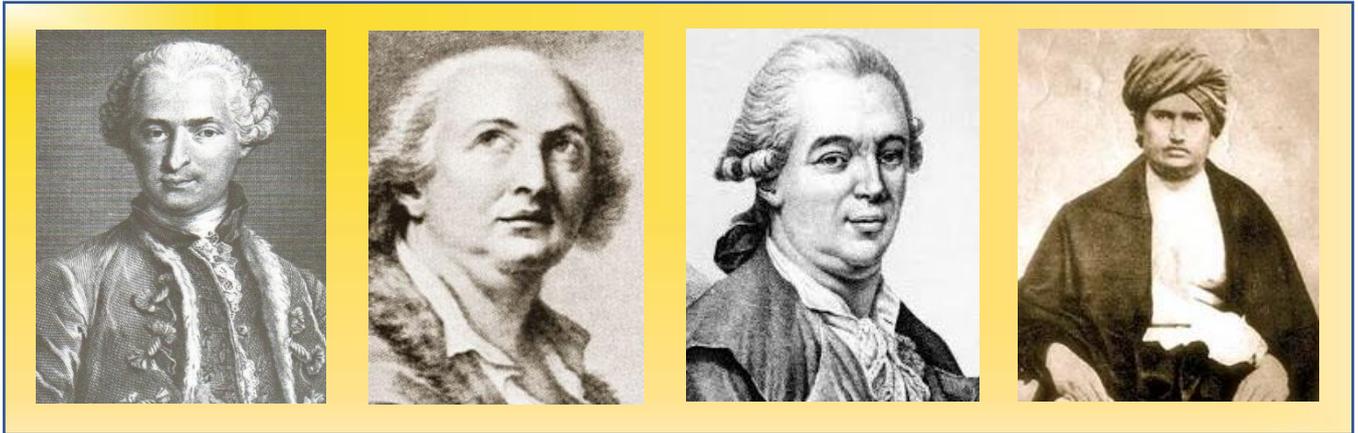


St. Germain and Cagliostro Mesmer and Dayanand Saraswati



**The lives and works of four of
the 18th & 19th centuries' greatest minds
and brightest thinkers**

The fourth ***“On The Path”*** Seminar

Saturday 23rd March 2019 from 3 - 6.15 pm

Knowledge of the Occult and the powers it confers on man, are
not altogether fictions, but are as old as the world itself.

H. P. Blavatsky, [*The Secret Doctrine*](#) Vol. 1, Introductory, p. xlv

**held at the United Lodge of Theosophists
62 Queen's Gardens, London W2 3AH**

The Count Saint Germain (date of birth unknown)

The [previous seminar](#) explained that it was Tsong Kha-pa (1357-1419; the Tibetan Adept who was a reincarnation of Gautama Buddha and who established the Gelugpa school of Tibetan Buddhism) who instituted the Masters' endeavours to further enlighten the world, including the West, during the closing quarter of each century. The modern Theosophical Movement, founded in 1875, is thus seen as an expression of the work and impulse generated by Tsong Kha-pa. In the preceding century, it was Franz Anton Mesmer who was chosen "according to the orders of the "Great Brotherhood" – to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore.... later Cagliostro was commissioned to help... It was St. Germain who supervised the development of events in this case." (H. P. Blavatsky, [The Theosophical Glossary](#) p. 214, entry for "Mesmer")

But who was this mysterious figure known as St. Germain? He "had a right to his name and title," says HPB, "for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title." Although outwardly of European appearance and identity, he is called by HPB "the greatest Oriental Adept Europe has seen during the last centuries." ([The Theosophical Glossary](#) p. 308-309, entry for "St. Germain")

"The treatment this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers, is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it, and making it wiser and happier." (HPB, [Count de Saint-Germain](#) article)

"The Count St. Germain is, until this very time, a living mystery. . . . The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy), about this wonderful Count's having been met and recognized in different centuries, is no myth." (HPB, "Occultism or Magic," [A Modern Panarion](#) p. 44)

In the "Glossary" we read further: "He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It was he who prophesied before the Kings Louis XV and XVI, and the unfortunate Marie Antoinette. . . . He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallization ("quicken") of pure carbon."

"It is not known when he was born, and there is no data, no account in any memoir, of his death, which in the case of one who lived in the full blaze of publicity is singularly remarkable. There is, however, evidence to show that he was in Europe with long or short absences from the last quarter of the 17th century, if not earlier, to the first quarter of the 19th century. . . . There are many gaps in our knowledge of his activities. Members of the Fraternity of Adepts sedulously keep closed "every possible door of approach by which the inquisitive could spy upon them." As one of Them [i.e. the Master K.H.] has said: "The adept, to be successful and preserve his power, must dwell in solitude, and more or less within his own soul." . . . He is reported also to have collaborated with Saint-Martin in his Masonic and Theosophical work. It is said that all four of these Adepts [i.e. Mesmer, Cagliostro, St. Martin, and St. Germain] were together at the Paris Convention of Free Masons in 1785. There are references in [The Theosophical Glossary](#) to Saint-Germain's remarkable knowledge of early Masonry. And a Master of Wisdom has referred to the work he did for

Rosicrucianism: while Christian Rosenkreuz taught orally, “St. Germain recorded the good doctrines in figures.” Madame Blavatsky mentions one of his ciphered Rosicrucian manuscripts in *Isis Unveiled* (1:575) and quotes at length from another in *The Secret Doctrine* (2:582-83). . . . Historically speaking, the long period covered by the Count de Saint-Germain’s appearances was sufficiently important to make the ancient order of the Great Lodge have a witness of their own on the spot, when European nations were struggling with one another, extending their foreign possessions, and when the age-old tyranny of dogmatic religion was being challenged by the advancement in physical science. Moreover, this was the period which ushered in the French Revolution, followed by the Napoleonic Wars.” (“The Count de Saint-Germain,” “The Theosophical Movement” magazine, September 1963)

Other than the manuscripts referred to above, about which HPB provided no details, there is only one other known work which *may* have been authored by St. Germain, namely “The Most Holy Trinosophia,” a 96-page book whose original manuscript is at the Library of Troyes in France. This was translated into English in 1933 by Manly P. Hall, although he admitted that Cagliostro might have been the actual author as it was seized from the latter’s possession by the Inquisition in 1789.

“For as absolute unity is uncreated, and impartite (hence number-less) and no number can produce it, so is the seven: no digit contained within the decade can beget or produce it. And it is 4, which affords an arithmetical division between *unity* and *seven*, as it surpasses the former by the same number (three), as it is itself surpassed by the seven, since *four* is by as many numbers above *one*, as *seven* is above *four*. (From a MS. supposed to be by “St. Germain.”)” ([The Secret Doctrine](#) 2:582)

William Q. Judge wrote these words in a letter to a German Theosophist in November 1890: “If the philosophy of the occult hierarchies is correct then They must all be interested in each part of the whole family of people on the earth. I have always believed, and on the dictum of HPB, that St Germain was so interested and she intimated to me that he is not dead at all.”

Count Alessandro di Cagliostro (date of birth popularly 1743, but uncertain)

His Life He was said to be born in Sicily under the name Giuseppe Balsamo, “which, when rendered by cabalistic methods, means “He who was sent,” or “The Given,” also “Lord of the Sun,” shows that such was not his real patronymic... In his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, “a great Hermetic Eastern Sage” or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name. (*Was Cagliostro a Charlatan?* by H. P. Blavatsky)

W. Q. Judge narrates a meeting between Alessandro Cagliostro and Prince Talleyrand (1754-1838) where it is said “If Cagliostro was in fact an impostor, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopedias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.” ([Prince Talleyrand – Cagliostro](#) by W. Q. Judge in “The Path” magazine, New York, in October 1890)

“...Strictly speaking, the Rosicrucians do not now even exist, the last of that fraternity having departed in the person of Cagliostro.” (*A Few Questions to Hiram* by HPB)

His Work H. P. Blavatsky writes that Cagliostro taught the Eastern doctrine of the “principles” and that he “served the Masters of a Fraternity he *would not* name...”

She wrote a letter to A.P. Sinnett in 1885 saying: “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 Nath¹ 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 Report² if he could only investigate the fact.³”

The following text by W. Q. Judge narrates a meeting between Alessandro Cagliostro and Prince Talleyrand (1754-1838). It was first published in *The Path* magazine, New York, in October 1890 under the title “Prince Talleyrand – Cagliostro.”⁴

The great authority on secret societies, Brother Kenneth R. H. Mackenzie IX., says there was a “mystic order, Fratres Lucis (the “Brothers of Light”), established in Florence in 1498. Among the members of this order were Pasqualis, Cagliostro, Swedenborg, St. Martin, Eliphaz Lévi, and many other eminent mystics. Its members were *very much persecuted by the Inquisition*. It is a small but compact body, the members being spread all over the world.” (*Theosophical Glossary* p 188) Elsewhere HPB says that Count Cagliostro instituted a new Masonic Order, the Egyptian Rite, in order to bring about reforms and re-establish its operations along true lines. (ibid p 91)

Friedrich Anton Mesmer (b. 1734)

His Life Anton Mesmer was born in Schwaben, in 1734 and died in 1815, was an initiated member of the Brotherhoods of the Fratres Lucis and of... Luxor, or the Egyptian Branch of the latter. It was the Council of “Luxor” which selected him—according to the orders of the “Great Brotherhood” [the Trans-Himalayan Fraternity of Masters]—to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was St. Germain who supervised the development of events... later Cagliostro was commissioned to help, but having made a series of mistakes, more or less fatal, he was recalled. Of these three men who were at first regarded as quacks, Mesmer is already vindicated. The justification of the two others will follow in the next century. Mesmer founded the “Order of Universal Harmony” in 1783, in which presumably only animal magnetism was taught, but which in reality expounded the tenets of Hippocrates, the methods of the ancient Asclepieia, the Temples of Healing, and many other occult sciences.

¹ Darbargiri Nath (Babaji) was a disciple of the Mahatmas at the time he visited the prison a century later at the Fort Sant’Angelo.

² The Hodgson Report, an apparently damning expose the occultism of HPB and the Masters, was reviewed 100 years later by the expert witness Dr. Vernon Harrison of the SPR: “Had she [Blavatsky] been allowed the legal and expert help she begged for, both Hodgson and the Society for Psychical Research would have been in dire trouble.” In 1997, he wrote a new book “H. P. Blavatsky and the SPR” that included a detailed handwriting analysis of the Mahatma Letters, concluding that Hodgson’s Report was “even worse than I had thought.”

³ “The Letters of H. P. Blavatsky to A. P. Sinnett”, TUP 1973, p. 110.

⁴ The book Judge refers to is “Reminiscences of Prince Talleyrand,” edited from the papers of the late Mr. Colmache, private secretary to Prince Talleyrand, not his *Memoirs* which by some quirk of history(?) takes the opposite view and calls Cagliostro a charlatan! It was first published in London ten years *after his death* as “Revelations of the Life of Prince Talleyrand.”

In about 1775 Mesmer obtained great prominence in Europe due to his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary*, he was only a rediscoverer... all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

His Teachings Mesmer was famous as a physician and rediscovered and applied practically the magnetic fluid in man which was called *animal magnetism* and since then *Mesmerism*. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some this astral substance is called the *aura*.

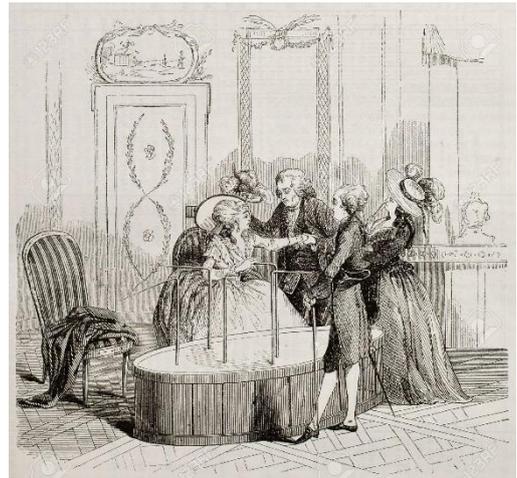
Before him in 1639 a book was published in Europe on the use of mesmerism on the cure of wounds at a distance by reason of the *virtue* or *directive faculty* to the wound, exactly one of the phases of both hypnotism and mesmerism. Along the same line, a monk Uldericus Balk, said diseases could be similarly cured, in a book concerning *the lamp of life* in 1611.

Mesmerism has become the name given to an art, or the *exhibition of a power* to act upon others. Other names for *some* of its phenomena are Hypnotism and Magnetism, the last because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet.

Today different names are used for these old healing arts, such as the popular Reiki treatment, but since its commercialisation for professional healing in 1980s it can be adverse as healers may impart their bad magnetism.

The practice is still largely rejected by science but is accepted by Occultists, Theosophists, Spiritualists, and Mystics of every kind. It is a fluid, an emanation emitted for curative purposes through eyes and the tips of the fingers, and when acted upon by contact with a patient or by the will of a human operator it is called "Mesmerism," with these phenomena and other abnormal practices all involving manipulation of the lower Chakras, a practice fraught with danger.

Every living and even inanimate object emanates this magnetism "either as an aura, or a varying light" (WQJ) which is partly known of; see [Strange! Humans Glow in Visible Light](#) at Live Science.



Mesmer's 'baquet' from a print in 1784

...when Mesmer imported into France his "baquet" and system (image above), based entirely on the philosophy and doctrines of the Paracelsites – the great psychological and physiological discovery... demonstrated how much ignorance, superficiality, and prejudice can be displayed by a scientific body, when the subject clashes with their own cherished theories. It is the more important because, the neglect of the committee of the French Academy of 1784 is probably due the present materialistic drift of the public mind.

Mesmerism is the most important branch of magic; and its phenomena are the effects of the universal agent which underlies all magic and has produced at all ages the so-called miracles.

Healing An astral substance is thrown off by the mesmerizer upon his subject, and is received in his inner constitution, still unknown to Western experimenters. It wakes up certain inner and non-physical divisions of the person operated on, *causing a change of relation between the various and numerous sheaths surrounding the inner man*, and making possible different degrees of intelligence

and of clairvoyance and the like.⁵ It has no influence whatsoever on the Higher Self (man's seventh principle, Atman), which it is impossible to reach by such means.

In this mesmerized state there is an immediate paralyzing of the power of the body to throw *its impressions* and thus modify the conceptions of the inner being, the opposite to ordinary waking life when every cell in the body has its own series of impressions and recollections which impinge on the brain... so that the *inner person* is not able to make *itself* felt. But if those bodily impressions are neutralized by mesmerism, the brain is left free sufficiently... for the organs of speech to respond.

Mesmerism is called in Sanskrit *Tharana*, self-induced trance or self-hypnotisation; it is an action in India which is of magical character and a kind of *exorcism*. Literally, "to brush or sweep away" (evil influences, *thârnhan* meaning a broom, and *thârnhan*, a duster); driving away the bad *bhûts* (bad aura and bad spirits) through the mesmeriser's beneficent will.

Edited extracts from [Theosophical Glossary](#) p 199, 213-4, 323 and 326-7; [Isis Unveiled](#) 1:171 & 1:129; and [Mesmerism](#) by W. Q. Judge, an article published in *Lucifer* magazine, May 1892. Editors' comments added in smaller type.

Swami Dayanand Saraswati (b. 1824)

"He is considered the greatest Sanskritist of contemporary India, and is a complete enigma to everyone. He appeared in the arena of reform only five years ago; until then, he lived as a hermit in the jungle, . . . Later, with the help of mystics and anchorites, he studied the chief philosophical systems of "Aryavarta" [i.e. the ancient name for India] and the occult meaning of the *Vedas*. . . he has covered the whole peninsula . . . preaching the *One Deity*, and showing – *Vedas* in hand – that in these ancient writings no word existed that could be interpreted in any sense as polytheism. Thundering against idol worship, the great orator fights with all his might against caste, infant marriages and superstition. . . He himself openly confesses to the crowds that even the name under which he is known is not his, but was given to him at his initiation as a Yogi. One thing, however, is certain: India has never witnessed a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of every evil, than Dayanand, since the time of Shankaracharya, the famous founder of the *Vedanta* philosophy – the most metaphysical of Indian systems, and the crown of pantheistic teaching. . . Dayanand, like a genuine *yogi*, never touches money, despises pecuniary affairs, and is content with a few handfuls of rice a day." (HPB, "From The Caves and Jungles of Hindostan" p. 20, 23, 24)

A few quotes from his most well-known book "The Light of Truth"

"I have not come to preach any new dogmas or religion, nor to establish a new order, nor to be proclaimed a new Messiah or Pontiff. I have only brought before my people the light of the Vedic Wisdom which had been hidden during the centuries of India's thralldom."

"AUM is the highest name of God; it is composed of three letters, A, U, M. This one name comprises many other names of God. . . There are no gods. The multitude of names like Indra signify not different Divine Beings but different aspects of one Absolute Existence."

"God is formless, because if He possesses a form He could never be Omnipresent, nor, therefore Omniscient, since a finite substance can possess only finite attributes, actions and nature. . . If He

⁵ "Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator... Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience... Therefore, error creeps in if we rely on what he says in the mesmeric trance." [from [Mesmerism](#) by W. Q. Judge]

were to possess a body, another person would be required to make the different organs of His body, such as eyes, ears and the like, for He, who is the product of the combination of the different parts, must have an intelligent formless maker. Here if it be urged that God Himself made His own body simply by willing it, this too goes to prove that He was formless before He made His body. It is clear, therefore, that God is never embodied. Being without a body He is able to make the visible universe out of invisible causes.”

“Prayer to God is to be addressed in the following way: – “May, O Ocean of Mercy, through thy grace my mind – the mind that in the wakeful state travels long distances, and, possesses brilliant qualities, which self-same mind – light of the senses – in sleep attains to the state of profound slumber and in dreams wanders over different places – always entertain pure thoughts for the good of the self as well as for that of all other living beings. May it never desire to injure any one.” *Yajur Veda* 34:1.”

“God, the soul, and prakriti – the primordial elementary matter – are eternal by nature, whilst Creation and Dissolution are eternal by *pravah* – i.e., they follow each other in alternate succession – like the flow of a river which is not continuous throughout the whole year.”

“I believe in a religion based on universal and all-embracing principles which have always been accepted as true by mankind and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the *primeval eternal religion*, which means that it is above the hostility of all human creeds whatsoever.”

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“...the Swami nourished the hope that all its [TS’s] members, Christian, Brahmanical and Buddhist, would acknowledge him as supreme leader and teacher, and become members of the Arya-Samaj. Needless to say, this was impossible. The Theosophical Society rests on the principle of strictest *non-interference* in the religious beliefs of its [members]. The highest degree of tolerance exists... This did not suit the Swami. He wanted *all the members*, either to become subservient to him, or to be expelled from the Society. . . . The Swami then . . . declared The Theosophical Society *anathema*.” (“From The Caves and Jungles of Hindostan” p. 28-29)

“And if *my* word of honour has any weight with you, then know that D. Swami **was an initiated Yogi**, a **very high chela** at Badrinath [an area of the Himalayan mountains in North India], endowed some years back with great powers and a knowledge he has since forfeited, . . . And now see what has become of **this truly great man**, whom we all knew and placed our hopes in him... The fact is, that to the last and supreme initiation every chela – (and even some adepts) – is left to his own device and counsel. We have to fight our own battles, and the familiar advice – “the adept *becomes*, he is not *made*” is true to the letter. Since every one of us is the *creator* and producer of the *causes* that lead to such or some other *results*, we have to reap but what we have sown.” (Letter from the Master K.H., bold added)

“There *was* a “primeval revelation,” and it still exists; nor will it ever be lost to the world, but will reappear; though the Mlechchhas [i.e. “white barbarians”] will of course have to wait.” (Swami Dayanand, quoted by HPB in *The Secret Doctrine* Vol. 1, Introductory, p. xxx)

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