediately attain certainty.*” [1]

The Lesson of Epictetus

* In which direction is the Western civilization going?

* Our personal or even group influence on collective karma is relatively small, especially in the short term. It is not possible to change the general trend of events around us.

* The process of historical facts is too complex to be consciously controlled by anyone. Not even the great Masters of humanity do that. Evolution has its cycles. There is a time for everything. Having learned this fundamental lesson of modesty and realism, it is also necessary to put aside the pretense of knowing everything - which is the omnisapience of fools.

* It is enough to know that which has to do more directly with us. We can - and it is our duty to - put the facts that depend on us in the right direction. This will open before us the unlimited possibility of building a correct world in that which is within our reach. Such an unfoldment takes place through the mutual help among people who are linked to us through the bonds of affinity and similarity of goals.

* In order to use time wisely, therefore, it is important not to intend to control that which does not depend on us, but rather to do that which is waiting for us to be done. In this consists Epictetus' immortal lesson.

The Despair of Materialistic Narcissism

* There is no need to get unduly hypnotized by external circumstances. Traditional Eastern wisdom invites us to experience an immediate joy of life which comes from within.

* Life is a timeless, unlimited process of continuous creation through endless cycles of expansion and retraction. So whenever a whole cycle of human civilization is concluding, one can think of the next one. When there are signs of ethical decay, one can dedicate one's time and effort to establish the foundations of a new cycle of ethical rebirth.

* Do we live the crisis of egocentrism and the despair of materialistic narcissism? Then life is being born again. It's time to get ready for a new cycle of respect for nature, for a new age of voluntary simplicity and common sense.

The Path to Celestial Knowledge

* The whole Way to Wisdom depends on the connection between one's lower self and one's higher self, or spiritual soul.

* A student of philosophy must try to understand the silent dialogue and interaction between the terrestrial realm and the higher world. What attitude regarding life allows one to better listen to the voice of the silence, and clearly perceive the higher essence of his own consciousness? It is not difficult to identify the actions that might interrupt the ladder between heaven and earth in one's personal universe.

* What kind of external sacrifice and inner discipline allows the universal consciousness to be reborn again each day in one's life? One's animal nature can be kindly led to be in harmony with the Law.

NOTE:

[1] From the book "Teachings of Zen", edited by Thomas Cleary, Shambhala Publications, Boston and London, 1998, 199 pp., see page 32. Thomas Cleary was born in 1949 and lived up to June 2021.

Helena Blavatsky, on the Law of Karma

... We consider it [*the law of Karma*] as *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.

(Helena P. Blavatsky, in the article "[What Is Karma?](#)")

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The New Items in Our Websites



On 09 September we had 2933 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 22 items were in [French](#), 229 in [Spanish](#), 1327 in [English](#) and 1353 in [Portuguese](#).^[1]

The following items were published in English and Spanish between 13 August and 09 September 2021:

(The more recent titles above)

1. **The Higher Aspects of Marriage** - *Visconde de Figanière*
2. **Michael Freeman and the H.P.B. Library** - *Joan Sutcliffe*
3. **Las Cuatro Protecciones del Guerrero** - *Carlos Cardoso Aveline*
4. **From the Proverbs of Solomon** - *Carlos Cardoso Aveline*

5. **El Arte de Evocar el Futuro** - *Carlos Cardoso Aveline*
6. **Opinión, Conocimiento y Sabiduría** - *Carlos Cardoso Aveline*
7. **The Art of Evoking the Future** - *Carlos Cardoso Aveline*
8. **A Report on Jung and Theosophy** - *Carlos Cardoso Aveline*
9. **First Letter of K.H. to A.O. Hume** - *A Master of the Wisdom*
10. **The Aquarian Theosophist, August 2021**

NOTE:

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

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See our blog at "[The Times of Israel](#)".

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E-Theosophy offers at [Google Groups](#) a regular study of the classic, intercultural theosophy taught by Helena P. Blavatsky. Those who want to join [E-Theosophy](#) can do that by visiting <https://groups.google.com/g/e-theosophy>.

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The Higher Aspects of Marriage

**There Are Souls Who Find the
World Beautiful and Life Enjoyable**

Visconde de Figanière

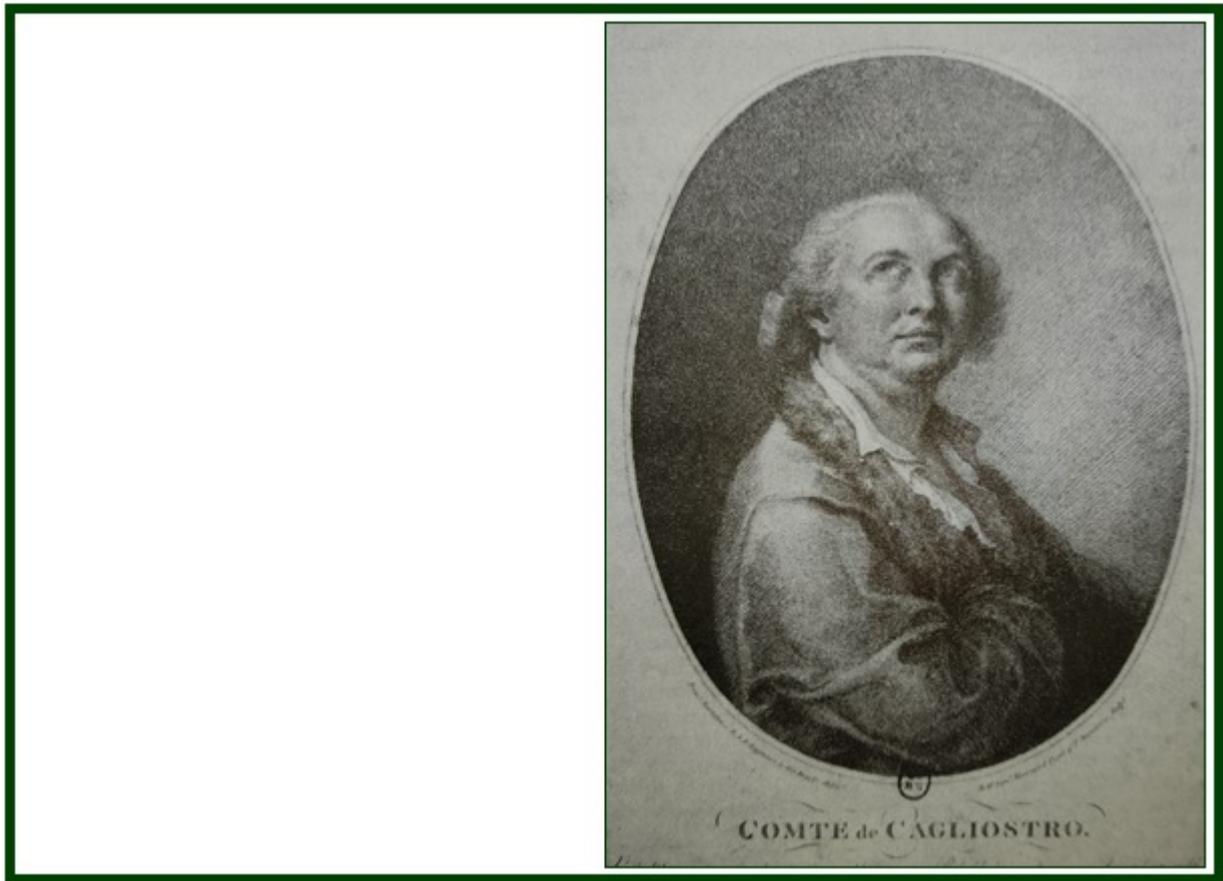
The meeting and communing of two souls made for each other (...) is in truth the most powerful talisman which can change the world into a paradise, whether preconceived or not, and give the tone to the whole circle of our existence.

[Click to read the article by Figanière](#)

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The Mystery of Alessandro Cagliostro - 01

The Mystic of the 18th Century Who Anticipated Helena Blavatsky's Mission



Count Alessandro Cagliostro, born around 1743; a portrait published in the book "Cagliostro, Le Maître Inconnu", by Dr. Marc Haven

**"I come from no place and belong
to no time. Outside time my spiritual
being lives its eternal existence."**

(Cagliostro)

Alessandro Cagliostro was one of the main 18th century mystics. He was also misunderstood and persecuted until he died - or at least up to the moment when he mysteriously disappeared from his cell, in an inaccessible prison belonging to the Vatican.

Anyone who challenges organized ignorance becomes a target of attacks. According to the legend of Christian gospels, Jesus Christ was condemned to the cross as a punishment for being a charlatan. Cagliostro is called a charlatan even today, and the same is true of Saint-Germain, of Helena Blavatsky and other wise thinkers and philosophers of different ages.

In spite of the slanders against Cagliostro, his work in the second half of 18th century has an internal relation with the founding - one century later - of the modern theosophical movement.

Famous for his ability to heal, Cagliostro worked on higher levels of consciousness. His effort concurred with the actions of other 18th century thinkers, including the Enlightenment philosophers of various European countries. He helped provoke great social transformations. He also made an attempt to save the masonic movement from its decadence.

Cagliostro created in Lyon, France, 1786, a masonry that was open to women and for which he designed an Egyptian Rite. In the beginning of the 20th century, false clairvoyant Annie Besant and her followers would use the name "Egyptian Rite" to fabricate an illegitimate ritual that has no relation with the authentic one.

According to H. P. Blavatsky, Cagliostro worked under the inspiration of the Eastern Esoteric Philosophy of the Masters of Wisdom. He spent some time in Russia and in England. After that he lived in France. Persecuted, he lived in prison for six months in the Bastille until his innocence was declared in the famous affair of the Queen's necklace. His work for the regeneration of humanity coincides with the same inner humanistic impulse that inspired the proclamation of human rights and originated the North-American independence and French Revolution. The excesses of the French revolution, which degenerated into a sort of State terrorism, only show the need for peaceful action. The basic ideal of democracy and freedom of the individual is more up-to-date than never in the 21st century. The motto "Liberty, Equality [of rights] and Fraternity", is today the goal of the United Nations and of every citizen of good will.

Step by step, civilizations make progress toward the moment when the ideal of perpetual peace among all nations will be achieved. The goal was formulated in the second half of the 18th century by Jean-Jacques Rousseau, Immanuel Kant, Baron Holbach and other thinkers, at the same time that the mystics Alessandro Cagliostro and the count of St. Germain also worked, on a more esoteric plane, for the elevation of human soul.

Born in the beginning of the 1740s, Cagliostro had been able to work for a long time for the progress of mankind when he was arrested by the Inquisition of the Vatican in Italy, in December 1789.

The French Revolution had started in July 1789. Taken as a prisoner, he was several times transferred from one prison to another. He was submitted to long and useless sessions of torture by specialized Catholic tormentors. The goal of the torturers was to force him into confessing crimes he did not commit.

On 7 April 1791, Cagliostro was condemned to death. His books and some of his masonic objects were burned in public on the Piazza della Minerva, in Rome.

H. P. Blavatsky says that something curious occurred a short time after that:

“A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the Cardinal Secretary a word instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of San Leo, and that the whole transaction should be conducted in great secrecy.” [1]

San Leo is built on the top of a large rock, “almost perpendicular on all sides”, says Blavatsky in the same text. In order to get into San Leo “one had to enter a kind of open basket which was hoisted up by ropes and pulleys”. It was a primitive elevator.

From that prison Cagliostro disappeared more than 200 years ago on 26 August 1795.

According to the official version, he died. Other sources, mentioned by Helena Blavatsky, say that he went out of the Castle thanks to some unspecified special method.

There is indeed a mystery regarding the way the life of Cagliostro came to an end. According to W. R. H. Trowbridge, who gives H. P. Blavatsky as his source, the Count abandoned the prison in a way unknown to the prison officers. Indeed, HPB clearly states such a possibility in her article “Was Cagliostro a Charlatan?” (see note 1).

Besides, Trowbridge mentions a report according to which a few years after the disappearance of Cagliostro something occurred of great interest for theosophists. Trowbridge says HPB is his source, yet he does not mention the text where she made the statement. According to him, HPB said that Cagliostro was seen in Russia by various persons after his supposed death, and spent some time in the house of Helena Blavatsky’s father. [2]

This last statement made by Trowbridge is yet to be confirmed. It is not a proved fact - as far as our research goes, that Blavatsky is its source.

It is a certain fact, however, that Cagliostro lived for a few months in Russia between 1779 and 1780. Helena Blavatsky was born in the Russian empire a few decades after Cagliostro’s death. A comparative study of the personalities and life-circumstances of both lives shows a large number of similar elements. Blavatsky wrote a lot about Cagliostro. She also possessed the Masonic jewel that had belonged to him, and which is now in the archives of the Theosophical Society of Adyar, India [3].

In a letter to Alfred Sinnett, Helena Blavatsky says that one of her associates, Darbargiri Nath, visited for more than one hour the prison cell where Cagliostro lived. Darbargiri may have fulfilled some special contemplative activity there. In the same letter, HPB mentions Mr. Hodgson, one of those who in the 1880s accused her of being a charlatan:

“Am I greater, or in any way better, than were St. Germain, and Cagliostro, Giordano Bruno and Paracelsus, and so many many other martyrs whose names appear in the Encyclopedias of the 19th century over the meritorious titles of *charlatans* and *impostors*? It shall be the *Karma* of the blind and wicked judges - not mine. In Rome, Darbargiri Nath went to the prison of Cagliostro at the Fort *Sant Angelo*, and remained in the terrible hole for more than an hour. What he did there, would give Mr. Hodgson the ground work for another *scientific* Report if he could only investigate the fact.”[4] (to be continued)

(CCA)

