



their Egyptian deities, from whose unpoetical shape the Egyptologists have been vainly trying to unravel her mystery and functions.

Its adoption in the Church by the early Christians shows that they knew it better than our modern Orientalists. The “frog or toad goddess” was one of the chief cosmic deities connected with creation, on account of her amphibious nature, and chiefly because of her apparent resurrection, after long ages of solitary life enshrined in old walls, in rocks, etc. She not only participated in the organization of the world, together with *Khnoom*, but was also connected with *the dogma of resurrection*. [1]

There must have been some very profound and sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoolatry, the early Egyptian Christians adopted it in their Churches. A frog or toad enshrined in a lotus flower, or simply without the latter emblem, was the form chosen for *the Church lamps*, on which were engraved the words “I am the resurrection”. [2] These frog goddesses are also found on all the mummies.

(Helena P. Blavatsky)

## NOTES BY HPB:

[1] With the Egyptians it was the resurrection in rebirth after 3,000 years of purification, either in Devachan or “the fields of bliss”.

[2] Such “frog-goddesses” may be seen at Bulaq, in the Cairo Museum. For the statement about the Church lamps and inscriptions it is the learned ex-director of the Bulaq Museum, Mr. Gaston Maspero, who must be held responsible. (*See his “Guide du Visiteur au Musee de Bulaq”, p. 146.*)

000

The above text is reproduced from “[The Secret Doctrine](#)”, volume I, [pp. 385-386](#). Originally the fragment is one sole paragraph, which has been here divided in smaller paragraphs in order to make a contemplative reading easier. (CCA)

000

Read more:

- \* [Turning a House Into a Temple.](#)
- \* [The Five Dimensions of Love.](#)
- \* [A Secret of the Theosophical Work.](#)
- \* [The Philosophy of Sherlock Holmes.](#)

000

See a List of Texts on [Mahatmas, Disciples and the Search for Discipleship.](#)

000

## The Sacred Character of Every New Born Baby



The new born is an ever-recurring miracle, an evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity.

[From a little-known Kabalistic manuscript, quoted by Helena P. Blavatsky on pages 381-382 of [“The Secret Doctrine”, volume I.](#)]

### Wisdom Says: One Is Better Than Ten

“T’a-t’zu said to his monks: ‘Brothers, it is better to dig inwardly one foot than to spread Dharma [the literary teaching] outwardly ten feet. Your inner culture of one inch is better than your preaching of ten inches.’ In order to balance and clarify this statement, Tung-shan said, ‘I preach what I cannot meditate, and I meditate what I cannot preach’.”

Nyogen then clarifies that preaching wisdom and living up to it are both necessary and inseparable from each other. [1]

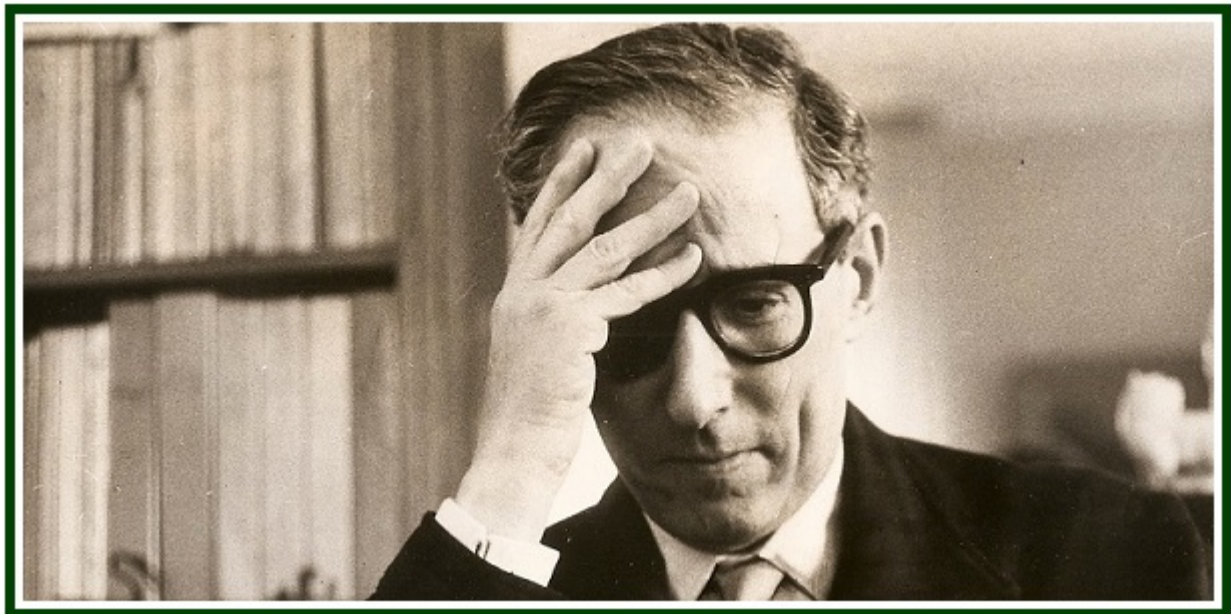
Living up to the teaching - though imperfectly since it is done under the limits of Karma - makes the preaching valid and gives it inner strength.

A long-standing effort in the right direction is the seal of truthfulness that paves the way to victory.

#### NOTE:

[1] From the book “The Iron Flute”, 100 Zen Koan with commentary by Genro, Fugai, and Nyogen, published by Charles E. Tuttle Company, Tokyo, Japan, second printing, 1985, 173 pp., see pp. 38-39.

## The Country and the Orchestra



Claude Aveline (1901-1992), in 1961

Regarding social justice, French writer Claude Aveline wrote:

“To love a man because he is poor seems divinely absurd to me. I don’t like a poor man any more than a rich man. But I hate social injustice, for the same reason I can’t stand a poorly tuned orchestra.” [1]

And a Master of the wisdom said:

“...In our sight an honest boot-black [is] as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* Emperor.” [2]

#### NOTES:

[1] From the book “Avec Toi-Même, Etc.”, by Claude Aveline, Mercure de France, 1963, 175 pp., p. 80.

[2] See letter 29, p. 223 in “[The Mahatma Letters](#)”.

Regarding the Search for Wisdom:  
**Franz Hartmann's Falsity or, Why  
a Profound Honesty Is the First Step**



**Franz Hartmann and Helena P. Blavatsky**

The contrasting complexity of human soul must be recognized as a fact, if one is to understand the spiritual path, which is, of course, the steep and narrow path to truth.

Very different impulses coexist in each human being. Loyalty, therefore, is not a simple process, although it is indispensable. Honesty and truthfulness are the first inevitable step, without which theosophy and spirituality make no sense. Yet they cannot be taken for granted.

Dr. Franz Hartmann is a shining example of that. There is no reason to consider all his writings honest and reliable, or to think that the letters he said he received from the Masters were authentic. Their originals never appeared. Such “letters” are full of personal compliments and praise to Hartmann, while real masters never flatter anyone.

Moreover, Hartmann was a compulsive liar and a living paradox. He continuously harassed and calumniated H. P. Blavatsky while presenting himself as her friend.

There were karmic reasons for Blavatsky and other theosophists to tolerate Hartmann within the esoteric movement. The doors of the movement have to remain open. A chance must be given to all. The theosophical project has always been under probation and having to confront one karmic test after another, since its foundation in 1875. Everyone's discernment and love for truth must be strengthened by facing a thousand challenges in many different ways. The fact remains that Hartmann was a liar, according to the founder of the movement, and evidences of that are available even now. Referring to him, Blavatsky wrote:

“The magnetism of that man is sickening; his *lying* is beastly; his slander of Hübbe Schleiden, his intrigues unaccountable but on the ground that he is either a maniac - utterly irresponsible for the most part, or allowed to be possessed by his own *dugpa* Spirit. He is *exceedingly friendly* with me - and was trying all the time to put me up to every kind of mischief.” [1]

She also said:

“Poor Hartman. He *is* a bad lot, but he would give his life for the Masters and Occultism, though he would do far more progress with the *dugpas* [*pseudo-spiritual liars*] than with our people. He is like the tortoise - one step forward and two back; with me now he seems very friendly. But *I cannot trust him.*” [2]

In 1938, Mr. H. N. Stokes, the editor of the magazine “The O. E. Library Critic”, uncovered one of the hidden, ambiguous attacks made by Hartmann against Blavatsky.

Mr. Stokes cautiously calls Hartmann an “eminent author”, while clearly unmasking him as a man who defends lies:

“I recently read a pamphlet by Dr. Franz Hartmann, published many years ago and entitled *Wahrheit und Dichtung*, or as we may translate, “Truth and Romance”. In this it was maintained that while Madame Blavatsky occasionally indulged in fraudulent phenomena, according to the author's suspicious, this was a matter of small importance because her philosophical teachings were valuable. In short, it was a defense of committing fraud, provided no one reality suffered financially or otherwise, in order to sustain a good cause. With all respect for the eminent author this seems to me wholly abhorrent. It is the Jesuitical dictum, ‘The end justifies the means’, all over again. It is permissible to lie, to cheat, to swindle, provided it hurts no one, if thereby some good end is effected. If you can save a soul by performing a fake miracle, or cure its body by passing off the leg bone of a sheep as the relic of a saint, well and good.”

And H. N. Stokes adds:

“There must be something fascinating about this view, else no otherwise honorable person would accept it. Is it theosophical? The motto of the Theosophical Society is: ‘There is no Religion higher than Truth’.” [3]

Stokes then shows in his article the importance of demonstrating the most basic fact that in spite of what her calumniators - “friendly” or unfriendly - may say, Helena Blavatsky was a totally honest woman, and is only attacked because she *uncovered the frauds of dogmatic religions*.

It is easy to find misinformed and good-willing people in esoteric circles who believe that “a little falsity” is part of life, and that promoting false teachings or protecting a “friendly” fraud can be helpful to the cause of altruism.

It is necessary therefore - for both ethical and pedagogical reasons - to let the people who approach the movement know from the very beginning that any and every form of deliberate falsehood involving teachings leads to a *true hell* - the hell of delusion and disconnection from truth.

## **‘The Talking Image’: the Attack Disguised Under a Friendly Attitude**

In his serial novel “**The Talking Image of Urur**”, published in “Lucifer” magazine starting in December 1888, Franz Hartmann uses deliberate ambiguity to attack the theosophical movement under the elegant appearance of a *good-willing satire*.

The novel and its mockery got gradually more offensive from month to month, until HPB lost her patience and the novel “ended” in the February 1890 edition. This happened a little more than one year before her death. Blavatsky’s mission was facing various problems.[4] Significantly, that same issue of the magazine opens with HPB’s article “**The Last Song of the Swan**”, which she starts by discussing “the poetical but fantastic notion (...) about swans singing their own funeral dirges”, and goes on to examine the killing power of influenza in those years. She would die of influenza, in May 1891. The many disgusting lies and covered attacks made by Hartmann between 1884 and 1890 didn’t help her, or her mission.

One can see how HPB tries to deal with the novel “**The Talking Image of Urur**” and related difficulties within the movement, in her article “[On Pseudo-Theosophy](#)”.

(CCA)

### NOTES:

[1] “The Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, 1973, 404 pages, Letter L (50), see p. 121.

[2] “The Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, 1973, 404 pages, Letter XLVIII (48), see pp. 118-119.

[3] “The O. E. Library Critic”, edited by H. N. Stokes, March 1938 edition, front cover, article “To the Friends of Madame Blavatsky”, first paragraph.

[4] See “[Helena Blavatsky’s Self-Criticism](#)”.

000

In order to know more about the *ill-disguised hostility* of Dr. Franz Hartmann against the theosophical leaders and the cause of humanity, see in the next pages an editorial commentary to the article “[Letters Between Blavatsky and Judge-01](#)”.

000





We thank the editor of “Theosophical History”, Mr. James Santucci, and the transcriber, for the publication of these historical documents. [2]

Honest archivists and librarians do most important tasks. Yet not all of them allow themselves to study theosophy from the point of view of “the doctrine of the heart”, which would liberate them from “the doctrine of the eye” and pseudo-esotericism. One small event illustrates the fact: while correctly copying the text of the following letter, the compiler failed to understand its contents and therefore says that it “may be regarded as part of their damage control”. [3]

In fact, H.P.B. did not care for politics or “damage control techniques”. Her utter sincerity was often uncomfortable to others. She paid the price for that. This letter to Judge was obviously written from her heart, and is not the result of any sort of political calculation.

The person to whom H.P.B. most refers in the letter - “than whom no one in the world, not even the Coulombs or the padris, has done us and me such harm” - is Dr. Franz Hartmann.

Some students might tend to disagree with H.P.B.’s severe statements about Hartmann. They could argue that years later Hartmann received a few letters from H.P.B. with profound compliments to him. They were published after H.P.B.’s death. Yet the argument is false for there are no indications that those letters could be authentic. In fact, many elements of information indicate otherwise. Among them, we see these two, which are stated by H.P.B. in the following letter: 1) Hartmann was a liar; and 2) He himself admitted to theosophists in India that he had forged letters.

Besides, H.P.B. rarely made any personal compliments to anyone. Much less so to Hartmann, of course.

It is true that in his autobiography Dr. Hartmann published parts of letters he supposedly received from Mahatmas. In these excerpts “Masters” are made to express their “blessings” to him - and they show a pronounced admiration for Hartmann’s personal or lower self qualities and talents.[4] The reality is that, just as H.P.B., Mahatmas never sent letters with any emphatic personal compliments to students or disciples. Masters and Disciples are not in the business of flattering personalities. Hartmann is therefore not an acceptable source of letters from Mahatmas, or from H.P.B.

There seems to be two references to doctor Hartmann in the Mahatma Letters, and both are indications that Hartmann was far from deserving “compliments” from Masters.

One of the passages can be found at letter LXV, dated “summer 1884”. In it the Master says Hartmann “hates” Damodar Mavalankar.[5] This is enough to show that Hartmann was not in harmony with the work of the Mahatmas. The solemn Law among co-disciples is mutual respect and mutual help in all possible ways, and Hartmann was in intense conflict with, and developing aggressive unethical actions against, Damodar - one of the best chelas known in the history of the theosophical movement.

As to Helena Blavatsky, her physical organism was highly apt to perceive subtle energies, and she confessed she could not bear the sickening magnetism of Dr. Hartmann’s presence.

In October 1884, H.P.B. wrote to Alfred Sinnett:

“I had to give up to Hartmann my (own) room, and slept for six nights on the sofa in my writing room. The magnetism of that man is sickening; his *lying* beastly; his slander Hübbe Schleiden, his intrigues unaccountable but on the ground that he is either a maniac - utterly

irresponsible for the most part, or allowed to be possessed of by his own *dugpa* Spirit. He is *exceedingly friendly* with me - and was trying all the time to put me up to every kind of mischief.” [6]

H.P.B.’s perceptions were shared by a Sage much wiser than her.

The second evidence in the Mahatma Letters as to the position of Masters regarding Dr. Hartmann is at the end of this same 1884 letter by H.P.B. Right below her signature, her laconic Master precipitated this one sentence corroborating her views:

**“Approximately true copy of one 8th of the whole truth. M.”** (“The Letters of H.P. Blavatsky to A.P. Sinnett”, TUP, p. 125)

In the same confirmed letter, H.P.B. tells Sinnett that Hartmann has offered her to tell lies to “benefit” her. In doing so, Dr. Hartmann naturally pretended to ignore the fact that liars are not theosophists, and theosophists are not liars. He was also trying to cancel the motto of the movement, which is a thorough commitment to truthfulness, as it says:

“There is no religion higher than truth”.

Massive indications that Dr. Hartmann was not in tune with HPB, the Masters or truthfulness can also be found in his satiric novel “The Talking Image of Urur”.

Most of the novel was published by H.P.B. in her magazine, by 1889, in a remarkable acceptance on her part of disrespectful mockery against herself. Why did she do so? In order to understand it, one must remember that disciples have an obligation to defend others who are unjustly attacked, but they often abstain from defending themselves. This is the reason why H.P.B. published that novel; yet she does write that Hartmann represented her in his “Talking Image” as “a kind of mediumistic poll parrot”. H.P.B. adds that it is against her that Hartmann’s satiric novel is mostly directed. [7]

In her capacity as editor of the magazine, H.P.B. published two precepts at the end of the first installment of the novel. The first one, from Swift, said:

“Satire is a sort of glass, wherein beholders generally discover everybody’s face but their own.”

The other precept was from Epictetus:

“If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it”. [8]

Evidences about the nature of Hartmann’s actions are many. In September 1885, H.P.B. said in a letter to Mr. Sinnett:

“Poor Hartmann. He *is* a bad lot, but he would give his life for the Masters and Occultism, though he would do far more progress with the *dugpas* than with our people. He is like the tortoise - one step forward and two back; with me now he seems very friendly. But *I cannot* trust him.” [9]

Franz Hartmann undoubtedly had positive accomplishments. He was a complex man who also did helpful actions. These, of course, made it possible for him to be accepted in the movement, and also made HPB and the Masters have a balanced position with regard to him. Because of this, once Hartmann’s real role was identified during the Adyar crisis of 1884-85, it was a rather difficult operation to make him leave Adyar. H.P.B. narrates such difficulties in the letter below.

Hartmann wrote a “Theosophical Fable” which was favorably commented by H.P.B.[10] Yet in the fable he makes two mistakes: 1) Foresees H.P.B.’s “destruction” and 2) Announces the end of the theosophical movement. Hartmann was wrong in both negative predictions, and his dark views of the future had no connection to reality.

H.P.B. did more than consider Hartmann dangerous. She worried even when he seemed to act in her defence. His “solidarity” was ambiguous: at the occult level, it caused harm to her. He wrote, for instance, that H.P.B. was “innocent of any willful imposture” -, thus suggesting that she made impostures anyway. H.P.B. ironically comments this sort of “solidarity”:

“Is he going to make of me an *irresponsible* medium? That would be a last stroke to my reputation.”[11]

In another letter to A.P. Sinnett, H.P.B. writes:

“On that night when Mrs. Oakley and Hartmann and everyone *except Bowajee* (D. N.), expected me every minute to breathe my last - I learned all. I was shown who *was* right and who wrong (unwittingly) and who was entirely treacherous; and a general sketch of what I had to expect outlined before me. Ah, I tell you, I *have* learnt things on that night - things that stamped themselves for-ever on my Soul; black treachery, assumed friendship for selfish ends, *belief in my guilt*, and yet a *determination to lie in my defence*, since I was a convenient step to rise upon, and what not! Human nature I saw in all its hideousness in that short hour, when I felt one of Master’s hands upon *my heart, forbidding it cease beating*, and saw the other calling out *sweet future* before me.” [12]

The fact that Franz Hartmann had a confusing, ambiguous view of all ethical matters can be seen in his letter entitled “The Clash of Opinion”, published at “Lucifer” magazine in January 1895, pp. 427-428.

While commenting on the situation created by the political persecution against William Judge, which was then being organized by Annie Besant, Hartmann writes that in his opinion it does not matter whether letters received from Mahatmas are genuine or false (p. 428). He pretends to defend Judge in the same way he acted regarding H.P.B. -; that is, by saying, in other words, that “it is all the same whether our leaders are frauds or not, as long as we study theosophy”. He wants people to ignore that only honest methods and actions enable an individual to have discernment and see truth. The matter of the fact is that liars blind themselves to truth, and no movement based on fraud can ever have any legitimacy.

Perhaps due to the criterion of affinity, also in 1895 Franz Hartmann was helping translate into German Annie Besant’s adulterated version of “The Secret Doctrine”. [13]

In the following letter, while explaining the events in 1884-85, H.P.B. says to Judge:

“I left [Adyar] because at the very moment when we were going to triumph, he [Franz Hartmann] lied so infernally that he upset in one day the work of truth & justice and, if he did not ruin the Society (for no one in heaven or hell can do so, except the Masters) it was because I sacrificed myself, and going away into voluntary exile, took him away with me.”

And also:

“He [F. Hartmann] cares not a fig for the Cause, the T.S. or even the Masters...”.

As to William Judge, he admitted his mistake as soon as he received H.P.B.’s letter. From that moment on, he fully cooperated with H.P.B. After her death in 1891, Judge played a key role in preserving the theosophical movement and its original teachings.

In the letter below, underlined words are so according to the transcription published by “Theosophical History”, with one exception. In the magazine’s transcription, a few words are not only underlined by a single line, but with a double line. We ignore the difference.

A question mark in square brackets - [?] - means that the transcriber was in doubt as to the word in the originals. Words in brackets followed by question marks are attempts by the transcriber to guess the word in the original. We add explanatory notes to some passages in H.P.B.’s letter. (Carlos Cardoso Aveline)

## NOTES:

[1] “The Friendly Philosopher”, by Robert Crosbie, Theosophy Company, Los Angeles, 1945, 416 pp., see p. 162.

[2] The present letter is reproduced from “Theosophical History”, Vol. V, Number 2, April 1994, pp. 50-58. We incorporate in the text the corrections to it indicated by its transcriber, Michael Gomes, in the October 1994 edition of the magazine (p. 123).

[3] See p. 49 in “Theosophical History”, April 1994.

[4] “Damodar”, Sven Eek, TPH, India, 1965-1978, 720 pp., pp. 601-606, especially 601-603.

[5] “The Mahatma Letters to A.P. Sinnett”, TUP, Pasadena, California, p. 363.

[6] “The Letters of H. P. Blavatsky to A.P. Sinnett”, TUP, Pasadena, Letter L, p. 121.

[7] “[On Pseudo-Theosophy](#)”, an article in “Theosophical Articles”, by H.P.B., Theosophy Co., Los Angeles, volume I, p. 162. Click to see it in one of the [associated websites](#).

[8] See “Lucifer” magazine, December 1888, p. 300.

[9] “The Letters of H. P. Blavatsky to A.P. Sinnett”, TUP, pp. 118-119.

[10] “H.P. Blavatsky Collected Writings”, TPH, Volume VII, pp. 53 to 54-C.

[11] “The Letters of H. P. Blavatsky to A.P. Sinnett”, TUP, Letter LXIII, p. 159.

[12] “The Letters of H.P. Blavatsky to A.P. Sinnett”, TUP, p. 105.

[13] “Damodar”, by Sven Eek, p. 611.

**Click to see “[Letters Between Blavatsky and Judge-01](#)”,  
with the complete [May 1885 letter](#) of HPB to William Judge.**

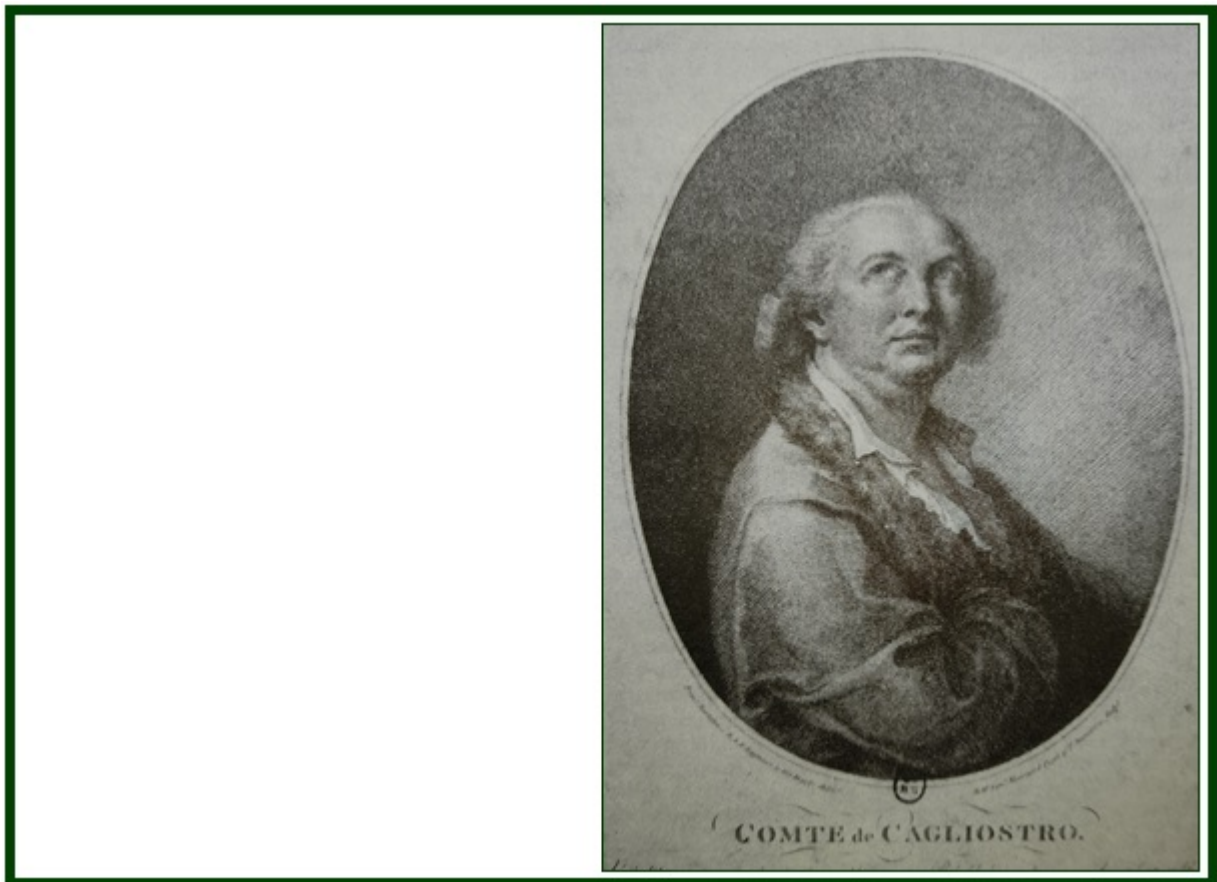
000

Contact the Editors of *The Aquarian*: [indelodge@gmail.com](mailto:indelodge@gmail.com).

000

## **The Mystery of Alessandro Cagliostro - 02 (Concluded)**

### **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**

A small numerological fact seems to indicate the occult relationship between Alessandro Cagliostro and Helena Blavatsky.

Cagliostro was sentenced to death on April 7, 1791. Helena Blavatsky died on May 8, 1891, exactly one century, one month and a day after Cagliostro's conviction.

It is a consensus in esoteric circles that in the 18th century Cagliostro worked in cooperation with Count St. Germain. Henry Olcott, co-founder of the modern theosophical movement, wrote something significant about a Russian lady who was very close to HPB on a personal level; her aunt Nadya Fadeef.

Referring to St. Germain, Olcott said:

“If Mme. de Fadeef - H.P.B.’s aunt - could only be induced to translate and publish certain documents in her famous library, the world would have a nearer approach to a true history of the pre-Revolutionary European mission of this Eastern Adept than has until now been available.” [5]

Indeed, HPB concludes her article “Count de Saint-Germain”, published in “The Theosophist”, with the following words:

“A respected member of our [Theosophical] Society, residing in Russia, possesses some highly important documents about the Count de Saint-Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history, may speedily be given to the world through these columns.”

Boris de Zirkoff, the editor of the Collected Writings of HPB, adds that such a Theosophist living in Russia was certainly Nadya, HPB’s aunt, and that the documents mentioned have never been made available to the public. [6]

Henry Olcott also writes that in 1878 HPB and he thought of making the theosophical movement repeat the work done by Cagliostro in the 18th century. [7]

In the first years of her mission, HPB made many psychic phenomena similar to those performed by Cagliostro.

French thinker Marc Haven wrote a long and excellent biography of Cagliostro, “Le Maître Inconnu”. It is one of the few large-scale studies of Cagliostro that do justice to him.

The book reproduces a testimony given by Cagliostro, in which we can read:

“I belong to no epoch and no place. Outside time and space, my spiritual being lives its eternal existence, and, if I plunge into my consciousness and go back through the course of the ages, and if I take my spirit to a form of existence which is far away from the form that you perceive, then I become that which I desire. Consciously participating of the absolute being, I regulate my action according to the environment that surrounds me. My name is the name of my function, and I choose my name, as well as my function, because I am free; my country is the one in which I walk for the time being.”

Cagliostro had this to say about his origin:

“I was not born from the flesh, nor from the will of men. I was born of the spirit. My name belongs to me, and it is the name I chose to appear before you, this is the name I claim. The name I was called at birth, the one given to me in my youth and the names by which I was known in other times and places, these I have abandoned like old clothes that are of no further use to me.”

And then:

“All human beings are my brothers; all countries are loved by me. I travel them so that everywhere Spirit can come down and find a path to you. I ask the kings, whose power I respect, only hospitality in their countries; and when I receive it, I travel them, doing the greatest good possible around me, but I just pass. Am I a noble traveler?” [8]

Like Blavatsky, Cagliostro had a clear vision of his larger task.

“In each place I spend some time”, he said, “I abandon some parts of myself, wearing myself down, reducing myself at every stage, leaving you a little clarity, a little warmth, a little strength, until the moment at last when I will have definitely reached the end of my trajectory, the moment the rose will bloom on the cross.” [9]

H.P. Blavatsky wrote that Cagliostro was the last member of the Rosicrucian Fraternity [10], and his words reproduced above seem to suggest two things:

- 1) That Cagliostro’s mission included various incarnations; and
- 2) That his mission would conclude with the victory of universal wisdom and ethics, in human community, “the blooming of the rose on the cross”.

When will that victory take place?

Blavatsky says (*Collected Writings, volume XIV, p. 27*) that the wisdom of altruism will “win the day”, that is, defeat spiritual ignorance, “before the end of the 21st century”. In the final sentences of “[The Key to Theosophy](#)”, she announces that life in the twenty-first century may get to be a heaven in comparison with what it was in her time.

(CCA)

## NOTES:

[5] “Old Diary Leaves”, Henry Olcott, First Series (volume I), TPH, India, 1974, 490 pp., see p. 241, footnote.

[6] “Count de Saint-Germain”, the article by HPB, in “Collected Writings”, volume III, pp. 125-129. See p. 129.

[7] “Old Diary Leaves”, Henry Olcott, First Series (volume I), pp. 468-469.

[8] “[Cagliostro, Le Maître Inconnu](#)” (Étude historique e critique sur la Haute Magie), by Marc Haven, Ed. Dorbon-Einé, 19, Boulevard Haussmann, Paris, 1912, see Épilogue, pp. 281-284. Click to see the book in the [associated websites](#). There is a more recent edition, Editions Dervy, Paris, Quatrième Edition, 1995, see pp. 241-244. The book by Marc Haven has a Brazilian edition (Editora Madras, São Paulo city) under the title “**Cagliostro, o Grande Mestre do Oculto**”, 304 pp., 2005. English language edition: “**Cagliostro - The Unknown Master**”, by Marc Haven, Lewis Masonic Publishers, Hersham, Surrey, UK, 2021, paperback, 282 pages.

[9] “[Cagliostro, Le Maître Inconnu](#)”, see p. [283](#). In the 1995 edition, the p. 242 near its end, and the beginning of p. 243.

[10] This is said by her in the article “A Few Questions to *Hiraf*”, “Collected Writings”, H. P. Blavatsky, TPH, Adyar, India, volume I, pp. 103-104. In the same volume, see also the text “The Science of Magic”, on p. 141.

### **OTHER BIBLIOGRAPHICAL SOURCES ON CAGLIOSTRO:**

Besides the books and texts above referred, see also:

\* “[Rituel de la Maçonnerie Egyptienne](#)”, Édition des Cahiers Astrologiques, Nice, France, Annoté par le Docteur Marc Haven, [147 pp., 1948](#).

\* “Cagliostro et le Rituel de la Maçonnerie Égyptienne”, Robert Amadou, SEPP, Paris, 1996, 117 pp. See on pp. 34-37 of this small book a speculation by M. Amadou on the end of times around the year 2000.

\* “L’Esprit Des Choses”, Publication du C. I. R. E. M., (Centre International de Recherches et D’Etudes Martinistes), France; volume 4 (1995) et volume 5 (1996).

\* “The Phoenix, an Illustrated Review of Occultism and Philosophy”, Manly P. Hall, second edition, The Philosophical Research Society, 1995, 176 pp., see the chapter “Cagliostro and the Egyptian Rite of Freemasonry”, pp. 152-159.

\* “Compendio de la Vida y Hechos del Conde Calliostro”. The Spanish language compilation of the judicial proceedings of the Inquisition against Cagliostro. This is a 1991 facsimile edition made by Ediciones Obelisco, which reproduces the book published in Sevilla, Spain, in 1791, with 315 pages. The facsimile edition consists of 750 numbered copies. The copy belonging to the Independent Lodge of Theosophists has number 504.

\* The article “Who Was Cagliostro?”, by Will C. Burger, in “The Theosophist”, Adyar, Madras / Chennai, India, March 1962, starting at p. 384.

\* The article “The Mystery of Cagliostro’s Mission”, by Will C. Burger, in “The Theosophist”, July 1962, Adyar, Madras / Chennai, India, starting at page 252.

\* The article “Blavatsky About Cagliostro”, by Will Burger, “The Theosophist”, October 1964, starting at page 8.

\* The article “Great Theosophists - Cagliostro”, in the magazine “Theosophy”, Los Angeles, October 1938, pp. 530-536.

\* HPB’s narrative “An Unsolved Mystery”, published with commentaries by the editor Boris de Zirkoff, in “Collected Writings”, H. P. Blavatsky, TPH, volume I, pp. 151-162. The short story is also published in the [associated websites](#). The fantastic tale describes a supposed episode with Cagliostro and his wife, both using other names and living in Paris, in [1861](#). The narrative might be a way for HPB to evaluate the life of an initiate while at the same time giving false clues about “the mystery of Cagliostro” in order to protect the secret that must surround the life of every advanced disciple. Beneath its outer layer of symbolism, the text examines fundamental challenges faced by disciples in general, and more specifically by Cagliostro in the 18th century. However, if seen at from the external and literal point of view, the story is incongruous. For example, it makes no sense to think that a non-advanced person on the Path, like Cagliostro’s wife, could reincarnate in such a short time. Nor is it correct to think that Cagliostro could be doing exactly the same things one century later, or that he was



involved in a personal situation as complicated as the one shown by the narrative. Furthermore, if the facts reported were real, they would have had to appear in the newspapers, and there is no evidence that they did. It is evident therefore that one must transcend the dead letter reading in order to fully appreciate the lessons of great value contained in it.

\* There are several references to Cagliostro in the first part of the narrative entitled “The Silent Brother”, by HPB, included in “Collected Writings”, volume II, pp. 366-377. See especially the first two pages.

\* “HPB Speaks”, edited by C. Jinarajadasa, TPH, Adyar, India, a compilation in two volumes. See volume II, pp. 27 through 36.

\* “Cagliostro”, Roberto Gervaso, Biblioteca Universale Rizzoli, BUR, copyright 1972, 1976, 1992, Milano, Italy, 250 pages.

\* The book “Cagliostro”, Philippe Brunet, copyright 1994, Rusconi Libri, Milano, Italy, 380 pages.

\* The article “[Prince Talleyrand, On Cagliostro](#)”, by William Q. Judge, which is available at the [associated websites](#).

\* “Collected Writings” of H.P. Blavatsky, TPH, India, volume XV (Index), pp. 98-99.

\* The article “[Alexandre Dumas Describes Cagliostro](#)”, by Carlos Cardoso Aveline. The same text, in Portuguese language: “[Alexandre Dumas Descreve Cagliostro](#)”.

\* The 20-page essay “Cagliostro”, in the book “Les Illuminés”, by Gérard de Nerval, Éditions Gallimard, France, 441 pp., see pp. 357-377.

000

The above text translates the second and final part of the Portuguese language article “[O Mistério de Alessandro Cagliostro](#)”. The first part of the translation is in the [September 2021 edition](#) of “[The Aquarian](#)”.

You may like to see the article [Alexandre Dumas Describes Cagliostro](#).

000

## Read More:



\* [The Choices that Elevate the Soul](#).

000

**Hector Durville:**  
**Thoughts Are Things**



Thoughts are things; and one could add that they are things animated by a movement which is proper to them, that is to say that they are bodies; not simple, but composed, which are formed from the matter of the astral plane; and that this matter, charged with mental force, constitutes a real power.

We can observe and study thoughts under two different aspects: by looking at them on the one hand as material objects; and by considering them on the other hand as agents, that is to say as forces.

(Hector Durville)

[Translated from the book “Magnétisme Personnel”, Hector Durville, Hector & Henri Durville Imprimeurs - Éditeur, Paris, 1918, 526 pp., see pages 86-87. On Hector Durville, see an article by N. C. in “The Theosophist”, Adyar, India, March 1887, pp. 349-354: “Two Books on Human Polarity”.]

**Ramacharaka, on Thinking**

Reasoning is not necessarily (self-) conscious in its operations, in fact, a greater part of the reasoning processes are performed above or below the (self-) conscious field.

(Yogi Ramacharaka)

[From the book “[Raja Yoga or Mental Development](#)”, page 213.]

## Galileo Galilei and Helena Blavatsky



Galileo Galilei and Helena P. Blavatsky

The average ignorance of collective Karma systematically attacks wise people. This is painfully shown for instance in what happens to Jesus in the New Testament. Other examples are the persecutions against Paracelsus, Giordano Bruno, Galileo Galilei (condemned as a “charlatan” for daring to say that the Earth goes around the Sun), Helena Blavatsky and the Count Cagliostro.

Countless are the victims of collective mind-control mechanisms - ancient, modern and medieval. How many “charlatans” did the Vatican torture and assassinate by burning them alive? How many examples of intolerance we see today?

As every messenger of spiritual light and divine knowledge, Helena Blavatsky attacked ignorance by frankly teaching real wisdom and love for truth. This is a terrible crime in the eyes of organized ignorance. At least, Blavatsky was not physically assassinated, which was a real victory.

In spite of every obstacle, truth and justice prevail in due time - once and again.

000

### **The Kindle Edition of “The Fire and Light” - at Amazon**

Click to see the [Kindle edition](#) of the book “[The Fire and Light](#)”.

000

# Thoughts Along the Road

## The Magnetic Power to Build Oneself



**Counteract your instinctive mind wherever  
it works in disharmony with your best intention.**

\* **I**n silence we strengthen ourselves. Yet having a direct experience of silence means developing enough tenacity to keep out the noises that surround it.

\* The regular practice of silence has a dual character. On one hand there is silence itself; on the other hand, there is the vigilance which keeps noise away. The exercise of vigilance strengthens the will. Thus a stable magnetism is built which protects one's path to spiritual self-knowledge.

\* The Void is a door to plenitude, and disagreeable events make one stronger. It's helpful to take a time to be alone, having set all tasks aside. By refusing to desire anything, one gathers magnetic energy. The wisdom of all time teaches us to accept events as they are and act creatively.

\* The law of karma makes no exceptions: the first punishment of the liar is keeping himself away from an honest perception of the facts. Insincere people inevitably disconnect themselves from truth, due to the concrete dynamics of their dishonesty. The blessings of truth are received by those who deserve it.

\* Lamentation is the mark of the heedless mind. If you see decadence around you, life invites you to be stronger than the routine of degradation. Innovate. Be reborn, and make life be born again. Decide that you are responsible for your own existence. Do your best, and win. Never try to defeat anyone. Every human being is a mirror for you, although often with distorted images. Defeat your self-limitations. Reduce your self-boycott and your ignorance. Decide to achieve the best and the highest on your own merit. Persevere.

## **The Magnetism of Good Sense**

\* Vital energy is magnetic. The task of every theosophist is to use such a force correctly, so as to increase it, keeping a reserve for occasions when a greater expenditure is needed.

\* The waste of magnetic energy can be avoided by maintaining a firm attitude regarding fundamental issues and a flexible attitude towards secondary issues. It will take a clear goal and common sense to differentiate between what is important and what is not.

\* A moderate attitude can endure. It is advantageous, but it must be combined with the possibility of taking strong measures. Moderation must express strength, not weakness.

\* Having concentration means that there is a central pole of perceptions, and that this pole organizes the vitality at the various levels of consciousness and action.

\* When the central goal of the individual is elevated, it remains above the oscillations and wastes that often predominate on the lower levels of life. In this case a magnetic energy can be gathered which purifies and pacifies the subconscious.

\* From the purification of the subconscious mind comes personal coherence.

\* Self-discipline, an essential element in the alchemical purification, is inseparable from two other factors: one is self-respect, the other is self-knowledge.

\* The act of knowing oneself seems to be a paradox, because it includes both Earth and Heaven.

\* Self-knowledge consists in seeing your mistakes, trying to correct them, and at the same time knowing your own spiritual soul.

\* Learning from one's failures and directly knowing sacredness are two forms of knowledge which go side by side in spite of the strong contrast between them.

## **The Power to Build Oneself**

\* Counteract your instinctive mind wherever it works in disharmony with your best intention.

\* Stop useless actions or thoughts. Send a continuous current of correct ideas to your own subconscious.

\* Keep your mind quiet at certain times of the day, while firmly considering the ideal of self-discipline. This way you will expand your magnetic force.

\* Build new habits on the subconscious plane that are elevated and impersonal. As a result, your inner strength will gain consistency.

## **Living in the Territory of Calm**

\* A correct use of time paves the way to inner happiness.

\* If you want to save time, preserve calmness. An absence of hurry allows one to act with efficiency regarding that which really makes the difference.

\* Hard work is a source of bliss. A correct effort eliminates ignorance and liberates one from the causes of suffering.

\* The soul of a wise man is a magic mirror reflecting the sacred potentialities present in the soul of each fellow human being.

\* An externally moderate life allows us to build up our reserves of energy, which then can be used at times when a more intense effort is needed.

\* Every useless tension must be avoided. The apparent “intensity” of an anxious life dissipates one’s vital energies and leads sooner or later to a great disappointment.

\* Personal magnetism must be not only preserved, but increased. Into a large extent, it is one’s calm magnetic force that makes the individual effort efficient. The peaceful coexistence of the pilgrim with the inner quietness in which his soul lives is a great source of vital energy, and of discernment and common sense.

## **The Bliss of The Secret Doctrine**

\* The reading of any great work of universal literature requires a patiently systematic effort. The reader should underline and annotate the text, consult reference works and ask questions of other students. It is correct to exchange ideas, to meditate, contemplate, and see the correlation between what you learn and your own daily life.

\* The work “[The Secret Doctrine](#)” (SD), for example, cannot be studied and understood without the consciousness of the student being deeply changed.

\* The researcher who starts reading and studying the [SD](#) is not exactly the same person who finishes the reading, 1500 pages later - in the original English language edition. However, the change in the soul takes place from the inside out, as a result of the revolutionary expansion of horizons. The gradual improvement happens quietly, almost imperceptibly.

\* The arid passages of the [SD](#) entitle the student to a better understanding of its illuminating passages, which convey in a clearer way the *continuous blessing* of higher studies. The hard aspect of the effort prepares the reader for the sudden illumination of the lightning.

\* Each page of the book contains the probationary aspects which are unavoidable to the mind of the three-dimensional world; and at the same time it transmits the bliss and the radiance of a higher level consciousness.

