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popular science magazine



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The popular science magazine "Theosophical Vector" of the International Theosophical Publishing House "ALBATROSS" is an experience of interaction between theosophists and representatives of official science in different countries.

Theosophical research works of foreign and Russian theosophists and scientists are presented in English and Russian.

The journal supports and develops activities based on spiritual and moral education of society, socially significant and educational activities, scientific research aimed at the ideas of humanism, tolerance, morality, mutual assistance, regardless of nationality and religion.

The authors provided their research papers on theosophical works – this is a practical experience of studying the science of theosophy, the experience of applying theosophical knowledge in various spheres of society.

The journal "Theosophical Vector" brought together researchers from various fields of science, medicine, education and culture, who base their developments, methods and research on theosophical scientific works, which make it possible to make a new round in the development of human consciousness.

Theosophists of Russia, the Philippines, and India are working on the project in the close cooperation.

Symbolism and mythology of the title of the publishing house: the Albatross symbolizes a long, soaring flight, indicates a safe path; it is a divine white messenger carrying good news, it represents the unity of the world of man and nature; it is endowed with the wisdom of the ocean, helping to find new ways – shorter and more convenient; as a messenger of another world, it combines abstract and concrete thinking; it is associated with dignity, freedom from restrictions, reassessment of values; it teaches patience and tolerance, the ability to open your mind. Albatrosses fly longer and further than any bird, to see an Albatross is a good sign.



The slogan "OCEAN of THEOSOPHY" is taken from the title of a famous book by one of the founders of the Theosophical Society, W. K. Judge, as a symbol of the synthesis of various methods of comprehending the unified science of THEOSOPHY.

Unifying the representatives of the fields of culture, science, education, medicine, and art, who base their scientific and research work on theosophical scientific works, will allow to interact effectively and approve the name of our great Elena Petrovna Blavatsky, raise it to the proper height and deserved RECOGNITION!

Theosophical knowledge enters the world confidently, having a scientific basis, it has the ability to answer any question, explain any phenomenon from a new point of view. The relevance and importance of the study of theosophical writings by H. P. Blavatsky is obvious.

We are grateful to all the authors from the USA, Greece, the UK, Morocco, Philippines, Spain, Argentina, India, Finland, South Korea, New Zealand and Russia for providing their research in the field of theosophical science, for contributing their work to the recognition of merit of our outstanding compatriot H. P. Blavatsky, her invaluable contribution to the development of world science and culture, spiritual development of society.

*The Theosophical society in Russia, "Adamant" Lodge.
November 2020.*

Editorial board:

Luke Michael Ironside,
Diana Kretsu,
Olga Isaeva,
Evgeniya Shaburnikova,
Alexander Kuleshov,
Valeriya Kretsu.

About the Theosophical Society

The Adyar Theosophical Society is the basic unit of the international Theosophist community. It includes historically the first Headquarters created in the 19th century (since its foundation in 1875) of a single world theosophical movement, initiated by Helena Blavatsky (1831-1891). Here, at Headquarters, the elected president of the Theosophical Society traditionally lives, and The Theosophist magazine, which has been published without interruption since 1879, has been preparing to print here. The word "Adyar" in the title is associated with the location of the residence of the Theosophical Society on the southern bank of the Adyar River at the confluence of it in the Bay of Bengal, south of Chennai (Madras), in the state of Tamil Nadu in India.

The Theosophical Society was founded on November 17, 1875 in New York (USA) by Helena Petrovna Blavatsky, Colonel Henry Steel Olcott and young lawyer William Kwan Judge.



1832 – 1907
Henry Steel Olcott



1831 – 1891
Helena Petrovna
Blavatsky



1851 – 1896
William Kwan Judge

Initially, the goals of society were seen as follows: "To collect and disseminate knowledge about the laws governed by this Universe", but soon the founders of TS expressed them more specifically. After several changes in the formulation, these goals today look like this:

1. Creation of the core of the universal human Brotherhood, regardless of race, creed, sex, caste and skin color.
2. Promoting a comparative study of religion, philosophy and science.
3. Investigation of unexplained laws of nature and forces hidden in man.

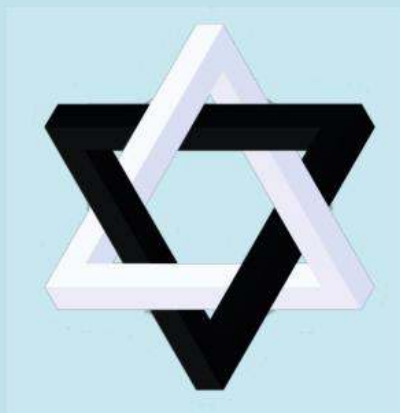
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Blavatsky and Roerich

The Secret Doctrine, Kalachakra and the Shambhala Prophecies

by Glenn Mullin



The world today owes a great debt of gratitude to the life and works of the great Russian mystic Mme Helena Petrovna Blavatsky., or H.P.B., as she is affectionately known. And because Nicholas Roerich continued and further popularized her tradition, we similarly owe a considerable debt to him.

H.P.B. was born into a world that we could say stood at the beginning of the end of the Colonial Period. This was an era in which much of the world was under the iron rule of Western colonialist powers. An unfortunate characteristic of the period was a cultural arrogance and narcissism that led to the wholesale destruction of many of the world's great spiritual and scientific traditions. One example is the Spanish destruction of Mayan and Incan civilizations throughout Central and South America. Entire libraries were burned to the ground without even a

cursory look at the contents of their many books. The British and French were not much better. Terms often used for non-European people and cultures included pejoratives like "savage," "barbarian," and Pagan.

Mme.Blavatsky was a strong voice speaking out against this arrogant, egocentric attitude. Her statement that there should be an open-minded inquiry into the deeper truths that could be found in every world tradition was a very revolutionary stance, and launched the movement that today is famed throughout the world as Theosophy. Her slogan became "There is no religion higher than truth."

H.P.B's homeland was not exempt from the cultural and spiritual narcissism of the times. Although H.P.B. was Russian by birth, the Theosophical Society officially emerged not in Russia, but in New York, where it was registered by Blavatsky, Olcott and Judge in 1875. The first lodge to be formally registered was in London, originally established in June of 1878, and then re-defined in 1882. A Scottish lodge was established in 1884. The first Canadian lodge appeared in 1891, located in Toronto. Olcott and Judge moved to India in the 1880s, and

established what came to be known as the International Headquarters in Adyar. Attempts were made to register a lodge in Russia during the 1880s and 1890s, but it seems that opposition from the powerful Russian Orthodox Church presented insurmountable obstacles. And then later, of course, when the government was overtaken by the Communists, the new regime did not look favorably upon the prospect.

This situation with the TS in Russia came to my attention when I began working on a book about Nicholas Roerich, an early and important Theosophist. I wanted to obtain actual documentation on Roerich's early connections with Theosophy during his young adulthood in St. Petersburg, between roughly 1890 and 1916, when he left for Finland. I was unable to discover any official documents. The reason given by my Russian TS friends was the fact that the pressure from the Church made formal Theosophical activities impossible at that time. Unofficially, of course, H.P.B.'s message was transmitted through informal salons, and through articles in periodicals.

A few years ago I looked into the role of Roerich in the creation of the first Buddhist temple to be built in Europe, namely, the Lama Temple in St. Petersburg. Roerich had been on the planning committee overseeing the construction of that amazing temple, and according to my sources had created several of its stained glass windows. Again, the opposition which the TS had

encountered from the Russian Church in the 1880s and 1890s once more came into play, this time with the Buddhist Temple as its focus. I read through two important books that take an in-depth look at the history of that temple: John Snelling's *Buddhism in Russia: The Story of Agvan Dorzhiev, Lhasa's Emissary to the Tsar* (Element Books, London, 1993); and Alexandre Andreyev's *Soviet Russia and Tibet: The Debacle of Secret Diplomacy, 1918-1930s* (Brill, Leiden and London, 2003). The second of these, although focusing on a later period, dedicates a chapter to Roerich and his work. Alexandre Andreyev also wrote a small book exclusively on the history of that temple.

References in Snelling's book to the biography of Hambo Lama Agvan Dorzhiev relate numerous complaints from the lama about the resistance to his work emanating from the Russian Church. Rather quaintly, he refers to the church elders as "the Long Hairs," presumably because Buddhist monks traditionally have shaved heads, whereas Russian Orthodox priests often sport long, flowing locks.

Mme. Blavatsky initiated an international movement to end this kind of cultural and religious snobbery and sectarianism. And her message was received by grateful ears throughout the world.

A second great debt that peoples of the world owe her is rooted in her open statement pointing to the basic fact that all spiritual traditions have two facets to them: 1. an exoteric facet, that can be



easily understood and integrated by the general populace, usually based on devotion, simple ritual, a skeletal philosophy; and 2. an esoteric facet, that appeals to and satisfies the spiritual appetite of the more mystically inclined and spiritually dedicated seeker. In Christianity, for example, the former is exemplified by the person who goes to church once a week, perhaps says grace at meals, and recites a prayer before going to bed. The latter is exemplified by the Christian who throws himself/herself into an intense study of the doctrines of the Essenes, such as the Kabala.

This way of looking at the great traditions of the world allowed for a respectful understanding of some of the foibles and philosophical absurdities that we see in the popular forms that spiritual traditions often take among “common folk” the world over.

A third debt that we owe to H.P.B. comes from her emphasis on the integration of, or at least harmony between, spirituality and science. Europe and the Americas had seen a deep divide between these two aspects of human culture. One side of the divide asserted that religious faith should override science, while the other side asserted that science should override religion. The two sides tended to see each other as enemies. H.P.B., and Nicholas Roerich after her, saw these two as complementary forces in the fulfillment of the human spirit. This might seem like an obvious truth today, but in H.P.B.’s time it was a hard-fought

battle in the hallowed corridors of churches and science academies. H.P.B. correctly perceived that this antagonistic stand-off between two of the most important spheres of human endeavor was not only frivolous, but futile and counter-productive. A successful and wholeness future of humanity would have to look to the integration of all fields of human activity. This integrative approach is well expressed in the Statement of Purpose of the Theosophical Society in America, where I have taught one or more a year every year for the past 35 years: "a mission of wholeness that inspires a fellowship united in study, meditation, and service; a mission of encouraging open-minded inquiry into world religions, philosophy, science, and the arts in order to understand the wisdom of the ages, respect the unity of all life, and help people explore spiritual self-transformation; and an ethic holding that our every action, feeling, and thought affect all other beings and that each of us is capable of and responsible for contributing to the benefit of the whole.

"This same emphasis on the unity of spiritual and civil cultures became the foundation of Nicholas Roerich's work in 1920, when he and his wife Helena established The Master's Institute in a dedicated 27 storey building at 310 Riverside Drive in New York City. (Later, following the Great Depression, this wonderful building had to be given up by the Roerichs and their followers, and the Institute moved into a five storey

brownstone on 107th street, where it stands today as The Roerich Museum.) Later, after Nicholas Roerich and family moved to the Kullu Valley in the Himalayas of India, they continued the work of developing "a unified field of human endeavor" through an institute that they established in Naggar, that they called The Urusvati Himalayan Research Institute. This of course was the residence of the Roerich family for the last dozen years of Nicholas Roerich's life. The facility continues today under the larger name of The Roerich Memorial Trust. I had the honor of meeting Nicholas's younger son, Svetoslav Roerich and his wife Devi Khaan there on one of my many visits to that amazingly beautiful place during the 1980s.

Finally, a fourth debt is one that is close to my own heart. This comes from H.P.B.'s introduction of Tibetan Buddhism to the Western world. I am personally a practitioner of the Gelukpa tradition descending from Lama Tsongkhapa, and spent almost twenty years training in Dharamsala, headquarters of the Tibetan refugees in India. Mme. Blavatsky was the first European writer and teacher to open windows overlooking this sublime and esoteric tradition. Her discussions of important Tibetan Gelukpa doctrines like Lam Rim, Kalachakra and Shambhala are examples. In addition, her writings about Tsongkhapa, the Dalai Lamas, the Panchen Lamas, Lhasa, the Potala, Tashi Lhunpo Monastery and other topics provide important insights

into the Tibetan historical and cultural environments. The work by Geoffrey A. Barborka entitled *H. P. Blavatsky, Tibet and Tulku* (Pointe Loma, 1910), offers something of a glimpse into this aspect of H.P.B.'s experiences.

A decade or so ago I had the honor of leading a group of roughly forty-five Theosophists on a pilgrimage into Tibet, an expedition that we called "Tibet: In the Footsteps of Mme Blavatsky." Our visit to Tashi Lhunpo was especially moving, because this was the source for much of H.P.B.'s inspiration. As Barborka's study points out, Blavatsky took a special interest in the Kalachakra Doctrine, its mention of Shambhala, and the Kalachakra prophecies. This same interest was later absorbed by the Russian-born painter Nicholas Roerich, and in fact became a major force in his paintings, writings, and general world view.

From among the twenty-five or so books on Tibetan Buddhism that I have written, one of them focuses on the Kalachakra Tantra (*The Practice of Kalachakra*, Snow Lion Publishers, NY., 1991). As fate would have it, this was also the first of my books to be translated into Russian. It is therefore not inappropriate for me to say a few words about Kalachakra in connection with both Blavatsky and Roerich. Probably the best modern examination of H.P.B. and her attitude to the Kalachakra Tantra is that made by the American Theosophist and historian, David Reigle. His article "What Are the Books of Kiu-te," (*High Country Theosophist*, 1994) is an

excellent example. That paper is an elucidation of an earlier book by him on the subject, *The Books of Kiu-te, or, The Tibetan Buddhist Tantras: A Preliminary Analysis* (Wizard Bookshelf, 1983).

As David points out, H.P.B.'s first book, *Isis Unveiled*, was mainly inspired by the Egyptian/Middle East mysteries, whereas her second book, *The Secret Doctrine*, was greatly inspired by Oriental and to a large extent the Buddhist mysteries. By the Buddhist mysteries Reigle means the Buddhist tantras. He correctly points out that the name "Kiu-te" is an old-fashioned phonetic transcription of the term "Tantra Section" (spelled rGyud-sde in the Wille system of transliteration). The word refers to the sections in the two big Tibetan collections of Buddhist books in the Kangyur ("Translated Words of the Buddha," in 108 volumes) and Tengyur ("Translated Shastras, or Works by the Later Indian Masters, in roughly 250 volumes). In other words, the Kiu-te section in the Kangyur contains the Buddha's numerous tantric teachings in Tibetan translation, and the Kiu-te section of the Tengyur contains the translated tantric works by the later Indian masters. In fact David has an advantage over many of the general commentators on Blavatsky and the Kalachakra/Shambhala connection, in that, like Nicholas Roerich's son Yuri, he is proficient in both Sanskrit and Tibetan, the two languages in which the Kalachakra have been preserved. Reigle's thesis is that *The Secret Doctrine* draws heavily from the Kiu-te, or Tantra

Section of the Tibetan Kangyur and Tengyur. (Lhasa people today would pronounce Kiu-te as Gyu-de, whereas Eastern Tibetans would pronounce it as Ju-te).

In my own book on the Kalachakra, I include translations of half a dozen Gelukpa Tibetan works on Kalachakra. Perhaps the most important of these is the Du-khor Rim-nyi Zin-tri or "Notes on the Two Stages of Kalachakra," being the edited notes taken at an oral teaching given by the First Dalai Lama (1391-1475) in Tashi Lhunpo Monastery. As mentioned earlier, H.P.B.'s strongest spiritual connection with Tibet comes through her mystical affiliation with Tashi Lhunpo. Of interest to Theosophists, this book also contains a translation of the First Panchen Lama's "Prayer to the Complete the Practice of the Kalachakra Path." On the pilgrimage that I led to Tibet roughly a decade ago with forty-five Theosophists, some of us managed to get permission to meditate in the private audience room of the Sixth Panchen, the Panchen incarnation whom H.P.B. speaks of meeting. She would have been received by him in that very room. The energy of the space was amazing strong.

Theosophical interest in Kalachakra and the Shambhala mysteries intensified with the life and works of Nicholas Roerich. More than two dozen of his greatest paintings are inspired by the theme. Moreover, from 1909, when he served on the Planning Committee for the construction of the first Lama Temple in St. Petersburg until his death in India

in 1947 he saw the main purpose of his life as being the fulfillment of the Kalachakra prophecies. There is little doubt that he saw himself not only as a servant in the employ of that ideal, but also as a major player in the unfoldment of it. The lama behind the project was with Hambo Lama Agvan Dorzhiev.

Just as David Reigle addressed the issue of the spelling of Kiu-te in the title *The Books of Kiu-te*, it might be useful to say something on the spelling of the name of Hambo Lama Agvan Dorzhiev, the lama who oversaw the building of the Lama Temple in St Petersburg. Hambo Lama is a Mongolian mispronunciation of the title Khenpo Lama, indicating a head monk. Agvan is the Mongolian pronunciation of the Tibetan name Ngawang, meaning "Lord of Speech" (i.e., of teaching Dharma). Dorzhiev is a Russian mispronunciation of the Tibetan name Dorje, meaning vajra or diamond.

In brief, Ngawang Dorje was the name given to him when he was ordained as a Buddhist monk at the age of nineteen by the guru of the Thirteenth Dalai Lama, Yongzin Purchokpa Ngawang Jhampa. Ngawang Dorje proved to be a brilliant student, and later even became one of the seven assistant tutors to the Thirteen Dalai Lama (Tsen-shab in Tibetan). (Most Dalai Lamas have two main preceptors, and seven assistant tutors.) Later he became Hambo Lama or head monk of Buriatia, and also advisor to the Tsar. He was both a strong practitioner of the Kalachakra Tantra and a Shambhala enthusiast, and

saw Russia as being a major player in the fulfillment of the Kalachakra prophecies of a coming a golden age, known as "1,000 years of peace."

In fact, as Nicholas Roerich himself states, it was Agvan Dorzhiev who first introduced him to the Kalachakra Tantra and the Shambhala prophecies. As he writes in *The Himalayas: Abode of Light*, "I first heard about Shambhala during the construction of a Buddhist monastery in the Russian capital. As a member of the Planning Committee, I met a very educated Buryat Lama, who first pronounced the name Chang Shambhala. I had yet to learn about the great meaning of this name." The mention of the "...very educated Buryat Lama" is no doubt a reference Hambo Lama Agvan Dorzhiev.

The word "Chang" in "Chang Shambhala" means "Northern." In Buddhist prophecy, a nation to the far north will be instrumental in issuing in the Golden Age.

Presumably it was after this meeting with the Buriatia lama, that perhaps occurred in 1905 or so (although some writers place it at 1909), that Roerich began to attend salons in St Petersburg dedicated to the writings and teachings of H.P.B. As stated above, he officially became a Theosophist in 1919, while residing in London.

I will conclude my presentation with a small poem on the key elements of the Kalachakra practice, written in Tashi Lama by the First Panchen Lama, Lobsang Chokyi Gyaltsen, sometime in the mid Seventeenth Century. (This

Panchen is listed as the Fourth in modern Chinese-occupied Tibet.) This might perhaps give a small hint at why both H.P.B and Nicholas Roerich were such fans of Kalachakra and Shambhala. The poem/prayer is included in my book *The Practice of Kalachakra*.

From within the sportive play
Of profound, radiant bliss united with
the wisdom of emptiness,

The mandala of glorious Kalachakra
manifests.

By meditating upon it may I delight
the enlightened beings

And amass a mighty ocean of positive
energy.

(The 'Shared' Exoteric Vehicle)

Through that vast force of white
goodness,

May I constantly be cared for by the
spiritual masters

Inseparable in nature from
Kalachakra, the Primordial Buddha,

And quickly fill my mind's vase with
the nectars

Of inner experience of the shared
path.

(Receiving Initiation)

Having received the tantric initiations
Of entering like a child, as well as the
worldly and non-worldly initiations

That purify one's continuum of stains
And plant the seeds of the four kayas,
may I dwell

Gracefully within the tantric
disciplines and trainings.

(The Generation Stage Yogas)

Through the yoga of donning the
armor of the four conventional vajras

And invoking Vajravega, lord of

terrific furies,
Surrounded by the sixty protectors,
May I achieve the power to overcome
All negativities and hindrances.
May I learn to integrate great bliss
inseparable
From the emptiness of the four doors
of liberation,
And thus purify ordinary death,
transmigration and rebirth;
Through meditation on the sphere of
space,
The four elements, the King of
Mountains, and so forth,
May I realize the abiding nature of the
diamond body.
By invoking the samadhi focused on
the mystical palace,
At its center the Great Hero, with
aspects and without,
Born from the five enlightenments,
embracing a Consort,
May uncontrolled transmigration and
rebirth be made pure.
Called forth by the sounds of love-
making,
The tantric deities melt into the lotus
(of the Consort)
And then emanate in their mandala
forms.
Through meditating upon the
supremely victorious mandala, the
branch of approach,
May the obscurations, such as those of
the aggregates, be removed.
May I accomplish the meditations of
the twenty phases of enlightenment—
Male and Consort entering into
union, the fires
Of their passion causing a great

melting,
The invocation, the re-emerging,
The emanation of the circle of deities,
Becoming of one taste, the
empowerment, and so forth—
And thus fulfill the supremely
victorious activities, the proximate
accomplishment.
Chandali melts the drop, giving rise
to the four joys that descend from above:
May I quickly fulfill this branch of
accomplishment, the yoga of the drop.
The substance moves upward, giving
rise to the four joys that ascend from
below:
May I quickly fulfill this subtle yoga,
the great accomplishment.
(The Completion Stage: The First Four
Yogas)
Through practice of the yogas of
individual withdrawal and dhyana that
accomplish form,
And the yogas of energy control and
retention that accomplish higher energy,
May I arise in the actual form of a
wisdom deity,
Male and Consort, master of the
wheel of the empty body
At the lotus garden of the navel.
(The Completion Stage: The Fifth and
Sixth Yogas)
Then may I accomplish the yoga of
subsequent mindfulness
And through joyous interplay with a
mudra
Give rise to a series of 21,600
experiences of bliss
From the place of union of the sun and
moon
In the middle of the central channel,

Thus taking to perfection the yoga of samadhi.

(The Mandala Activities)

The tantric deities of the glorious Kalachakra mandala

Fill the myriad world systems of the ten directions;

And by means of the magical activities of pacification, increase, power and wrath

They are working even now for your success and enlightenment.

Know that this is so; take joy in that knowledge,

And I will sing an auspicious song.

(An Auspicious Song to the Kalachakra Lineage Masters)

Hail to Kalachakra and Consort, in nature

Indestructible compassion and wisdom of infinity

Made manifest in a form radiant with the marks and signs of perfection,

Like an entrancing painting of an exquisite rainbow.

I call out to you, and to all lineage masters past and present,

Especially the original seven Shambhala masters,

And the twenty-five kalkins of Shambhala.

Especially I call to Suchandra, who first received

This king of tantras (from the Buddha),

And to Mahasiddha Pundarika, who wrote the extensive commentary.

By the power of the auspicious qualities of these masters,

May all of our hindrances and

imperfections fade away

And goodness and joy increase like the waxing moon,

Giving rise to a festival of wonder and glory.

(Auspicious Song of the Kalachakra Practice)

Recollecting merely a toenail of the tantric divinities

Who dance over the heads of gods and demons alike,

Kalachakra and Consort, the mystical lord and lady

Who abide in the mandala palace of vajra jewels,

Gives rise to a measureless surge of positive karma.

By the power of the auspicious qualities of this force

May all of our hindrances and imperfections fade away

And goodness and joy increase like the waxing moon,

Giving rise to a festival of wonder and glory.

(Auspicious Song of the Kalachakra Legacy)

The highest and foremost of all tantric systems

Taught by the glorious Buddha, lord of all mandalas,

Is none other than the Kalachakra transmission.

By the power of the auspicious qualities of this legacy

May all of our hindrances and imperfections fade away

And goodness and joy increase like the waxing moon,

Giving rise to a festival of wonder and

glory

(Auspicious Song of the Kalachakra Adepts)

By the power of the auspicious qualities that exist

In the men and women who have found supreme realization

Through the path of this glorious Primordial Buddha,

And in the masters who uphold the scriptural knowledge

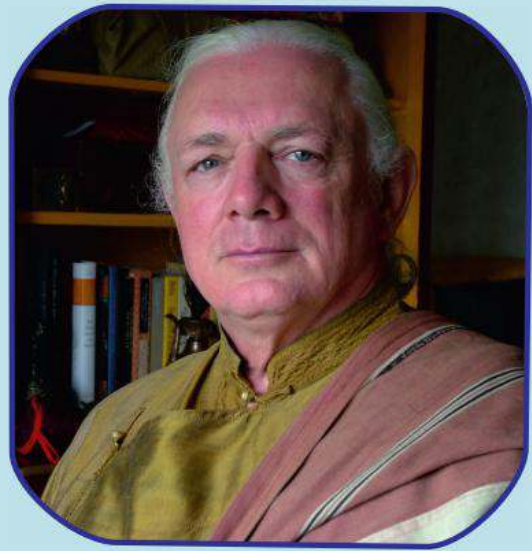
And the inner realizations of this tantric tradition,

May all of our hindrances and imperfections fade away

And goodness and joy increase like the waxing moon,

Giving rise to a festival of wonder and glory.

The First Panchen Lama, as Tibetophiles will know, was the guru to both the Fourth and then the Fifth Dalai Lamas, as well as to the Bogd Lama Jetsun Dampa, who became the lama king of Mongolia. Both H.P.B. and Nicholas Roerich spoke of their deep karmic connections with the string of Panchen Lama incarnations, and with Tashi Lhunpo Monastery, the seat of the Panchen Lamas from the time of the composition of this mystical song more than 350 years ago until today.



Glenn Mullin - tibetologist, Buddhist writer, translator of classical Tibetan literature, and teacher of tantric Buddhist meditation. is a member of the Theosophical society and has been teaching Tibetan Buddhism at the Theosophical society of America (Chicago/Wheaton) for the past thirty years). Participated in helping Professor Bira In Ulaanbaatar to restore the Roerich house in Mongolia. He lived in Dharamsala and studied with the Dalai Lama and his people from 1972 to 1990.

Author of about 30 books on Tibetan Buddhism in English.

Andrey Rublev's Trinity

by Vladimir Anatolyevich Bakanov (V. M. Roslev)

Look at the reproduction of the most brilliant work of Andrey Rublev "Trinity", try to trace the author's thought. Following Andrey Tarkovsky, examine each part of the image and the work as a whole with your spiritual eyes. Notice what escaped your gaze in the hectic viewing. Enter the world of the "Trinity".

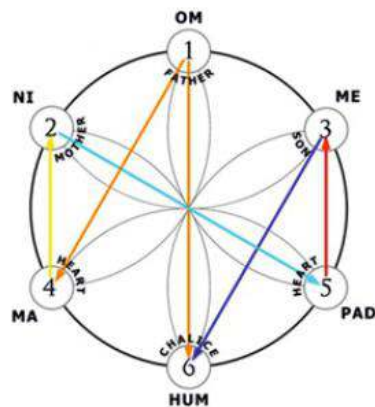
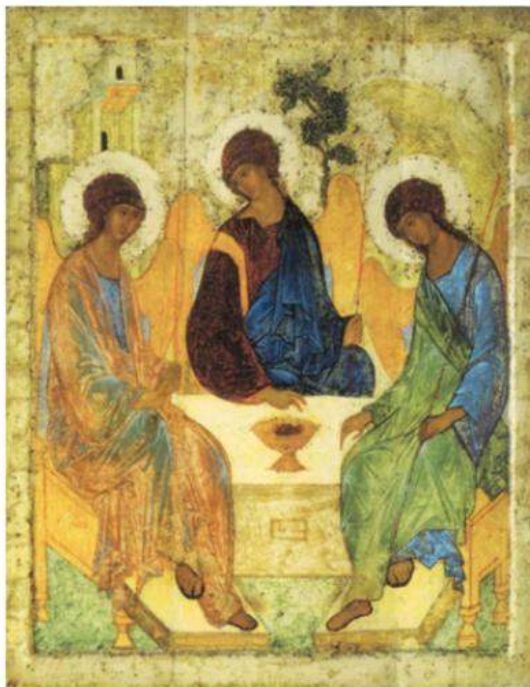
Six centuries separate us from the beginning of the Renaissance in Russia. Six centuries - the presence of the Divine with the Russian people. The age we are entering is the seventh, it is the coming century, the Russian people must see and feel this phenomenon in their minds, and the true, immortal creation

of the great Rusichs helps us in this.

During the glory days of Sergius, the great ascetic of the spirit St. Sergius of Radonezh, the great spiritual scholar Andrey Rublev, and the great warrior Dmitry Donskoy met together. Three geniuses of the Russian state were united by the same time, one appealed to the dormant spirit of the Russians, another gathered regiments on the battlefield, and for centuries the third revealed a great image of the spiritual basis of the world.

With Andrey Rublev's "Trinity" begins a new tradition of writing a divine phenomenon, in contrast to the so-called "old Testament Trinity", which

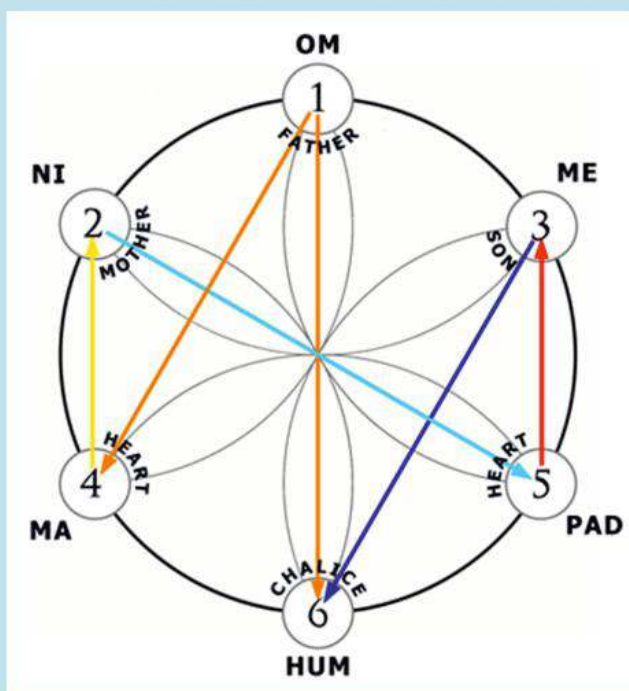
"Trinity" By Andrey Rublev



is full of everyday details.

The Trinity by A. Rublev is an image-symbol, an abstraction in its highest, concrete meaning, which can be understood only by the highly organized consciousness of a thinker, free from the world of forms, from psychic exaltation, whose object of thought is the Divine Presence. This brings us to the plane where "the highest state of mental abstraction is reached and spiritual consciousness begins.»

It should be noted that for our (human) world of being, the Divine Presence is revealed as a triplicity, or rather as a "Trinity", i.e. three in the singular – three are one on our plane of Being. It has three dimensions of space: length or movement from one point to another, or the being of an object; width or reach of perception, sensuality, the sensability of space; height or degree of perception of the divine, the capacity for aspiration. Each point of our world is threefold, its movement gives a volume or a manifested world, with its six directions of space—it's the Pythagorean cube.



From the world of Spirit, the upper part of the image, through the Soul world - the middle part, viewed through the wings of angels, into the world manifested – the lower part of the icon, comes of the threefold nature of the Divine in the sphere, shown by a unique technique of reverse perspective, giving vision scope. Thus, the reverse perspective tells us that not we, but the "Trinity" looks at us from within the Divine sphere.

Amazing in its simplicity is the idea of a threefold construction of the World and the threefold nature of its manifestation! What can be represented by this triplicity? The World of the Spirit, the World of the Soul, the World of Forms; above these ideas there is Space, infinite in its nature, infinite in its extension, empty and full in its substance. This Space, from the point of view of its properties consists of the Primordial Energy. Energy, in turn, generates a third aspect or property of Space – Motion. This is how the original Trinity is represented: Space, Energy, and Motion. Further, the manifestation of the Trinity can be noted in that what are "witnesses of the divine presence": Light, Heat, and Moisture.

Eastern Doctrine defines the Trinity in terms of Atma, Buddhi, and Manas. Moreover, more precisely Atma-Buddhi and Manas. Atma, the World Spirit, cannot be revealed unless its property, Buddhi, or the Light of the Spirit is manifested, which generates Movement or the World Mind, Manas. And these three are one.

Father, Mother and Son. Father, Son, and the Holy Spirit. Past, Present and Future – all this and much more is the principle of the Trinity of the world. All the variety of principles of the Trinity can be grouped into concepts: the original Trinity, the manifested Trinity, the creative Trinity. The interpretation of these concepts is broader and goes beyond the scope of this article. The poet wrote:

 Their shadows swayed on the
 threshold,

 And they talked in silence,
 Beautiful and wise as the Gods

 And sad as the inhabitants of the
 earth.

Perhaps the author of this verse did not think about the "Trinity" by Andrey Rublev, but it was the plot of the appearance of the Divine World at the threshold of our manifested world, the plot of the silent conversation of three Divine Beings bent over the sacrificial Chalice of human passions and suffering, that opened up to Andrey Rublev, and then, centuries later, in 1924, after the removal of the salary and later restorations – to the modern viewer. One of the researchers of the "Trinity" noticed that in the form in which the "Trinity" is presented today, it looks more impressive than it may have looked at the time of the last brushstroke of the author.

We can agree with this, accepting the idea that for all the genius of this masterpiece of Russian culture, it was necessary to add such an aspect as TIME. Time is the missing component of the

work, which passes into its highest aspect – ETERNITY, and it is this imprint that now lies clearly on the "Trinity".

From the Higher World, the World of Fire, the Law of the Trinity comes to our world. In that world the Tree of Wisdom grows, the Temple of Knowledge is there and there is the Peak to which humanity ascends in its evolution.

The Middle World, the Subtle World – in it the angels soar on the wings, in this world our soul is looking for a kindred soul, touching it by her wings.

The Lower World, the Manifested world – this world is touched by the divine feet. This world is populated by people in order to overcome suffering, so that people can follow the footprints of Higher beings to the World of Eternal Truth.

From the "Boundless Circle of Unknown Time", three hypostases of the Divine appeared in our world, bowing their heads humbly. They hold staffs in their left hands and bless the sacrificial Chalice with their right hands. Staffs, as symbols of the Path, each angel points to his "path". So the staff of the Central angel passes through a subtle connection, the touch of its wings and the angel sitting on the left hand, in order to strengthen this connection.

The "path" of the angel sitting on the right hand of the central angel passes through the united more tightly, touching most of its wings. The path of this angel obviously creates this unbreakable bond.

The "path" of an angel sitting under a mountain passes through his own heart.

Let's pay attention to the position of the angels' heads. Understanding this symbol will help us understand the basic doctrine of the "Trinity" – the belonging of one or another angel to the principle of "Father", "Son" and "Holy spirit", as symbols of the male – first, sonly – third and female – second aspects of Being. There will be more than one confirmation of this definition below.

The central angel is located in the middle, above the others he sits behind the throne of the World under the Tree of Wisdom, but we cannot see his feet, he tilts his head to the right, which is itself a symbol of spiritual creation, in the direction of the female aspect of being – the "Holy Spirit". He praises the right and can only manifest his will and creativity in it, for there is nothing where he can manifest himself.

Taking creativity, the angel, seated under the temple, bows his head in gratitude to the first, in his direction, and in his work he is the "Son" – the third angel, who inclines his head to the side of the Father and Mother who gave birth to him.

So the Father and the Son are grateful to the Mother: the Father is because the Mother took his creative potential, the Son is because the Mother gave birth to him.

The feminine nature of the World acts in this vision as an intermediary between the worlds. The "Holy Spirit" is created by the Higher and is what must be perceived by the lower. Wisdom and Knowledge are comprehended by the Mind, through the ascent to the top.

In addition to the mentioned above, in confirmation of the belonging of the angel sitting on the right hand of the central angel to the female hypostasis, there is also a different dress from the other two angels. It is known that in Greece, women wore a cape on both shoulders, unlike men who wore a cape on one shoulder.

Monks in Tibet wear capes on the left shoulder as depicted at the central angel.

The central angel has a robe that characterizes the original Trinity of the infinite Cosmos - dark purple color, a ray of light in the Original Space – a yellow stripe on the right sleeve, and a cape of dark blue color – a symbol of the World Mind – Mahat.

The female hypostasis is the "Holy Spirit", the Creative Space has a purple garment, a symbol of undifferentiated matter at the beginning of cosmic creativity.

The son, having a blue robe, which is a symbol of the thinker, has a green cape – a symbol of the manifested thought.

Facing each other: the left shoulder of the central angel with a cape – a symbol of the World Mind, and the right shoulder of the angel "Son" with a cape on the right shoulder of the green color – a symbol of manifested thought, creates an image of the direction of human thinking and its ultimate state. At this point, the wings of these angels and the "Path" laid by the staff of the central angel are connected.

The lower part of the icon confirms that the angel sitting on the right hand of the central angel belongs to the feminine

principle and the "Holy Spirit". Pay attention to the base of the bench on which the angel is sitting - it is in the form of a pyramid. The triangle, the base of the pyramid, is a symbol of the spiritual basis of the world. The left leg shown below represents the principle of material substance. Together, these two details of the image speak of the principle of Spiritual Matter, which is the "Holy Spirit" or female hypostasis of the deity.

The angel sitting on the left hand of the central angel – the Son, sits on a throne, the base of which is a cube, on the cube - a pyramid. The cube, which is based on a square, symbolizes the world of forms, the world of Quaternary, together with the pyramid, which is based on a triangle, is a symbol of complete sevenfold.

This angel steps into our world with his right foot, symbolizing the original spiritual purity of the world of matter.

The totality of the described principles allow to speak about the sequence of distribution of forms: under the Tree of Wisdom the central angel is the Father; seated to his right at the walls of the temple – the "Holy Spirit", the Mother of the World; sitting to the left of the Father, under the mountain is the Son.

We will continue to study the "Holy Trinity", but for now we will pay attention to the hole in the table, this detail of the image tells us about the place of the researcher of the Divine phenomenon. He is located to the right of the icon and seeks to rise with his gaze.

The right world is the world of the spirit, the left world is the world of matter, without striving upward you cannot comprehend the meaning of the ordinary. Only from this point of view can we see the lower edge of the hole in the table and its left side. In this way we recognize the Divine World by understanding the third aspect of the Deity – the Son, humanity, mind, and thinking.

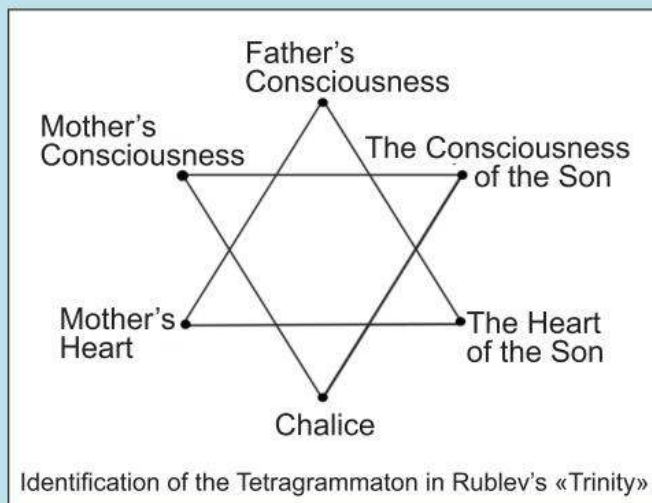
On the side wall of the seat of the third angel, you can see the monogram of Andrey Rublev and the number 30 in the circle, obviously the year of writing "Trinity". In accordance with Eastern tradition, the year of the White Horse is a symbol of the coming Kalki Avatar era.

All of the above is obvious. I suggest that you further notice the hidden. Let's pay attention to the look of the Angels.

The central angel – a symbol of the Absolute, casts his gaze – a Divine Ray of Light into the heart of the angel on his right – a symbol of feminine nature, a symbol of Boundless Space, Depth, igniting Movement in the center of Space-Mother. With her will, She sends the creative energy of her gaze to the heart of her Son, Who, in turn, accepts this message with his Mind and sends it with his gaze to the Chalice of the World.

The creative energy of the Cosmos, having passed through the three hypostases of the Divine world, focused in the Chalice. The Will-Mind of the Father has closed the triangle of the two hearts of the Mother and the Son; the Will-Mind of the Mother and the Son have their focuses in the Chalice.

The Will-Mind of the Father has closed the triangle of the two hearts of the Mother and the Son; the Will-Mind of the Mother and the Son have their focuses in the Chalice. The sign of the "Six directions of Space", the Star of the God Vishnu, the sacred Tetragrammaton was revealed.



From the point of view of Theosophy, the Heart is the materialized Divine Fire. Our heart beats in the rhythm of this Fire. The heart is our divine potential inspiration, our conscience. The heart is what will become the Mind in the next incarnation. Accordingly, the Mind is our heart of the past incarnation. The synthesis between the Heart and the Mind gives the great harmony of the world, and this is Theosophy.

The Russian esoteric school of theosophy named after E. P. Blavatsky, continuing to study the materials of the Secret Doctrine and the works of E. I. Roerich, discovers the correspondence of signs and symbols of the "Trinity" by Andrey Rublev to the symbols of Ancient Wisdom – Kalachakra, the Shambhala Calendar.



Vladimir Anatolyevich Bakanov (V. M. Roslev – pseudonym)

Born on July 31, 1952 in Kemerovo, passed away on 08.09.2016.

Founder and head of the Russian esoteric school of theosophy named after E. P. Blavatsky in Russia.

Thanks to the activity of V. A. Bakanov, the Theosophical movement in Russia received an impetus for development: new centers for the study of the legacy of E. P. Blavatsky and her main work – the "Secret Doctrine", began to appear. More than 120 people who were attracted by Vladimir Anatolyevich to study theosophy joined the Theosophical society and are active members of the TS.

Five of the seven existing TS branches in Russia at the end of 2017 originated from these Theosophical groups.

V. A. Bakanov was a faithful Disciple and follower of Elena Petrovna Blavatsky, he systematized the study of the Secret Doctrine, conducted many scientific studies, compiled a huge number of diagrams, tables, explanations, and compiled the Kalachakra calendar; all this is an invaluable contribution to the development of the Theosophical movement in the world, a new scientific idea, and a colossal achievement.

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Scientific aspects of Meta-Knowledge

by Sergey Georgievich Jura, V.I. Chursinov, A.A. Chursinova

Recently, some of our scientists have paid special attention to a subject that has hitherto been branded as «superstition.” They started thinking about hypothetical and invisible worlds.

E. P. Blavatsky

Introduction. The path to the Truth for people runs through incredible trials. And humanity, having passed the stages of mythological, religious, scientific thinking and standing at the threshold of cosmic thinking, draws its inspiration from the sources of the deepest wisdom, one of which is theosophy.

We share the view of the scientific editor of the journal "Delfis" N.N. Yakimova [1] that "...surviving ancient sources and from the Theosophical views of the nineteenth century and later, in the XX century, on the basis of the Teachings of the Temple and Agni Yoga (Teachings of the Living Ethics), the notion of a metascience should be generalized to the depths, latitudes and altitudes of understanding the world from the point of view of these esoteric approaches. It is precisely this "event horizon", which is still difficult to perceive by academic science, that the science of the future should approach – meta-science, which is constantly developing and enriching with new



knowledge."

It is difficult to disagree with the author of the concept of "meta-science" L. M. Gindilis [2]: "It is believed that science studies matter, and through religion a person learns the realm of the spirit. But if there is no fundamental difference between spirit and matter, as mentioned above, then there is no fundamental incompatibility between science and religion. Of course, if the religion is not identified with the official Church. By overcoming narrowness and limitations, science will become more spiritual. And religion will become more enlightened and at the same time more tolerant. This opens up prospects for their cooperation and rapprochement. "Let the clergy," says the book "the World of Fire," become a little more learned, and the scientists will be a little more spiritual. From these wishes, although a little, will add up to a significant abutment of the necessary bridge. This concept of the bridge was bequeathed since ancient times, but now it has become imperative" [3].

This is fundamentally important in the situation of centuries – old struggle between the forces of evolution and involution (of Reason and anti-Reason – in terms of the Russian Space Society [4]).

From our point of view Russian Way mission in science is cut in a faceted way from the philosophical depths of the universe by the first President of the Russian Space Society, Prof. B. E. Bolshakov: "There are many scientific schools in the world, but only three of

them are world-wide: the Western scientific school,

the Eastern school of philosophy, and the Russian scientific school" [5]. The Western-centric view of the world comes from the philosophy of the West, which is followed by the corresponding model of economics, social model and politics, but today this approach (which some consider the only possible one) is experiencing an incredible crisis, because this model is analogous to a cancer [6]. The future of this model is expressed in the concept of the golden billion. It is clear that this approach is not acceptable to the majority of mankind. And this has already been noticed by Western scientists [7, 8].

The Eastern school of philosophy is diametrically opposed to the Western one. If the basis of the philosophical concept of the West is the primacy of the material over the spiritual, which is expressed even in language [9], the Eastern school of philosophy emphasizes the priority of the spiritual (which is reflected in theosophy as well). From this concept it follows its own social model and the political model of the future.

What is the concept of the Russian scientific school on a global scale? We believe that this is the concept of a middle way between such extreme positions of the West and the East. We believe that we need to take the technologies of the West to implement the goals of the East and synthetically implement it in the Big Russian World, because it is not an "unfinished West" as

our opponents try to suggest, but has a Great Future, which is commanded by many visionaries and geniuses of humanity and which is expressed in the concept of a meta-approach [10]. In this work, we will try to develop it.

The West-centricity of the current science is caused by historical processes, and it is overcome, for example, in the work of S. R. Ableev – the first doctor of science, who defended the title of doctor of science on the philosophical heritage of the Roerich family [11]. Russian Space Society scientists' works [12, 13] scientifically substantiate the futility of Western science and the options for the development of Russian science. Russian school of science's mission is to separate the seeds from the chaff of Western technologies, use them synthetically to achieve the goals set by the Eastern school of philosophy, and implement this within the framework of the Russian school of science, first in Russia and then on a global scale. Both the economic and political model will follow from here. It is also developed and requires understanding [6], namely the concept of brotherhood and noospheric, spiritual socialism – the only model that will allow the Greater Russian World to survive [12].

The problem of the world order concept is formulated by the leader of the Great Russian World V. V. Putin: "The problems that have arisen in previous years in world affairs are related to the unipolarity of the world that emerged after the collapse of the Soviet Union. Now everything is being

restored, and the world is becoming, if not already, multipolar. This will inevitably lead us to the need to restore the importance of international law and international universal institutions, such as the UN," the Russian leader said. [14] It is significant, but it is precisely about multipolarity that the Russian philosopher-humanist and visionary E. I. Roerich (translator of the main theosophical work "the Secret Doctrine" by E. P. Blavatsky) set the task for humanity in a letter to the US President F. Roosevelt 04.02.1935

[15]: "the President can accept the advice of happiness. Let the President's forces be used to strengthen the situation. With a firm hand, the President can guide, at the appointed time, his people to an Alliance that will create the balance of the World. You can apply small measures, but you need to strive for great measures. We send this message that can strengthen the President's will and align it with the rays of the Enlightened. The peoples of America must enter a New Era. The so-called Russia is an equal balance of America, and only with this construction will world peace become a solved problem. But the rejection of the highest principles cannot provide protection." The legacy of the great Roerich family also says a lot about the mission of Russia [16] and it is gratifying that the points of view expressed above are mutually correlated. Scientific justification of the meta-approach. "In the works of K. Gedel, there are two important results for us: the impossibility

of mathematical proof of consistency for any sufficiently extensive system (note that economics, politics, and philosophy clearly fit this definition), which includes all arithmetics within this system itself, as well as the existence of a fundamental limitation of the possibilities of the axiomatic approach. And no solution to an arithmetic system can make it complete. Both of these contradictions can be solved only on the basis of meta-theories and meta-approach. It is important that although these results are proved for arithmetics, but as has often happened, they have a general methodological character and can be applied to systems of any nature" [17].

Synthetic solution of the problem. How can we synthesize the best achievements of the three world scientific schools mentioned above? We believe that this is possible by moving to the meta-level. This approach has been actively developed recently. This is not just basic science, such as mathematics, physics, and chemistry. According to the transition to the meta-level, we have meta-mathematics based on the theory of centaurs developed at the Bauman Moscow state technical University [18], metaphysics based on the polarization theory of the universe [19], and metachemics [20]. In addition to these fundamental sciences, which have reached the meta-level, we have meta-philosophy [11], meta-pedagogy [21] and meta-civilization [22]. These approaches are generalized and synthesized in [23, 24]. In other words, there is a metasystemic, integral,

trinitarian approach of post-non-classical science. We believe that it is the future. With great difficulty, like everything new and progressive, this approach makes its way into life.

The crucial context of the problem is the fact that "in the world there are two processes at the same time: one (images, knowledge) aimed at creating a more adequate images of the world with a view to their subsequent transmission in all layers of the social pyramid to ensure continuity of its growth (development or evolution); the other is directed exactly in the opposite direction on the processes of regression in this pyramid, in order to test its stability. Each participant in these processes is free to choose the side they want to support" [21]. The increasing number of wars, floods, earthquakes, and mental illnesses is no longer just an individual, but at the level of entire countries, characterized by infection (the example of the Ukraine in this sense is very bright). This fact suggests that in the invisible world of meanings there is a war of its own, too, and on the earth plane it must be won necessarily, as our fathers and grandfathers did, and the current generation of fighters for the Greater Russian World is commanded to do so. We are not just participants in an ancient, uncompromising, mystical battle between the merchants of the West and the real heroes of the East... Of particular importance in this war is anticipatory Knowledge or that fabulous sword that you can only win (here again we go to the meta-sciences), that is, the

Knowledge which will allow you to win against the "inhuman strength" which is opposed to the Russian World, as it is determined in the Russian Space Society (RSS) [4]. It is this superhuman force that has calculated our fragmentation, even within one movement, one religion, one organization, not to mention the state and all of humanity. In this situation, one step of using this power is the principle of "divide and rule", which they perfectly do... We clearly feel this situation in the Donbas. Therefore, we believe that we should pay special attention to the entrusted predicted meta-Knowledge. Philosophically, this predicted meta-knowledge is still called the Ethical Gnosis of the East, which includes such philosophical ethical systems as: Living Ethics, the Teaching of the Temple, and Theosophy.

An instrumental method for solving the problem of moving towards the Truth is given in the meta-knowledge itself. In Donetsk, a book was published by the best disciple of H. P. Blavatsky – William Judge "Directions of the Way" [24].

In the development of this topic, we have published a number of papers [26-36] that describe the methodology of future solutions to the problem posed by the Leader of the Great Russian World: "All problems in society, in the state and in the world lie in the plane of morality, and the solution of moral problems is the main task of humanity." It is, in fact, a task that directly addresses the meta-knowledge, and which the Teachers of

humanity set before us. The method of gas-discharge visualization (GDV) or Kirlian technology allows you to look into the human world invisible to other devices (and to the eye of an ordinary citizen) and say a lot about it, in particular, to determine its ethical characteristics. This is important for both law enforcement agencies and civilians. There are a number of dissertations [37-46] devoted to various aspects of these studies. This method can be the key for solving the tasks set by the President of the Russian Federation.

The scientific basis for this approach is provided by the research of Prof. Nepomnyashchy A. V. [47]. In them we find the place of this metaphysical wisdom in the structure of knowledge. It is shown in figure 1.

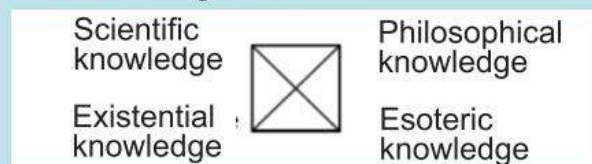


Figure 1. The structure of knowledge

This place is due to the approach of post-non-classical science, which is determined by the following stages [47]:

1. The universal formula given by M. V. Lomonosov for all ages: "If somewhere, something has gone, then somewhere, something has arrived."
2. I. Newton - $m = \text{const}$. XVII century;
3. A. Einstein - $F(m, E) = \text{const}$. XX century;
4. T. Kuhn - $F(m, E, I) = \text{const}$. XX century;
5. N. A. Kozyrev - $F(m, E, I, T) = \text{const}$. XX-th century;
6. E. D. Marchenko - $F(m, E, I, T, S) = \text{const}$. XXI century;

7. $F(m,E,I,T,S,?) = \text{const.}$ Perhaps the 21st century.

Here: m – mass of matter; E – energy; I – information; T – time as substance; S – space as substance, ? – ether as all-pervading substance.

The Trinitarian approach is marked by a structural model of human activity, which itself is a reflection of the Trinitarian formula of the law of conservation. The principle of Trinitarianism requires in the process of managing an organization mandatory consideration of regulatory Trinitarian structures, namely: "project – personnel

– resources", "thought – word – deed", "economy – politics – morality". So the Western approach truncates the last example to a dyad: "Economics – politics". They do not need morality, because it is not their goal. But it is the Leader of the Russian World who speaks about morality. This concept lies in the squares that the Western scientific school ignores (and after it, economics and politics do). Their objective place from the point of view of integrated science is schematically shown in Fig. 2 and 3. and the research Methods themselves are shown in Fig. 4

		Internal Consciousness	External Form
Individual		Methods: dialogical interpretive, hermeneutical...	Methods: monological empirical, positivist, induction...
		<i>Truth, sincerity, beauty, degree of trust</i>	<i>Objective truth, representativeness, propositional type of truth</i>
		Subjective Self	Objective I (It)
Collective		Subjective We	Objective We (It)
		<i>Justice, cultural conformity, rightness, expediency</i>	<i>Structural and functional correspondence, system, state dynamics, non-linearity</i>

Fig. 2. Four-sector model of the integrated vision methodology with a system of methods and criteria for reliability

	Internal Consciousness	External Form
Individual	<i>Truth, Z. Freud C. G. Jung, J. Piaget, A Grosch, Plotinus, Gautama Buddha and many others.</i>	<i>B. F. Skinner, D. Locke , D. Watson. Empiricism, behaviorism, physics, biology, etc.</i>
	<i>intended</i>	<i>behavioral</i>
Collective	<i>cultural</i>	<i>social</i>
	<i>Thomas Kuhn, C. G. Jung, Wilhelm Dilthey, Jean Gebser, Max Weber, Hans Georg Gadamer...</i>	<i>T. Parsons, A. komte, K. Marx, G. Lenski, etc. Systems theory, network approach</i>

Figure 3. Four quadrants (sectors) that make up the methodology of the integral approach and the "developers" of its individual sectors in relation to the integral study of man.

	Internal Consciousness	External Form
Individual	<i>Subjective perception of the world and its models – pictures of the world. result: a system of representations about each object and the World as a whole; the emergence of corresponding desires and intentions</i>	<i>Behaviors consistent with the desires and intentions; to find a functional system that can satisfy the desire, the ability to adapt to its functional requirements</i>
	<i>Subjective Self, intentional</i> <i>We are subjective, cultural</i>	<i>Objective Self, behavioral</i> <i>Objective We, social</i>
Collective	<i>The cultural context of being, which contains a picture of the world, images of its individual objects, the generally accepted meanings of their existence</i>	<i>Functional systems and functional compliance criteria that normatively define the behavior of an individual as an element of the system</i>

Figure 4. methods and areas of research in integral science

We invite all the interested to participate in the research of the instrumental approach, which is indicated in our project on the website of the Russian Space Society: "Ethical vector of GDV technologies" [48].

New identity card. In a combat situation (we know this firsthand in the Donbass), it is very important to know the "friend/foe" criterion, and it is better to automate this process in general, as it is done on military aircraft. This method can potentially be implemented on

mobile phones. Moreover, with the development of digitalization, this problem can be considered as a future ethical standard for robots [35]. Among the abundance of tools and methods, however, the solution to this problem is generally not visible because, at least, there are no sensors, and the perception of the criterion itself is blurred and is understood in its own way by each party (country, etc.). We just justified our approach to solving this problem using GDV technology and reported about it at the World Congress on GDV technologies in 2019 and published a generalizing research in 2020 (for this opportunity, the authors sincerely thank Prof. K. G. Korotkov). The essence of this solution is interesting because it is in this approach that the prophecy noted in meta-knowledge [49] is fulfilled, which allows you to remove the imaginary boundaries between the physical and metaphysical: "The Subtle World will be studied along with the subtle energies. There will be no division between the physical and the metaphysical, because everything exists – so everything is tangible and knowable. Superstition and prejudice will finally be crushed."

It is noted in the meta-knowledge: "The invention of the Kirlian couple gives science the opportunity to start using devices to study the invisible radiation of the human body, the bodies of animals, fish, birds and flora. A New World is revealed to man, but only with a purely scientific approach to it. From the realm of blind faith, many facts pass into the realm of scientific analysis and

research. The time will come when they will photograph not only the radiations of a person's heart, brain, or hands, but also the forms and images of their thoughts. The matter of thought will become the subject of scientific knowledge. It is not necessary to wear a clerical cap on all the mysterious, miraculous and inexplicable phenomena up to now. There are no miracles. All phenomena are material and all are explicable from the point of view of a scientific approach to them" [50].

The project "ethical vector of GDV technologies" [48] is aimed at implementing an instrumental method for determining the ethical passport of a person. This passport can be used to create:

- 1) Ethical Internet;
- 2) definition of harmonious couples for different purposes (definition of non-conflict groups of cosmonauts and other working groups, married couples, etc.).
- 3) assistance in career guidance based on the Kirlian image, as well as the development of scientifically based recommendations on the prospects for matching a specific person and a specific position for which this person applies.

Thus, the images confirm the statement: "The old, outdated, clerical division into the righteous and sinners is abolished. If a person is certainly useful for Evolution, it can be attributed to the camp of the servants of Light, if harmful – to darkness. The division of people will go by chiaroscuro. If, despite the apparent shortcomings, the light

radiation in his aura prevails, it is a Light employee, if dark radiation prevails, it is a servant of darkness, conscious or unconscious. External goodness and virtue do not matter. The value of a person is determined by their space passport, that is, a snapshot of their aura. This passport cannot be forged. No matter what seeming virtues a person may have and no matter how virtuous he may be, if he is harmful to Evolution and if the radiations of his aura are dark, he is counted among the enemies of Light, conscious or unconscious. There is too much hypocrisy in life and too many lies. The time is coming when all those who cover themselves will have to be exposed in their true light and their masks will have to be torn off. Images of auric radiation will give this opportunity. Recruitment of warriors to the camp of Light will be greatly facilitated. And no one will take a place that doesn't belong to them. This right is given by the quality and degree of luminosity of the aura. A lot of struggle will have to be endured before the new principle of certification will be implemented" [51].

Conclusions.

1) When we say that the meta-knowledge gives a prominent role to science, we must clearly understand, what is meant, it is not dogmatic science blinkered in its narrow perspective and afraid to go beyond the usual circle of Orthodox, but true science, freed from all caste prejudices and serving only the Truth. Elena Petrovna Blavatsky said: "There is no religion higher than Truth."

To paraphrase her words [2], we can say: there is no science higher than Truth. We repeat it once again, this should be the main ethical principle of science. To fulfill its intended role, science itself must change. It must have the courage to abandon the old dogma, become more open and more spiritualized. Science will have to penetrate beyond the physical plane, into the worlds of subtle energies, into other dimensions of multidimensional psycho-spiritual space.

2) We predict that sooner or later miniature GDV cameras will be installed on new mobile phones, which will allow everyone to join this technology and know immediately who they have to face. It would be irrational to buy these devices and phones abroad, because the technology was born in Russia, and we have every reason to implement it here.

3) A separate method that has already been developed is the fight against criminality and involitional processes in the world. We see great prospects and benefits for the DPR and the entire Russian World because of the introduction of these technologies into the practice of various scientific institutions and all interested organizations and individuals.

4) I think the following remark by E. I. Roerich remains very relevant for us: "If the religious upsurge that is expected is possible, it will be different in quality, and to be established, it needs propositions based on reason and logic. The New Church must replace the old one in the full radiance of the Beauty

of the Feat of Jesus, it must assemble the Great Ecumenical Council and review all the resolutions of the former councils in the light of the new consciousness, it must study the writings of the first Christian philosophers and Church fathers closest to the time of Jesus; and then all the beauty of the Feat of Jesus Christ, all the breadth of His Teaching will be understood in the spirit by them, but not in the dead letter of the often distorted Scriptures. And only then will a new religion, the Religion of the Holy Spirit, be established" [52].

5) The fact that Living Ethics touches on issues that have traditionally belonged to the religious sphere does not give grounds to identify it with religion. The difference between science and religion, between philosophy and religion, is determined not by problems, but by the methods that are used when considering the problems under study. Living Ethics uses the scientific method. It does not have any belief in neither supernatural (everything is natural, there are only things known and not yet known), nor ritual, nor cult actions. A characteristic feature of religious teachings is blind adherence to dogmas, while Living Ethics proclaims spiritual freedom, freedom of creativity and recognizes the only authority – the authority of Knowledge. It encourages people to learn, learn about the world around them and themselves, expand their horizons, their consciousness, and overcome ignorance. At the same time, the fundamental importance, as we have

already noted, is given to experiential knowledge. It is not surprising, therefore, that the Teachers themselves who gave the Teaching regard its method not as religious, but as scientific. "...We have only the cosmic scientific method!" [53].



Sergey Georgievich Jura was born on June 30, 1964 in Donetsk, the Ukraine. (passed away on 05.09.2020).

(30.06.1964-05.09.2020)

Graduated from Donetsk state technical University with honors.

In 1991, at the Kharkiv technical University, he defended his PhD thesis for the degree of candidate of technical sciences in the specialty "Electrical devices".

Director of the DonNTU Institute of culture.

Associate Professor of electrical engineering at Donetsk national technical University (DonNTU), head of the international Department.

Academician of the international Academy of Ecology and Safety Sciences, Saint Petersburg. (Donetsk Department); Ph. D., associate Professor of EPG Department of Donetsk National Technical University (DonNTU);

Deputy Director of the DonNTU Institute of international cooperation;

Winner of the international Roerich prize 2008 in the category "Preservation of the Roerich heritage".

Academician of the International Academy of Ecology and Safety Sciences of Saint Petersburg.

Associate Professor of EPG Department of Donetsk National Technical University (DonNTU).

Member of the international editorial Board of the journal "Man in the social world" (Russia).

Member of the international editorial Board of the "Delfis" magazine (Russia).

In 2007 he won a grant from the leading European TEMPUS program and became a responsible performer of the grant from DonNTU (leading universities of Great Britain, Spain, Poland, and Russia participated in the project).

Since June 1999, he has been the head of the Department of external relations and foreign economic activity of DonNTU (Donetsk national technical University);

since 1999, member of the regional academic partnership (REAP program) with the University of Portsmouth (UK) – module Manager; since 2000, responsible performer of the program for the creation of the "Center for industrial assessment" for which a grant was won by the US Department of energy together with the Philadelphia science center.

In 2007, he won a grant from the leading European TEMPUS program and was entrusted to be the responsible executor of the grant from DonNTU (leading universities of Great Britain, Spain, Poland, and Russia participated in the project).

He founded the public newspaper Oriflamma.

Member of " The National Roerich Committee ", "Russian Space Society»;

In narrow circles, he is known as the author and performer of songs in different languages (English, German, Spanish, Italian, French, Russian, Ukrainian, Belarusian, etc.).

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Blavatsky Lodge - Mumbai (India)

A Lotus flower in Full Bloom

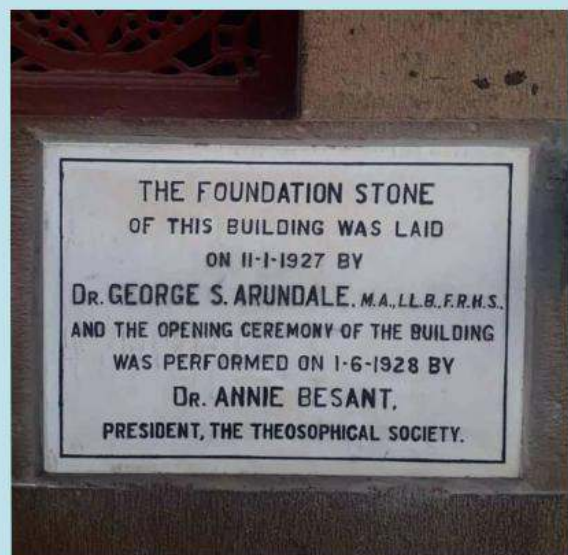
by Arni Narendran

On the 20th February 2020 Blavatsky Lodge Mumbai celebrated its 140th Anniversary. It was the first Lodge established in the Orient, by the Founders of the Theosophical Society. Madam Helena Petrovna Blavatsky and Col. Henry Steel Olcott arrived in India on the 16th February 1879 and established the Bombay Branch of the Theosophical Society on October 18 1879 (it was rechristened as the Blavatsky Lodge on 7th April 1891). The Charter for the Lodge is dated 20th February 1880 and signed by the Founders themselves. The lotus seed of Theosophy was sown for the first time on Indian soil.

In the words of Dr. Jinarajadasa, "The Blavatsky Lodge of Bombay is distinctly primus inter pares among the Theosophical Lodges of the World." Meaning thereby that it is the oldest and continuously functioning Lodge in the world. The earlier two established, were the 'London Lodge' and the 'Ionian Theosophical Society' in Greece. The former severed its connection from the Adyar flag for a while and the latter

ceased to function. To again quote our past President Jinarajadasa, "The annals of Blavatsky Lodge have an historical value not only to its members, but also to the members of the Theosophical Society at large". All the Presidents of the Theosophical Society from Dr. Annie Besant onwards, to the current President Bro. Tim Boyd, have visited and blessed the Lodge.

The evening's function started with a high tea followed by a group photo session of Mumbai Theosophists who had gathered to celebrate the historic





occasion. The programme was initiated by Bro. Navin Kumar, the Vice President of the Lodge (he was past President of the Lodge) with the Universal Prayer and a brief introduction of the Lodge. A bookmark commemorating the 140th Anniversary was released by Bro. Vinayak Pandya of the Bombay Theosophical Federation and the first of these was presented to Sis. Aban Patel, a senior lecturer of the Lodge.

It was followed by the release of current issue of 'Synergy Journal', whose major content consisted of Theosophical articles. The journal was released by Bro. Navin Kumar and the first copy handed to Dr. Ajay Hora, the senior most resident of the Theosophical Colony in Juhu. He was for many years President of the Bombay Theosophical

Federation. Bro. Bertie Redwood introduced Synergy Foundation to the audience. It is a family Trust of Dr. Rajam Pillai, which publishes the bilingual journal catering to the academic and student community of Mumbai. It is dedicated to Poetry, Literature, Art, and Theosophy. Dr. Rajam Pillai is a member of the Lodge. The Foundation has a partnership programme with Quest Books, the communication arm of the Kern Foundation in America, in sharing resources. Dr. Pillai is an author, translator and former editor of the Gandhian Hindi journal - Gandhi Pravah. The Highlight of the evening was a joint presentation entitled, 'A Glorious History of the Blavatsky Lodge'. The visuals were presented by

the Lodge President Kashmira Khambatta and consisted of archival records of the Lodge, including the original minutes of the Lodge from 25th April 1880 onwards signed by Col Olcott.

The lecture of the evening was delivered by Bro. Arni Narendran, Hon. Treasurer of the Lodge. The talk began with a minute of silence, offering thanks and gratitude to all who contributed to the Lodge in the last 140 years. The speaker traced the history of the Lodge from the time the Founders arrived at Bombay in 1879, from Liverpool in a ship called 'SS Speke Hall' to the present time. Their experience at the 'Crow's Nest' residence, the publication of the 1st issue of the Theosophist, and other milestone events were all covered in the talk. The Lodge history was chronicled for the first fifty years by Bro. K. J. D. Wadia, and after a long hiatus, the speaker had documented its course of 140 years of its exciting history. The Lodge stands as a witness to the city's history.

The Master of Ceremony was Lodge Joint Secretary Sister Nawaz Dhalla. Sr. Mahazaver Dalal, Secretary of the Bombay Theosophical Federation, felicitated the Lodge. She and her husband, Brother Rustom Dalal, are

senior members of the Lodge. The vote of thanks was rendered by Sis. Jasmine Cawasji - Honorary Secretary - with an inspiring message to all to stand for Truth in all its manifestations. Greetings were received from Finland, Australia, United States and England. The programme ended with a Sanskrit prayer. Again, to quote the Blessing of Dr. Jinarajadasa, "May the Lodge Grow from Glory to Glory".



Arni Narendran is from Mumbai and joined the TS in 1976 than ever before in history. Arni is the Honourary Treasurer of the Blavatsky Lodge and is serving as the Education Director of the Virtual Centre for Theosophical Studies. He has published articles with Hermes. Magazine.

Basic Life Strategies

Through the prism of Indian philosophy and Theosophy

by Sergey Vitalievich Kolganov

Undoubtedly, in the twenty-first century we would like to use the wise approach to human life, which is characteristic of the ancients, in particular, Indian philosophy and theosophy, to develop the right life strategies and the right choice of priorities in the life of a modern person.

I would like to start with an example in which we will try to imagine our earthly life in the form of adventures (or misadventures) of a bee that, by the will of fate, got into a jar with a viscous liquid. What this situation leads the bee to do is to change the calm state of the liquid by its actions in the jar. As the hinduists would say, in this case, the primary balance of the three modes of nature is disturbed: "sattva", "tamas" and "rajas". Buddhists, in turn, would note that in this situation, the circles of consequences (karma) would inevitably disperse along the surface of the liquid, i.e. the fundamental law of the Cosmos – the law of Equilibrium-would be involved. What is terrible about this situation for the bee itself?

First, it loses the ability to move freely in space, and the horizon of its existence is limited only by the surface of the liquid.



Secondly, the fields of attention and understanding of life are narrowed to a tiny island located under its paws.

Third, the time factor is actively involved, because as soon as the bee runs out of strength to actively resist, it will immediately drown.

What should she do to regain her lost fortune? Or do we follow Kant in asking "What should I do"?

The first option is not to resist at all and do nothing, as a result of which the bee will sink deeper and deeper into the viscous liquid, and will lose freedom more and more. First her body will sink, then her head will, and finally the life that was given to her will be lost. If we apply this situation to human existence, then such a course of action (or rather inaction) will gradually lead a person to degradation, because in his behavior the

biological, animal nature begins to manifest itself more and more, and from the point of view of Hinduism, the guna "tamas" will increase immeasurably from this behavior.

The second option for the bees is: if it will pull the legs and wings more intensive, this will allow it to last long on the surface, but will generate a huge number of consequences that always happen when actions are performed for the sake of actions themselves and their fruit. In relation to a person, the horizons of his consciousness are narrowing more and more in these circumstances, it comes to the awareness of only what is happening here and now. This is similar to the way many of our contemporaries live, when people live under the motto "Everything and shit!". This is life without any consideration for the consequences of their active actions. In Hinduism, this state is characterized by the predominance of the "rajas" mode in the nature of people, which leads them to a subsequent earthly rebirth, accompanied by great suffering. If we again bridge the path from the bee to the human, then the question arises, what should we, as humans, do in a similar situation? For many people of the modern era, oddly enough, the most important question is in what environment they will flounder and sink (people of past centuries, for the most part, did not live like this, but with the prayer "God save and preserve me" on their lips). In his famous work "Lam-rim" reformer of Buddhism, Tsongkhapa, called such life choices of that person "the path of an inferior

person". H. P. Blavatsky, (considering that the most important goals of theosophy are those that lead to the relief of both moral and physical human suffering in any form) wrote the following about Tsonghava: "This great Reformer of fourteenth-century Tibet, who is said to be the direct incarnation of Amita Buddha, is the founder of a secret school near Shigatze, connected to the personal retreat of the Tashi Lama. It was with him that the regular system of lamaistic incarnations of Buddhas began." [1]

But let us return to the consideration of the path of the lower personalities. These people, except for the samsaric existence, do not think about anything else, and only care about changing the environment in which they find themselves. Starting from ideas about the great power of creative thinking, they can only be recommended to rely on experts in positive thinking, starting with domestic theorists in the person of Alexander Sviyash and Natalia Pravdina, and ending with foreign practices, for example, the methods of Anthony Robbins. Their books and training will help to turn the dung of everyday worries into the sugar syrup of desired reality through the multiplication of the sattva guna. The main thing in this action is a total change in the direction of our thinking.

All people have negative thoughts. This is quite natural, often people do not pay attention to them and do not get discouraged. It depends on his thoughts, and how his affairs will develop. As an Indian sage said: a person can be

characterized by knowing his thoughts. Indeed, if a person has negative thoughts that he pays a lot of attention to, then he will face more and more failures and problems in his life. Therefore, negative thoughts should not live in the head of a person, and he should not get hung up on negative thoughts-images. There are people who constantly have negative thoughts. Modern man is too focused on negative information, especially on existential situations (catastrophes, accidents, murders). Suppliers of such new products, in turn, live under the motto: "Negative information is sold better."

It is clear that it is not profitable for people to have negative thinking and they want it to become positive along with their life. It seems that a person is not eager to relive negative thoughts again and again, but they climb into his head against his will. This disturbs him, he begins to experience negativity, anger, and suffer again.

How can you get rid of this?

1. First and foremost you should identify the main problem. In this situation, the problem lies in negative thoughts.

2. The next step is to troubleshoot the problem.

One of the easiest ways is the ONE-DAY TECHNIQUE. This is a very effective technique that can help you correct many personal failures. The main task in it is to get rid of negative thoughts throughout the day. It is necessary to live at least a day without attracting negative thoughts. It's not as difficult as it sounds. A person should create an attitude for himself that at least one day

he can easily survive without bad thoughts that do not leave his head. You should start the day without negativity while still in bed. You should also constantly monitor the flow of your own thoughts. If a person notices that he is overcome by bad thoughts, they should try to drive them away by saying the following: "Go away! I don't need you!" This simple phrase will help stop the flow of negative thoughts.

Only a person should believe that these words will help, otherwise everything will be in vain. If a person is sure of something, it can become a reality! For example, some people believe that a coin found is a lucky charm, even though it is just an ordinary coin. But if a person believes that it can bring good luck, the coin will become his lucky talisman. Just the same is with this phrase. If a person truly believes in the effectiveness of these words, they will endow them with magical properties. And then these simple words can stop the flow of negative thoughts. You should definitely try it, as this method is effective and gives excellent results.

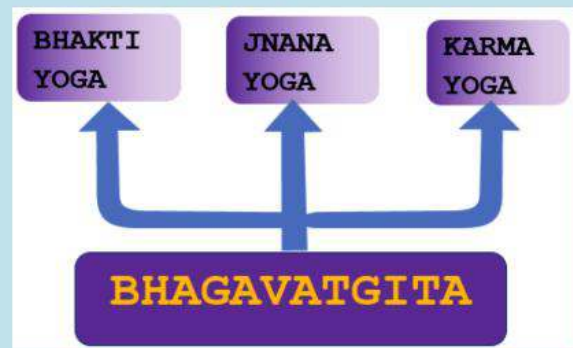
You should control your own thoughts first for one day. It is worth holding out for just one day, banishing negative thoughts away. Then the person will understand how wonderful it is not to feel negative thoughts! With a high degree of probability, it can be assumed that the person then decides to repeat the experience. In this way, his thinking will begin to change. Of course, negative thoughts will arise, but they will be much less. Gradually, a person will develop a permanent positive thinking.

However, truly wise people always see **THE MOST IMPORTANT THING** in life, namely, that floundering on the surface of a liquid, as can be seen in the example of a bee, is a short, flawed and unacceptable existence for us! And we often see how pitiful people, when they notice an insect that has got into the liquid and can't get out of it on its own, try to do something so that it doesn't last long. If a person is aware of this inferiority of the life of the average person for himself, then he follows the path of the average person indicated in the "Lamrim". After all, a person plays chess in order to defeat the opponent, to checkmate him, and not just to move the pieces! Lama Tsongkhapa said: "As long as living beings do not understand the nature of suffering inherent in samsara, the desire to be free from it will not be born " [7]. From these positions, he described in detail all the types of suffering inherent in samsara, and recommended meditation on all these topics. Tsongkhapa wrote that without thinking about the nature of samsaric suffering, we won't be able to give birth to renunciation, that is, the desire to be free.

How, then, can one try to escape from a flawed existence?

Some Hindus, realizing that it is impossible to stop daily activities, but also negative karmic reactions from such activities cannot be generated, practice methods to neutralize them. Through special mental attitudes, they present the results of all their actions to God, or refuse the fruits of such activities altogether. In the Bhagavatgita, this path

is called karma yoga. This practice leads to the gradual exhaustion of the earth's karma, as a result of which a person loses the reasons for his subsequent incarnation on Earth.



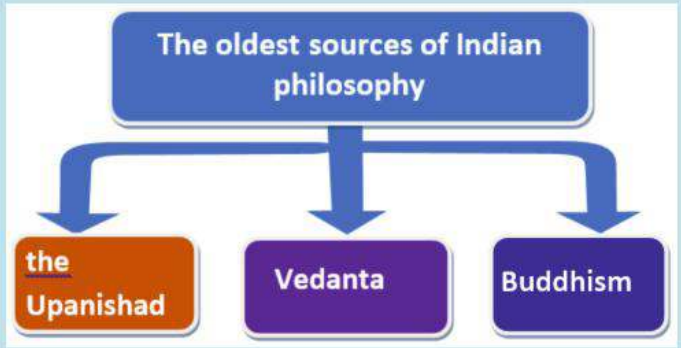
Another option is the path of love (bhakti yoga) whose adherents cry out to the Savior with faith and love, beg for another, heavenly life. Their hopes are justified, for, as stated in the Gospel of Luke: "Which of you is the father who, when his son asks for bread, gives him a stone? or, when he asks for fish, will he give him a snake instead of a fish?"[2]. The path of love also leads to the exhaustion of earthly karma. Out of love and compassion for man, a Higher Force pulls him out of the quagmire of misery, saves him!

The Bhagavatgita also points out the possibility of a third path. In the Bhagavatgita, wisdom (Jnana) is defined as the teaching to act. The Bhagavatgita especially emphasizes the service role of knowledge, the value of knowledge not as such, but only as a means to liberation. According to academician B. L. Smirnov, translator of the Bhagavatgita, this book is not an epistemological treatise, but yoga! In the fourth Chapter of the Bhagavad-Gita, Krishna, as if to emphasize that this is

not about discursive knowledge, but about wisdom as the knowledge of the ultimate goal and the means to achieve it, emphasizes that Jnana is achieved by faith, which is very different from Sankhya achieved by reasoning. Only a goal outside the three modes of nature really leads to liberation, and the only goal that can be conceived outside the modes is the One, which in Indian philosophy is called Brahman, the Atman (it is the personal aspect of the impersonal Brahman). Actions that are the basis for such a goal, break up with a series of causal events and go out of the sphere of influence of the Gunas in the same way as a spaceship overcomes the attraction of the Earth.

The Theosophical tradition, clearly expressed in the works of H. P. Blavatsky, is allowed to constantly direct attention to the Higher, beyond the ordinary. When studying Theosophical works, the thought of the Ego goes beyond the ordinary and acquires the necessary degree of abstraction and generality. Persistent study of the main work the "Secret Doctrine" by EPB contributes to the formation of an intense persistent focus of excitement that subordinates the thoughts of a person. There appears dominant thinking, researched by our fellow countryman, the physiologist A. A. Ukhtomsky.

Having considered the philosophy of the Upanishads through the prism of the provisions of the Bhagavatgita, we turn to the Vedanta tradition. Vedanta, by integrating some of the principles of Sankhya and yoga, became the theology



of Hinduism - the largest national religion with about a billion followers. The theory of being in Hinduism is based on the theory of two principles – Atman and Brahman as the substantial foundations of the Cosmos. Brahman is considered in this religion as the qualityless, impersonal Absolute – the first Substance, and the external world around us (Maya) is the dream of the Deity. The Atman, in turn, is thought of as the absolute subject or the eternal self that is one for all beings.

Among the vedantist thinkers, I would like to pay special attention to the Philosopher Shankara. The German thinker of the XIX century Franz Hartmann evaluated it in this way: "The Scriptures by Shankaracharya are unmatched for clarity. They appeal not only to the heart, but also to the mind, and whoever perceives them with the heart and understands them with the mind, a new, higher world opens up to him, he enters the realm of light and knowledge, the existence of which very few Europeans have any idea. Many argue that Christianity is everything, and those who know it do not need the teachings of the Hindus. Of course, true Christianity contains everything, but it is all wrapped up and hidden in it, and very few people are able to lift the veil that shrouds the truth in symbols

and allegories without help. We can even say that the Shankarachariya Scriptures are especially important for the knowledge of the truth hidden in Christianity in all its purity" [5]. In the well-known book "Viveka Chudamani or the Gem of Discernment", Shankara notes the pernicious nature of most people's misperceptions of reality: "If by misinterpretation and deviation from reality the Sadhaka's consciousness escapes even a little from the target of the Self, it will become attached to external things and jump from one to the other like a ball that has slipped out of your hand and rolled down a flight of stairs. He will begin to regard external experiences as pleasing to himself, and from this the desire to enjoy them will arise. This will lead to participation in them, which, in turn, will destroy his stay in the Atman, as a result of which he will sink into the depths from which he can never rise, and will be destroyed. Therefore, there is no greater danger for the discriminating practitioner of Brahman consciousness than a mistaken understanding that means a deviation from its true state" [6].

Let's try to get into the depths of Vedanta philosophy, based on the ideas of modern thinkers. A remarkable novel, published by the Polish science fiction writer Stanislaw LEM in 1960 and called "Solaris", demonstrates perfectly some important ideas of Vedanta. In Russia this philosophical masterpiece has been published several times and has also been adapted into films several times. I would like to recall the works of two Directors: the Soviet Director Andrey

Tarkovsky and the American Director Steven

Soderbergh. We know that in this work we are talking about the thinking ocean of the planet Solaris, around which an orbital station with earthlings is circling. The ocean of the planet Solaris has an amazing ability to materialize mental images, in particular, the hidden thoughts of earth astronauts who are on the orbital station and fly over this ocean. So, on the station there is a materialized image of the wife of cosmonaut Chris, who committed suicide ten years ago. Cosmonaut Chris realizes that this is not his wife – but the materialized neutrino radiation of the Solaris ocean which has taken the form of an earth woman, and is embodied thanks to the content of his mind, clouded by dark memories. Chris's "wife" distracts him from everyday scientific research, so the samsaric principle in Chris's mind begins to win, and if it were not for the astronaut's colleagues, it would have been established in him for a long time.

The philosophy contained in the text of Solaris clearly shows us some important points of the spiritual teachings of the East. Thus, returning to the legacy of Shankara, we find the following revelation: "Such a false understanding of the Truth, which is called a Deviation from the state of being in the Truth, is misleading; from the error arises the attribution of the Self to the Ego and its objects, from this – slavery, and from slavery – grief. Therefore, there is no greater misfortune for a Jnana practitioner than

misinterpretation and deviation from Reality. Just as water plants, although removed from the surface of the water, do not remain aloof, but are completely covered with water again, so a person who is oriented outward, even if he is enlightened, will be carried away by the false intellect in numerous ways, as soon as Maya (illusion) begins to envelop him. This is due to the loss of alertness, forgetting their true state, focus on the objects of the senses. Such a sadhak is like a man controlled by his profligate lover."

The same understanding of reality is given to us by the teachings proclaimed in the XIX century through H. P. Blavatsky, and then continued in the works of N. K. and E. I. Roerich. The duality in the teachings of H. P. Blavatsky and E. I. Roerich is traditional for Eastern spiritual teachings. First, this duality is characteristic, in particular, of the Tibetan teachings, manifested in the form of two parts of Tibetan Buddhism: energy yoga and mind yoga. Second, two in one is wisdom and method. Theosophy of H. P. Blavatsky is an attempt to bring together the main religious, philosophical and scientific achievements of mankind in a single focus. This is an attempt to identify all-encompassing, integral knowledge about the world, in the spirit of V. S. Solovyov's integral knowledge. This is a combination of sensory, rational and mystical knowledge, which we find in the philosophy of N. O. Lossky.

The main thing is that no matter what position we take on the planes of religious, philosophical, and scientific

knowledge, with the help of theosophy we gradually shift the "assemblage point" so that we find ourselves in a position where a panoramic view of reality opens up and this is the super-task of the "Secret Doctrine". Of course, you can't give full knowledge – it's like trying to retell all the content of the modern Internet. In the works by H. P. Blavatsky we find not particulars, but a complete the structure of the spiritual world, its portals and directories. Elena Petrovna asked, if we have ever wondered why the great sages, starting with Zoroaster and Socrates, did not write anything down?

Because they didn't have to, because they had access to the ocean of Learning, just as a modern student who always has a smartphone at hand doesn't have to memorize all the Wikipedia materials. Theosophy and Living Ethics are not only the teachings, but also the methods for achieving and comprehending the divine reality. And these methods are individualized. They can be compared to works of art that always have an author's character, or to books on philosophy that always bear the imprint of the worldview of a particular thinker.

In the textbook "Fundamentals of religious studies", edited by I. N. Yablokov, we find the following assessment of the teaching: "the Text of Living Ethics is like a mosaic, each individual fragment of which is part of the whole, which appears only after all or many fragments have come into view. The effect of expanding consciousness is associated with a pan-frame vision of the whole, which occurs at a certain



moment of reading. A qualitative leap that occurs after the accumulation of a certain amount of information is perceived by the reader as an inspiration. This is one of the tasks and a specific super-program of the text. It is argued that due to the complexity and large volume of the text, its full coverage can only be made by the structures of the subconscious – the multidimensional inner psyche, since the whole escapes from ordinary verbal and logical thinking. Therefore, reading the text acts as a way to activate the higher structures of the unconscious psyche. In the texts of Living Ethics, there is no systematic, consistent presentation of the theory. The reader constantly has to do the internal work of completing the text along various lines – ontological, epistemological, psychological, ethical" [3].

"As within, so without; as in the great, so in the small: as above, so below; there is but ONE LIFE AND ONE LAW; and he who fulfills it is the One. There is neither external nor internal; there is neither great nor small; there is neither high nor low in the Divine order. No matter what you study in the Secret Doctrine, everything you read should be taken in the light of these basic ideas." [4] We know that Gautama Buddha answered some of the metaphysical questions of his disciples with silence,

and we should also realize that not all the truths of existence can be verbalized, but they can be shared using the powerful spiritual potential of a particular person and of humanity as a whole. The wise see the One in everything!



Sergey Vitalievich Kolganov (Russia. Moscow) was born on August 4, 1961 in Ruza, Moscow region. He graduated from the Moscow aviation technological Institute named after K. E. Tsiolkovsky, where he qualified as a specialist in aircraft engines. From 1989 to 1992, he studied at the graduate school of the Lomonosov Moscow state University at the Department of philosophy and methodology of science. He defended his PhD thesis in philosophy on the topic

"the Concept of unity as the first principle of Theosophical knowledge".

Since 2003, as a Professor, he taught the normative course "Philosophy" and the optional course "Philosophy of the Ancient East" at MATI (Moscow aviation technological Institute - now the Russian state technological University named after K. E. Tsiolkovsky).

He is the author of the following books: "The multidimensionality of human existence" (2001), "The formation of philosophical anthropology" (2004, co-authored), "Questions of modern science" (2020, co-authored).

He is a member of the Russian philosophical society, has repeatedly participated in Russian philosophical congresses, and was a member of the organizing committees of the All-Russian Fedorov Readings (Borovsk) and the International Gagarin Youth Readings.

Currently, he works at the MAI (Moscow aviation Institute), where he teaches a number of training courses for bachelors, masters and postgraduates. Candidate of philosophy, Professor, department No. 517 "Philosophy", Moscow aviation Institute (National research University).

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In the Light of Karma

Escaping the Illusion of fortuity

by Luke Michael Ironside

Much confusion presently exists in esoteric literature as to the exact meaning of the term "Karma", and as a result one will find that the notion is susceptible of misleading shades of definition and interpretation among contemporary writers on the subject. Until 130 years ago, the concept had little or no meaning to the inhabitants of the Western world; and it was only with the introduction of the Theosophical Society and the teachings of Blavatsky that Karma, along with the notions of reincarnation and the Oneness of Life, entered into the mainstream. Today, despite its widespread popularity as a concept, Karma is often misunderstood and misrepresented as a mere shadow of its true depth and complexity; watered-down by the effects of its adoption in

mass culture and inclusion in common and colloquial parlance.

Theosophically speaking, Karma may be described as referring to the Spiritual Law of Cause and Effect which is inherent in the very fabric of the Universe. As such, it is immutable and changeless, acting automatically and invariably in the evolution and order of the Cosmos in which we exist and have our being. When applied to the life of the individual, it may be regarded as the ultimate Law of Justice, whereby one reaps the results of one's own sowing, enjoying or suffering the results of one's own actions, and which operates along the lines of individual experience, life, and character. It is entirely impersonal, and yet infinitely fair in its working.

In this sense, Karma is much like the natural laws of mathematics and



physics, operating along exact lines and bringing forth exact effects in accordance with the invariability of its law. It stands beyond the questions of good or evil, reward or punishment, morality or immorality, and so forth; acting rather as a great natural force over and above any such questions of human conduct. Karma is not something imposed upon us by the arbitrary judgement of a revengeful god or the spiritual powers that be; as an absolute Law, it should be regarded rather as the manifestation of effects in accordance with the causes we have set into motion – it is simply the Law of Cause and Effect.

In *The Key to Theosophy* [1], Blavatsky writes of Karma that it 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."

Karma is thus known solely by the evidence of its effects in the phenomenal world, which are likewise mirrored in the life of the individual. We do not perceive Karma in itself, nor do we fully understand the essence of Karma, yet we do know how it works by the nature of its invariable Law, which is constant and unchanging, and as a result we may accurately predict and define its mode of action.

As the Law by which every action must result in an equal reaction, Karma may also be considered as containing a harmonising principle; it is only by the

Law of Karma that the Universe maintains its equilibrium. The whole cosmic process in action is according to the Law. We know from Newton that to every action there must be an opposite and equal reaction: Cause and Effect. This Law is Universal Law which orders and balances the rhythmic workings of the world, keeping the universe in this state of perfect equilibrium. Without such constant balance and adjustment, the Cosmos would collapse in a ravaging tempest of chaos and confusion – atoms would burst asunder and planets fly off their courses. Scientific knowledge would become an impossibility, as there would be no laws by which to predict the patterns of phenomena. The Universe would, in fact, cease to exist altogether.

Karma, as the Law of Cause and Effect, stands at the substratum of scientific study and systemisation, and as such underlies the observations and experiments of all empirical systems of enquiry. The exact operation of the Law, and the means by which it manifests in the phenomenal world, remain points of contention among the various schools of thought, yet the fundamental necessity of such a principle of causation is held as axiomatic by all. Indeed, to do away with Karma would be to relinquish the world to the dominion of chance; that fictitious shadow of existence before which men grovel and fret in submissive

surrender to the predicaments of environment.

There is no randomness in Nature; the Universe courses through its ceaseless cycles with clockwork constancy. To arrive at any understanding of the nature of existence and the invariable Laws of the Cosmos one must first apprehend this eternal Law of Cause and Effect, for without it there would be total chaos, and all phenomena would lack sequence or structure. Harmony – Hierarchy – Correspondence - Order – these are all the progeny of this basic elemental Law.

Karma is thus oftentimes spoken of as the “Law of Laws”. [2] As such, it may be considered as a natural law – underlying all conditions and laws of phenomenal existence. Karma is the pendulum suspended between the motion of its swing; the interrelation of everything in the Eternal Now. The fundamental condition of Nature is one of constant change, yet Karma is that force of equilibrium which holds the polarity of life in balance.

The constructive and destructive forces in Nature are engaged in perpetual warfare and struggle – one striving to build up, and the other to tear down – the result being that nothing is ever truly stable but rather in a continual state of change. Cycles follow cycles in an eternal progression of recurrence. Worlds, nations, units, and individuals have their birth, growth, apotheosis, decline, and eventual death. Like the ocean’s tides, all existence, great and small, has its rise and fall, its ebb and flow; its rhythmic compensation. Change is in constant operation; activity is the mechanism of Nature. Nothing is stationary. All is flux. Everything flows. All is change. Everything passes. All

things rise, and in turn, fall. Creation, destruction, and regeneration are the unremitting trinity of Universal Law.

In the twinkling of an eye Nature experiences a million births and a million deaths. And yet, Nature exists ever, birthless and deathless. This is Karma – the creator of the constant amongst the change.

Under Karma, every Effect is determined by its Cause. Such may seem to be a statement of the obvious to the reader, yet when fully appreciated the fact of this may drastically shake the seeming surety of one’s pedestal of common sense. How often do we speak idiomatically of “chance” and “luck”, as if events in our lives occurred at random, devoid of prior causes! It seems the conceptions of “chance” and “luck” are rooted deep in the fabric of our cultural subconsciousness – taken for granted even – and as such are not easily shaken off. This is the illusion of fortuity.

A world in which “chance” and “luck” exist would be an idle one, as random occurrences do not require any scrutiny of thought nor effort of will. There would be no motivation, as there would be nothing to accomplish. In such a world periodicity would not exist; there would be no cycles by which Nature may run her rhythmic course, and as such there would be no weather – no seasons – no tides. Things would simply happen, irregardless of one’s actions or lack thereof. In a world without Karma, chaos would reign.

There can be no exception to this Law. Nothing can happen outside of Cause and Effect. What we ascribe to the domain of chance is merely that which falls outside of our limited scope of understanding. In our limited state of consciousness, we attempt to restrict

Nature to the realms of finitude, fancying that as our senses perceive, so must Nature be. While yet in truth, we are as fish in a tank, oblivious to what lies outside our microcosmic habitat besides a peeping glance with fisheye lens through the distorted glass.

Plotinus writes in the *Enneads* that: "Those who believe that the world of being is governed by luck or chance and that it depends upon material causes are far removed from the divine and from the notion of the One." [3]

The conception of chance is therefore a divisive one, as there can be no notion of unity in a world which lacks order. It is only by a recognition of this Law that we may begin to understand the principles underlying the operations of Nature, and by such, rise above the material plane of life, placing ourselves in touch with the higher aspects of our being. In so doing we may become Masters of Destiny, forming a conscious part of the Law, and thus determine our own Karma. We become the Cause, instead of the Effect.

Understanding Karma gives us the key by which we may be liberated from the chains of suffering and delusion. Thus unshackled, we find ourselves able to rise above the circumstances of our environment and to walk through life's challenges joyfully and with courage. We arrive at the recognition of our own place in the cosmic scheme, in which we are the creators of our own delights – our own despairs. Our troubled thoughts are transmuted in the awareness which comes from our self-reflection, and replaced instead by noble aspirations and a positive outlook on life. Under Karma, we must walk our own trail, and

pave our own path along the way. The trail may be rough at times, at other places smooth, but in all circumstances, it remains for us to forge the way forward; through bog, through bush, through brake, through brier. [4]

Theosophy offers us the knowledge whereby we may arrive at such an understanding of the Law of Karma. It reveals to us the indisputable fact that we ourselves are the architects of our own futures and the builders of our fate. The Law may be used to mold and shape our destinies through the right use of free choice and will; there is no fate but what we ourselves make. Karma is a river that winds ever onward, from past to present, and from present to future; it is fluid, and flows ceaselessly into the ocean of possibility. There we swim amid the waves of the vast, infinite sea; a light unto ourselves, from which encroaching shadows flee.



Luke Michael Ironside is a Theosophical writer and lecturer from the UK. He has lectured extensively at lodges in the Philippines, India, and the UK and was a speaker at the 142nd International Convention at Adyar. Luke previously served as the President of the Pranava Lodge of the Theosophical Society in the Philippines and is currently serving as the Director of the Virtual Centre for Theosophical Studies.

Integration of modern quantum and esoteric representations

by Sergey Pavlovich Roshchupkin

"No one who calls himself a scientist in any field of exact science will allow himself to seriously consider these teachings. They will be ridiculed and rejected a priori in this century (XIX century – ed.), but only in this one. For in the twentieth century A.D., scholars will begin to recognize that the Secret Doctrine was not fictitious or exaggerated, but, on the contrary, merely sketched, and, finally, that these teachings predate the Vedas."

H. P. Blavatsky

Breaking down ingrained beliefs and replacing them with new ones is an extremely painful and lengthy process, and it becomes possible only at crucial moments in history. It is no coincidence that the works of our great compatriots, such as Elena Petrovna Blavatsky, Pyotr Demyanovich Uspensky, Elena Ivanovna Roerich and Nikolai Konstantinovich Roerich, Daniil Leonidovich Andreev, and others, appeared widely at the turn of the 90-ies of the XX century (see, for example, [1-8]). These works contain esoteric (secret) knowledge, the heuristic power of which is still poorly used by modern science [9-12].

This article shows that modern scientific ideas are consistent with esoteric principles. Moreover, the further development of science is

possible only with the synthesis of scientific and esoteric ideas.

1. METHODS OF COGNITION

Currently, all the methods by which humanity learns about the world around us can be divided into two: scientific and transphysical.

1.1 the Scientific method

The scientific method has been fully used for the last 300 years. Its essence can be expressed in a short formula: "experiment - theory - experiment". Moreover, to confirm the phenomenon, its repeatability is very important. This is how all scientific ideas about the world were created. It is characteristic that much attention is paid to objectivity in the process of studying a particular phenomenon, i.e. a clear separation of the object from the subject. The latter, as will be shown later, is nothing more than

an illusion.

1.2 TRANSPHYSICAL (MYSTICAL) METHOD

It is based on the mystical experience of great initiates (Rama, Krishna, Buddha, Hermes, Moses, Pythagoras, Plato, Jesus Christ, the Apostle Paul, Emmanuel

Swedenborg, Sergius of Radonezh, Seraphim of Sarov, Elena Petrovna Blavatsky, Ramakrishna, Nikolai Konstantinovich Roerich and Elena Ivanovna Roerich, Daniil Leonidovich Andreev and many, many others) [1-8]. The transphysical method and the experience gained through it is characterized by the fact that it is owned by a very small number of people within the life of one generation, i.e. this experience cannot be reproduced EN masse. Note that the dependence of the mystical experience on the individual (i.e., the inability to separate the object from the subject) led to the denial or conditional recognition of it in civilized countries. It is very important to emphasize that over millions of years, the mystical experience has been carefully analyzed and selected, and each mystic usually checks his experience with the mystical Treasury of

COSMIC PRINCIPLES

1. Absolute, the One Principle
2. the World-Mind
3. Mulaprakriti (Root-Nature)
4. the One Energy
5. the One Element
6. the One Life
7. the Eternal Atom, the Central Point

Table 1.

the past.

In fact, the scientific and transphysical methods of cognition of the world are very close, moreover, we can say that the scientific method originated as an offshoot of the transphysical. The difference in the use of these methods is determined by the degree of development of a person's consciousness, which strongly depends on their spiritual development. The bulk of humanity is at a lower and approximately the same level of consciousness, which allows, due to the same perception of the world, to talk about the objectivity of the world and observe the repeatability of phenomena. Initiates have a much higher degree of development of consciousness, that is why their perception of the world is much wider and deeper, i.e. qualitatively different from the perception of the main part of humanity.

2. FUNDAMENTAL ESOTERIC PRINCIPLES

As follows from the work of Helena Petrovna Blavatsky [1,2] to explain the variety of physical and metaphysical phenomena is necessary and sufficient seven Cosmic Principles, which are the noumena of the Whole (see Tab.1).

UNIVERSAL PRINCIPLES

1. Logos, the First Cause of the Whole
2. Universal Mind
3. Universal Root-Substance
4. Fohat
5. Akasha
6. Prana
7. Laya-Center, the Prototype of the Universe

Table 2.

It is significant that the Principles are arranged in an order that each of the preceding is to cause the subsequent Principle, the latter is Upadhi (basis) for the manifestation of the previous Principle. In this regard, the first Principle occupies a special position, since there is no cause for it. This is why it is called the Causeless Cause or the Rootless Root of Everything, and since it generates the remaining six principles, it is called the One Principle. Let us emphasize that the first Principle belongs to the realm of the unknowable. As it is already emphasized, each of the seven Cosmic Principles is a noumenon. These Principles are immutable regardless of the state of the Cosmos. The Second Principle is that the Universal Mind is the noumenon of all possible types of consciousness, and the Third One is the noumenon of all possible substances. These first three Principles constitute the Highest Triad. The fourth Principle is the noumenon of various types of energy and will, the fifth One is the noumenon of all types of matter, the sixth One is the noumenon of all kinds of life, the seventh One - the noumenon of all possible universes (including the ones beyond our perception through the senses, or through instruments). We emphasize that it is the seventh Cosmic Principle that makes it possible to manifest the essences of all other principles.

The Cosmos exists in 2 States or phases that change each other at strictly defined time intervals. This process is figuratively called the Great Breath. The

period of manifestation of the Cosmos (formation of the Universe and its differentiation) is called a Manvantara, a period of dissolution (decomposition) – a Pralaya. In the state of Pralaya, the material world is decomposed into ever more subtle states, returning as it were to the original undifferentiated state. In the state of Manvantara, various universes are formed. Matter is differentiated, at first forms a most flagrant form, and then enters again in a more subtle form.

With the beginning of Manvantara, seven Cosmic Principles "generate" seven Universal Principles (noumenon "generates" a phenomenon, see Table 2), which, differentiating into infinite chains of seven sub-principles, cause all the variety of physical and metaphysical processes and phenomena. The first Universal Principle generates and manifests itself in the Universal Mind – in all possible types of consciousness. The third Universal Principle grows and it is the vehicle of the Universal Mind. The fourth Universal Principle, Fohat, combines various types of energy and manifests itself in Akasha – in all possible types of matter.

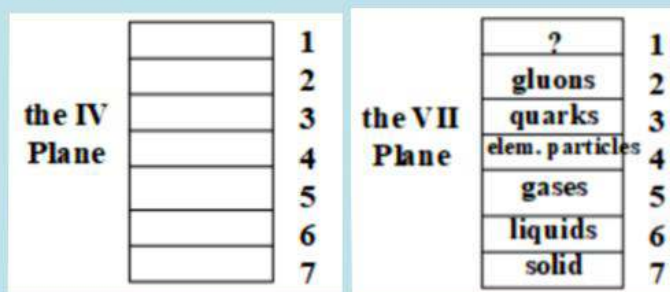


Figure 1. Diagram of the structure

The sixth Universal Principle, Prana, is the life principle that unites the various types of life, and finally all these

principles are manifested in the last seventh Principle, which is the Laya center - the "germ" or the Prototype of the Universe.

The development of Universal principles leads to the creation of seven qualitatively different (in terms of spatial, temporal, and other properties) Planes or Worlds of the Cosmos (see Tab.3). The first Three Planes are the highest Planes of Being and Consciousness that can be understood only by the Initiates.

SEVEN PLANES OF BEING AND		
Plane I		ADI (Divine)
Plane II		Anupadaka (Self-Existent)
Plane III		Atma (the Plane of the Spirit)
Plane IV	Buddhi	Plane of Prototypes
Plane V	Manas	Mental Plane
Plane VI	Kama	Astral Plane
Plane VII	Sthula	Physical Plane

Table 3

People's minds are usually located only on the four lower planes, and most of the people only for a short period can rise to the fourth Plane - the Plane of Buddhi or intuition, spiritual art, the sphere of human activity manifesting on the earth lofty sentiments and aspirations, the sphere of the people for whom forgetting personal desires is natural. It is known about the four lower Planes that each of them consists of seven sub-planes [10-12] (see Fig.1). The organization of matter on these subplanes is interesting. The first subplanes of all four Planes are formed from the corresponding differentiation of the fifth universal principle – Akasha.

These are the primary atoms from which all the lower subplanes are formed, let us denote $A_n, n = IV, V, VI, VII$ - denotes the number of the Plane. Then the next subplane is constructed from complexes that are the union of the primary elements of the previous subplane:

$$M_{n,2} = \bigcup_2^n A_n, \quad M_{n,k} = \bigcup_k^n M_{n,k-1},$$

$$k = 3, 4, 5, 6, 7; \quad n = IV, V, VI, VII., \quad (1)$$

At the same time,

$$A_n = \bigcup_1^n M_{(n-1),7}; \quad n = V, VI, VII (2)$$

This shows that the primary atoms of each Plane are formed from the most complex "molecular" complexes of the previous Plane. Note that the upper (Plane number) and lower (sub-plane number) indexes of the union sign in formulas (1) and (2) indicate the different nature of the union of atoms and molecules for different Planes and subplanes. It is characteristic that formulas (1) and (2) reflect a hierarchical structure: the worlds appear to be nested in each other, while each of the subsequent ones consists of the previous one. Let us dwell in more detail on the composition of matter that forms the seventh Plane - our physical world. In accordance with formulas (1), (2) we have the following scheme. The roughest seventh sub-plane is a solid, the sixth one is liquids, the fifth one is gases (chemical elements), the fourth one is elementary particles, the third one is virtual particles, quarks, the second one is gluons and similar particles, the first one is what gluons are

made of. This shows that sub-planes 1-3 are constructed from virtual particles and cannot be explicitly observed. The fourth sub-plane (elementary particles) is like a boundary separating the observed world from the unobservable. It is very important that the formation of at least the lower four Planes comes from the seventh Universal Principle - the Laya Center (singularity). This means that the world of Buddhi arises first from the Laya Center (the fourth differentiation of the 7th Universal Principle). Having developed all of their other Universal Principles, it leads to the birth of a new Laya Centre (fifth differentiation of the 7th Universal Principle) Mental World, etc., while in multidimensional vacuum singularity (Laya Center - differentiation of the seventh Universal Principle) does not occur our astronomical universe. After the Big Bang, 7 subplanes are gradually created: gluons, quarks, elementary particles, chemical elements, etc. The latter is in perfect agreement with the conclusions of modern cosmology, in particular with the model of the hot universe proposed and developed in the late 40s of the XX century by G. Gamov and his collaborators (USA) and experimentally confirmed by the discovery of A.Penzias and P.Wilson in 1965 of the isotropic cosmic microwave background radiation. It is characteristic that the creation of a substance according to this model occurs just according to the formulas (1), (2) [9].

3. THE CONCEPT OF THE LAYA CENTER IN MODERN SCIENCE

In the twentieth century, a whole class of "particles" that can be called unobservable appeared in the apparatus of theoretical physics. Nevertheless, these "particles" play an important (if not decisive) role in physical processes. Unobservable "particles" include virtual particles, quarks, magnetic charges (Dirac monopole), superluminal particles (tachyons), and others.

3.1 Virtual particles.

Virtual particles entered physics thanks to the discovery of the uncertainty principle by the German theoretical physicist Heisenberg in 1926. In this case, we will be interested in one of the uncertainty relations, namely the time-energy uncertainty relations:

$$\Delta t \cdot \Delta E \geq \hbar \quad (3)$$

Here $\Delta t = t_2 - t_1$ - the time interval between two energy measurements

$$\Delta E = E_2 - E_1 \quad \hbar \quad \text{- Planck's constant.}$$

It follows from (3) that the law of conservation of energy can be fulfilled only with accuracy up to $\Delta E \sim \hbar / \Delta t$

Therefore, the law of conservation of energy is not fulfilled over time $\tau < \hbar / \Delta E$ but the device will not be able to register this violation. Because of this, particles of mass m ($mc^2 = \Delta E$) which are

called virtual can exist over time τ .

Based on the idea of virtual particles, the famous Japanese theoretical physicist Yukawa in 1935 when explaining the nuclear forces, he predicted the existence

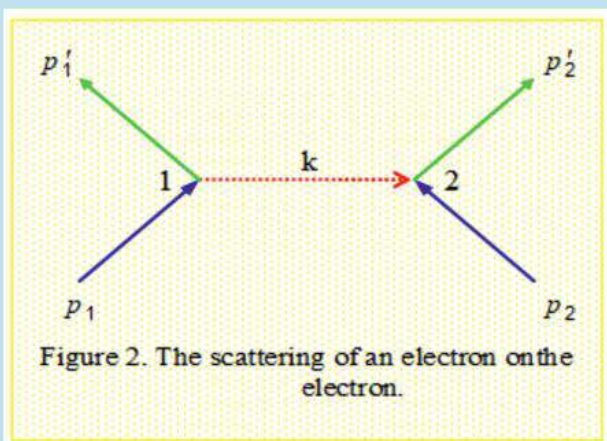
of new particles, the so-called π -mesons, which were experimentally registered in 1947. At the same time, he used the idea that the interaction between particles is associated with the exchange of virtual particles between them. The idea of virtual particles was further developed in the works of the brilliant American theoretical physicist R. Feynman, who developed a diagram technique in quantum electrodynamics (QED). According to R. Feynman, the energy (E), momentum (\mathbf{p}), and mass (m) of a real particle satisfy the relation:

$$E^2 - \mathbf{p}^2 c^2 = (mc^2)^2 \quad (4)$$

However, virtual particles do not satisfy this expression.

$$E^2 - \mathbf{p}^2 c^2 \neq (mc^2)^2 \quad (5)$$

The masses of virtual particles can be both real and imaginary quantities, since the macroscopic instrument cannot register virtual particles. For example, the Feynman diagram for the electron-to-electron scattering process is shown in figure 2.



This shows the process when the first electron with 4-puls p_1 after emitting at the vertex 1 virtual photon with 4-pulse k (dotted line), passes into the final state with a 4-pulse p_1' . The second electron with 4-pulse p_2 at vertex 2 absorbs this virtual photon and also goes to the final state with 4-pulse p_2' it is easy to show that the virtual photon has an imaginary mass ($m_\phi = im_*$). This explains why the virtual photon is not detected by physical devices. Note that particles with an imaginary mass can be associated with superluminal particles, so-called tachyons, whose speed is greater than the speed of light in a vacuum. Note also that the mass of virtual particles is not necessarily imaginary, it can also be a real value, however, the main difference between virtual particles and real ones is the violation of the relativistic relationship between energy, momentum, and particle mass (5). It is very important to emphasize that, for example, in an external electromagnetic field, a virtual particle can enter the mass shell, i.e., become real. In this case, the process of interaction of particles becomes resonant.

3.2 Model of elementary particles.

The concept of virtual particles and their explanation of various types of interactions led to the model of an elementary particle in the form of a set of nested virtual shells or "clouds", the size of which is determined by the Compton wavelength of this type of virtual particles ($\tilde{\lambda}_i = \hbar / |m_i| c$).

For example, for photons $\lambda_\phi = \infty$ (the infinite radius of interaction of electromagnetic forces), and for π -mesons $\lambda_\pi \sim 10^{-13} \text{ cm}$ (the characteristic radius of action of nuclear forces). It is the overlap of virtual shells of particles that leads to interaction between them. Thus, the following formula can be proposed for the elementary particle model (see also Fig. 3):

$$\text{«elementary» particle} = \left\{ \begin{array}{l} \text{the «naked» particle} \\ \text{singularity Laya center} \end{array} \right\} + \sum_{i=1}^N \text{[virtual «cloud»]}$$

Here - the number of different types of virtual particles that provide all possible types of interactions, and the "naked" particle as a non-interacting particle, a neutral point object - the Laya center, which is the source of all types of virtual particles is understood. The latter is very important. In Fig. 3. a model of an elementary particle is qualitatively depicted in the form of nested concentric spheres formed by virtual particles, with the center corresponding to the "naked" particle (Laya center), and the remaining shells - to virtual "clouds", the

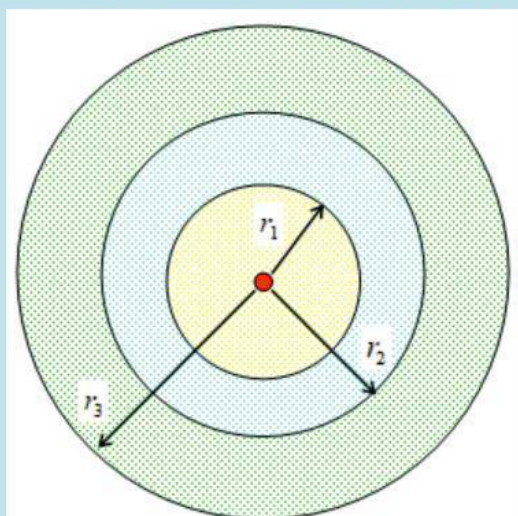


Fig. 3. Model of the elementary particle.
 $r_i = \hbar/m_i c, \quad i = 1, 2, 3.$

boundaries of which are determined by the corresponding type of interaction carriers.

3.3 Quarks and gluons

Another type of mysterious "unobservable" particles that make up all hadrons was proposed in 1964 by the American physicist Gell-Man and independently by Zweig (see, for example, [9]). These particles are called quarks and have fractional quantum numbers (electric and baryon charges). The idea of quarks was very fruitful. It allowed not only to systematize already known particles, but also to predict a number of new ones. The quark hypothesis also allowed us to explain many properties of particles and link various processes. A number of experimental data point with certainty to the real existence of quarks. However, all attempts to observe quarks in the free state were unsuccessful. This led to the conclusion that quarks can exist inside hadrons only and, in principle, cannot be observed in the free state (the phenomenon of confinement). The reason for the confinement is the unusual behavior of the forces of interaction of quarks with each other. At small distances, these forces are extremely small, so that the quarks are practically free (asymptotic freedom). However, as the distances between quarks increase, the interaction forces increase very quickly, preventing quarks from escaping from the hadron. It is characteristic that the carriers of the interaction between quarks (color interaction) - gluons are as if twice

virtual relative to the observed particles: gluons are virtual relative to quarks, which themselves are virtual relative to hadrons. Thus, the concept of virtual particles continues to evolve deeper, taking us further away from the directly observable world.

3.4 Auric egg

The manifestation of the corresponding differentiation of the seventh universal principle can be found almost everywhere. This is the grain from which the plant is formed, the egg of birds and amphibians, the egg of mammals. The secret of the development of a living organism from an egg (grain) becomes clear, since it is in the egg (Laya center) that all the other principles that determine the type, structure and development of this organism are concentrated. Characteristically, according to esoteric ideas, a person is an auric egg (see, Tab. 4), in which the corresponding differentiations of the seven universal principles are subdivided into three higher principles that define man proper, and four lower principles.

<ol style="list-style-type: none"> 1. Auric shell 2. Buddhi (the spiritual soul) 3. Manas (the higher Mind or human soul) 4. Kama-Manas (lower mind or animal soul) 5. Kama-Rupa (the seat of the animal instincts and passions) 6. Prana or jiva (life) 7. Lingerie (the etheric double, originator of the physical body) <p style="text-align: center;">Table 4</p>

It is the connection of the higher mind with the lower mind that is the divine spark that turned the animal into a man.

For the "seer", a person is a luminous egg or cocoon. Interesting are ideas about the subtle human structure of the ancient "Toltecs" [7, 8]. These ideas can be formulated in the form of the following statements:

- The universe is an endless collection of energy fields similar to the stripes of light.

- Human beings also consist of an incalculable number of the same filamentous energy fields in the form of a luminous egg the size of a human body with arms protruding on the sides.

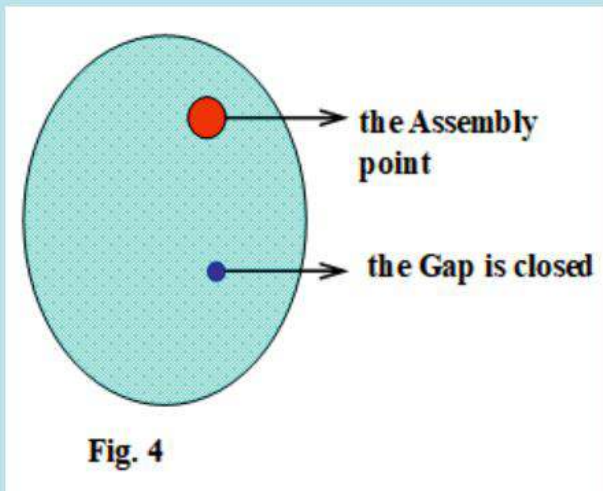
- Only a small group of energy fields inside this luminous layer is illuminated by an intense brightness point (assembly point) located on the surface of the egg.

- Perception has a place where emanations from this small group, directly surrounding this point of bright radiance, spread their light and illuminate identical emanations outside the globe.

- When the assembly point shifts, it becomes possible to perceive a completely different world - as objective and real as the one we usually perceive.

The assembly point determines the perception of the world. Its position on the cocoon distinguishes blocks (stripes) from emanations. It is thanks to this that a holistic perception of the world becomes possible. Shifting the assembly point leads to a complete adjustment of the cocoon shape (see fig. fig.4).

The diversity of perceived worlds is



due to the fact that emanations are distributed in the form of large bands. There are only 48 such stripes in a person's cocoon, so only they are available to a person. Of the 48 stripes, only 8 ones are responsible for life, 40 ones are responsible for organization (structural stripes). 1 stripe corresponds to organic life; 7 stripes correspond to inorganic life. It is essential that awareness is generated by three giant bundles of emanations passing through eight large bands. Apparently, these three bundles of emanations are emanations of the Prana - life Principle: 1st bunch - pink; 2nd bunch - peach; 3rd bunch - amber. Crossing the organic band with Prana emanations generates: pink bunch - vital energy of plants; peach bunch - vital energy of insects; amber bunch - vital energy of animals and humans.

Our world is made up of two bands: one organic, the other structural (not conscious). The remaining 46 bands do not refer to the world that we perceive when we are in a normal state. There are 7 other worlds that can be assembled by the assembly point. In the seven

inorganic bands, Prana bundles give rise to various types of inorganic life (minimum $3 \times 7 = 21$ types). These are elements or spirits of Nature. There is a significant difference between organic and inorganic beings. Organic substances are layers spread out by emanations. Inorganic beings are shapeless vessels of very low luminosity. The only similarity is that both organic and inorganic substances contain pink, peach and amber emanations of Prana. This is what allows organic and inorganic beings to come into contact. The remaining 40 bands correspond to some energy vessels. They lack their own luminosity and have absolute configuration stability. It is fundamentally important that thanks to the movement of the assembly point, you can qualitatively change the shape of the cocoon (and therefore the physical shape) and move to different worlds.

If the movement of the assembly point has a place within the human band, then transverse movements lead to visions: shift to the right - violence, cruelty, low perceptions, in other words negative pictures; shift to the left - religious, elevated ideas, vision of God, in other words positive pictures (Apparently Swedenborg had the gift of shifting the assembly point to the left). By moving the assembly point slightly, you can change the physical shape: thin, thick, young, old. It is characteristic that a person is born with the position of the assembly point on the human band. Then, in the process of education (acquiring specific habits), he takes on a

certain physical form.

When the organic band moves down, the cocoon is deformed so that the physical body takes the forms of an animal first, then an insect and a plant. Sometimes this movement occurs spontaneously under the influence of powerful factors (for example, moons). At the same time, a person does not clearly realize his transformation (reversibility). When moving the assembly point with a transition to other large stripes, we have the possibility of switching to other worlds.

When the assembly point begins to move in space (outside the cocoon), teleportation is possible. The assembly point moves the entire cocoon to a new location.

The fixed position of the assembly point is determined by two factors:

-first, a person is given an initially defined position of the assembly point, as a result of the specifics of his energy exchange, as a result of his evolution;

-secondly, we were taught that it is these emanations that are understandable. The description of the world from generation to generation supports itself, preserves itself, and is saved in posterity as a priceless treasure trove of accumulated experience.

This is what made fixing the assembly point difficult, and now it is almost impossible to move it out of place. The exact position of the assembly point is determined by habits, i.e. constantly repeating actions. To change the position of the assembly point, you only need energy.

It is important to note that interaction between people, as well as humans with animals and plants at a subtle level responds to the exchange of "energy" fibers that fly out of the cocoon (the area around the navel). This position also confirms the concept of quantum field theory about the nature of interaction.

In conclusion, we note that modern science is beginning to confirm esoteric ideas, the heuristic power of which will allow us to make fundamental discoveries about the world, society and man in the near future.



Sergey Pavlovich Roshchupkin was born on June 3, 1956.

In 1977 he graduated from the faculty of experimental and theoretical physics of the Moscow Institute of engineering and physics, and in 1983 he completed postgraduate studies at the Department of theoretical nuclear physics of this Institute.

Worked in the Federal nuclear center of Russia, Sumy state University, Institute of applied physics of NAS of the

Ukraine, where he headed the Department "Quantum electrodynamics of strong fields.»

2015 - Professor, Department of Theoretical physics of St. Petersburg Polytechnic University after Peter the Great.

Author and co-author of more than 230 scientific papers on the interaction of laser radiation with matter. In the 90-ies of the XX century, he began to actively study the works of H. P. Blavatsky, E. I. Roerich, Daniel Andreev, P. D. Uspensky, G. Gurdjieff, Osho, and others.

Working at Sumy state University, he conducts a series of lectures on the materials of the "Secret Doctrine" by H. P. Blavatsky.

He speaks at conferences and publishes papers on the integration of modern quantum physics and esoteric concepts set forth in the works of E. I. Blavatsky. He has more than 10 articles on this topic. Among them: "Quantum physics and esoteric principles", "Evolution of the Solar system: modern scientific and esoteric concepts", "Forced and spontaneous recapitulation of life", "the Seventh universal principle and its differentiation", "Fundamental laws of the world", etc.

Honored worker of science and technology, doctor of physical and mathematical Sciences, Professor.

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The Law of Reincarnation


by U.S. Pandey

Laws of Periodicity and obligatory Pilgrimage: The absolute universal law of periodicity in accordance with inbreathing and out breathing of the Great Breath and also the obligatory pilgrimage for every soul through the Cycle of Incarnation (or "Necessity") in accordance with cyclic and karmic law, during whole term, as mentioned in the second and third fundamental propositions in the Secret Doctrine apply to all manifested levels -The Cosmos, Solar Systems, planets and all beings thereon. These Divine Laws equally apply to universe and to all its parts. Hence man being part of universe follows same pattern of life cycle of incarnation as pilgrimage to its source of One Reality. The human Ego taking bodies repeatedly is the Law of Reincarnation within the great Laws of Universal Periodicity and of Obligatory Pilgrimage Human monad while moving thus in many cycles -- smaller within the larger- of Cosmic, of Solar systems, and of planet Earth, does also perform human cycle through rounds, races, sub-races on this planet. During one racial cycle he takes bodies or vehicles for gaining experience and then discards those vehicles to go to causal or higher mental plane. The Law of Karma

comes into play along with the Law of Reincarnation. By operation of these laws conjointly human soul performs cyclic journey on three planes of nature i.e. physical, astral and mental. Reincarnation is both a Law and a process. As each life is composed of days of activity separated by nights of sleep or of inaction, so, in the incarnation-cycle, an active life is followed by a Devachanic rest.

Ego or Soul: The question arises as to 'who or which entity' takes birth or reincarnates or acquires different bodies. Out of the seven principles of man, three i.e, Atma, Buddhi and Manas (higher) constitute the upper immortal triad which is the reincarnating Ego or the Soul. Remaining four principles - physical body, etheric double, prana and Kamarupa (along with lower manas) form the lower perishable quaternary. The immortal triad is also called individuality and this is the entity which reincarnates repeatedly taking new bodies of lower principles. Lower quaternary is called personality. The upper immortal triad is also called Sutratma (thread-soul) on which experience of all transitory personalities are kept like beads.

Method of Reincarnation: A cycle of



reincarnation has different stages like: one life period; death; journey of soul to higher planes- first to Kama Loka or astral plane, there experiencing sufferings and pain for wrongs done, leaving astral body i.e. second death and also leaving seeds of bad thoughts and feelings there; moving to lower Devachan- first becoming unconscious during gestation period, then becoming conscious--feeling bliss and absorbing all good experiences, habits and aspirations of past earthly life- then moving to higher Devachan and after fully enjoying blissful state and having developed new capacities, faculties and opportunities modified by karma; descent to take new bodies of mental, astral and physical matter to live the next life on earth.

Let us briefly understand each of these stages.

One life- The fifth, principle in man, the Thinker or Manas corresponds to fifth plane in Kosmos, that of Mahat, the Universal Mind, Divine Ideation, from which proceeds directly the moulding, guiding, directing Force. All the world of form, subtle or dense is evolved by and through this Force of the Universal Mind. From the fifth plane comes all the creation of forms which is moulding of pre-existent material, fashioning into new forms. As in the fifth plane of Kosmos, so in the fifth principle of man; the Thinker, the Manas, lies the Force by which all things are made. Manas in its inherent nature, is a form producing energy, and in succession of events: Manas puts forth a thought, and this

thought takes form on manasic or mental world; it passes out to the kama-manasic or astro-mental level, there becoming denser; where it gets ensouled by elementals good or bad according to good or bad motive behind the thought. Thus each thought becomes a living entity on astro-mental plane. Such living thought entities spreading on all sides affect others also thereby creating karma. His thoughts also send ripples upwards in spiritual plane where these thoughts make permanent record-called Akashic records, which also forms the book of life of man containing karmic effects -good or bad- on himself and also on others, of his thoughts, which in turn become causes for events in future lives.

Man continually peoples his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions. These thought forms remain in his mental aura or magnetic atmosphere. With passage of time number of these thought forms-good, bad and indifferent - grow becoming force. Repetition of particular types of thoughts and their quality add to their intensity until certain kind of thoughts - forms dominate his mental life and which become his habit, Thus 'character' is built and man is always self- making.

Death- First and second races never died in conventional sense because they didn't have physical bodies. The third race towards its end knew death after separation of sexes.

Real death is not stopping of digestive system, of breathing or of heart beat etc.

Real death occurs at that moment when etheric double (along with astral body and other principles) separates from physical body and the etheric cord joining the two gets snapped.

Physical death or death of physical body is provision of divine economic arrangement for welfare of man; it is only by such arrangement that man can achieve higher states of his existence. But there is another type of death which is against the divine order and which destroys the possibility of human progress and human happiness. This is spiritual death which occurs before disintegration of physical body. Such spiritual death is outcome of transgression of the rules of spiritual life.

In reality death has no existence and man never goes out of universal life. Those whom we consider dead still live within us, as we live within them. If a person lives with this thought, then he loses the fear of death. The future life is formed by the last prominent thought/desire of man before leaving his body of previous birth. But this last thought/desire arises only in accordance with his thoughts, desires and passions which have been arising daily in his last earthly life.

Process of Death and journey of soul to higher planes:

When physical body of man dies, his lower three principles that is physical body, prana and etheric double disintegrate and their particles scatter in space. Then his four principles-middle principle, animal soul or Kamarupa (added with experience of lower mind)

and higher triad move to Kama Loka or astral plane. It is only a relative and subjective place within Akasha. Of these remaining four principles, there is a sort of struggle between the upper double (Atma-Buddhi) and the lower double (Manas -Kama). If upper wins then sixth principle, Buddhi attracts to itself the essence of good and noble nature of the fifth and thus by attracting its aspirations of saintly nature and highest spiritual parts of mind goes after its elder, the seventh principle (Atma), reaches in gestation state. And fifth and fourth remain as empty shell in space circling with earth - their personal memories having ended and more cruel tendencies remain alive for some time as elementary and then disintegrate. On the other hand, if upper double loses then fifth principle attracts whatever personal experiences are left in the Sixth and absorbs the same in it. Within very short time, it like a straw gets entangled in vortex of souls and disintegrates. This personal life then becomes a lost page in the book of life of the soul. But this second type of state is not the rule but is only exception.

In the case of natural death, the period of stay of the soul in Kama Loka will vary from few hours to few years- suicides and those meeting sudden death in accidents being exceptions. If a person having died was of pure character and had no desire left, then his stay period in Kama Loka will be nearly zero. More the earthly desires and passions remaining, in same proportion will be the stay in Kama Loka.

When a person dies then his human soul (fifth principle) becomes unconscious and loses all internal and external memories. After some time his remaining passions/desires arise in his astral body but he cannot satisfy these, hence suffers and in the process and learns lessons for lessening such passions/desires in next birth. For such self-created suffering this state has been called as purgatory, hell etc. in scriptures. After exhausting the energy of remaining passions/desires in Kama Loka the soul leaves its astral body there. This is the second death and astral body remains for some time and then gradually disintegrates.

Devachan or heaven or Mental plane: The soul with its lower mental body comes to lower Devachan and here it remains under gestation for a long period, nearly in unconscious state. Here all the events which happened from first day to last day of his earthly physical life are brought before his spiritual eye and only those events which the soul chooses for itself remain permanently, rest gradually disappear and go to his astral shell. After this it gradually regains consciousness, when he experiences bliss in memory of all good works, thoughts and feelings of his last earthly life. The state of Devachan is according to his days spent in past life. The condition in two Devachanic periods even of same soul are never similar. Devachan from its highest state to lowest state are joined in insensible gradations. Each feeling is relative. Only love and hate are immortal feelings but

gradation of tones along the seven by seven scales of the whole key-board of life are numberless. Therefore variety of states in Devachan and Avitchi are inexhaustible.

For an ordinary man there is total bliss in Devachan and here he loses sense of passage of time. There is no failure or disappointment here. The seeds of whatever noble hopes and aspirations were sown during earthly life, all those fructify here and objective dreams become subjective reality.

Devachan is a state, not a place. Two main parts of Devachan are- one lower Devachan or plane of forms (Rupa Loka) which is lower mental plane and which is divided into four sub-planes. Second, higher Devachan or plane of formless (Arupa Loka), which is higher mental plane divided into three sub-planes. After his second death in Kama Loka, the soul first goes to Rupa Loka or lower Devachan. Here his sensations, experiences and thought will be less subjective as compared to Arupa Loka or higher Devachan.

The stay in Devachan is proportioned to the unfinished psychic impulses having originated in earth-life. The men who have been benevolent in a large, systematic way and who have not focused their affection upon an individual or specialty pass quickly through the Kama Loka and Rupa Loka into higher sphere of Arupa Loka. This is their reward by the Nature. More contracted the person's ideas, the closer will he cling to the lower spheres.

Kama Loka, Rupa Loka and Arupa

Loka are three rising spheres of spirituality in which many groups of entities are attracted.

As a man is developed spiritually so will be long his Heaven world life. As a general rule for all, leaving some exceptions, the experience in Devachan is necessary because only here the soul ponders and by its own alchemy changes all the mixture of experiences into the gold of wisdom, so that it may return to earth as a wiser soul. Here the aspirations and desires, repeated thoughts, will to perform, and experiences of, last earthly life become respectively, the faculties, tendencies, capacities and wisdom for new life and in this way the soul progresses much more.

There is change in occupation in Devachan as in earth-life. But here he always remains happy and in blissful state. From the sphere of earth, the journey of soul to higher planes is considered 'death' but from Devachan side it is understood as 'birth.' The life in Devachan and earth are decided by Karma and this cycle of births have to be passed again and again till seventh Round completes on earth or earlier if the person reaches Arhat wisdom and then Buddha wisdom and in this way he gets freedom from life-death cycles. Some such advanced soul who have raised their consciousness in earthly life sufficiently so as to experience total memory and glory of Devachanic life here get freedom to renounce Devachanic stay and they take physical birth quickly in order to serve humanity.

For such persons who have taken themselves out of curtain of Maya- like the highest Adepts and initiated men- there is no Devachan.

Return to Earth: When the soul has lived out its Devachanic life and has assimilated all that it can, of the material gathered during its last period on earth, it begins to draw again towards earth by the link of desire for sentient life. It has to gain more experience on earth and thereby develop further its powers. Nobody can go out of this world till he has attained perfection on physical, moral and spiritual levels.

The soul steps over the threshold of Devachan into plane of reincarnation, bringing with it the results, small or great, of its Devachanic life. It issues from Devachan clothed only in that body, causal body of the soul that endures and grows throughout the manvantara.

When impulse of new sentient life stirs in soul, then a picture- film of all his capacities/ faculties/limitations and the work to be done in new birth according to karma allotted by Lords of Karmas, is brought before him and for a while he becomes unconscious at the threshold of new birth. After some time he gains consciousness and projects a lower mental body attracting atoms from lower mental plane corresponding to his innate nature of thought power. After this, on its earthward journey the soul makes body of desires, the first result of working out of his past karma. The mental images formed during the past 'from materials supplied by the desire

nature, that had become latent in consciousness during upward journey', are now thrown outwards by the soul, and immediately attract to themselves from the matter of astral plane, the kamic elements congenial to their natures, and 'become the appetites, passions, and lower emotions of his desire-body for the new incarnation.' The Ego stands in the karmic vesture he has prepared for himself, ready to be 'clothed upon', to receive from the hands of the agents of the great Lords of Karma the etheric double built for him according to the elements he has provided, after which shall be shaped his physical body, the house which he must inhabit during his coming physical life. The individual and personal Ego are thus self-built.

This man is to have a physical and etheric body that will largely condition the exercise of his faculties; he is to live in some environment and according to this will be his outward circumstances. For providing suitable field and energies in coming life, the Lipikas, the Great Angels- recorders of the book of life- provide 'the mould of the Etheric Double' which will serve as the type of the physical body suited for the expression of the mental and passional faculties evolved by the Ego that is to dwell therein, and They give it to The Four'- to the Maharajas, who are the protectors of mankind and also the agents of Karma on earth. The Maharajahs choose for composition of the etheric double the elements suited to the qualities that are to be expressed through it, and etheric double becomes

a fitting karmic instrument for the Ego, giving it alike the basis for expression of the faculties it has evolved, and the limitations imposed upon it by its own past failures and wasted opportunities. This mould is guided by the Maharajahs to the country, the race, the family, the social surroundings, which afford the most suitable field for working out of karma allotted to the particular life-span. A country is chosen where the religious, political and social conditions can be found which are suitable to some of its capacities, and afford the field for occurrence of some of the karmic effects it has generated. A race is selected--subject of course also to the wider laws affecting incarnation in races. A family is found in which physical heredity has evolved the kind of physical materials which built into the etheric double, will adapt themselves to its constitution; a family of which the general or special physical organization will afford play to the mental and passional nature of the Ego.

Interval between two births: The time period between two re-births may be 14 to 15 centuries. During present age when human heart is more attracted to material life, this period is less. It is said that at present two groups of souls are re-incarnating at average interval of 700 years and 1200 years.

Life-Death Cycle: A Master said, "Spiritual Ego of man moves in eternity like a pendulum between the hours of life and death. The periods of life terrestrial and life posthumous, are limited in continuation... Such intervals

despite being limited, do service to the Sutratma, which, perfecting itself constantly follows slowly the road to its becoming a Divine Being. These periods not only contribute to reaching of this goal, but without these finite breaks the Sutratma -Buddhi could never reach it. Sutratma is the actor, and its numerous and different incarnations are the actor's parts... Like a bee collecting its honey from every flower, and leaving the rest to feed the worms of the earth, our spiritual individuality, the Sutratma collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself forced by Karma, unites at last all these qualities in one having then become a perfect being, a Dhyana Chohan.

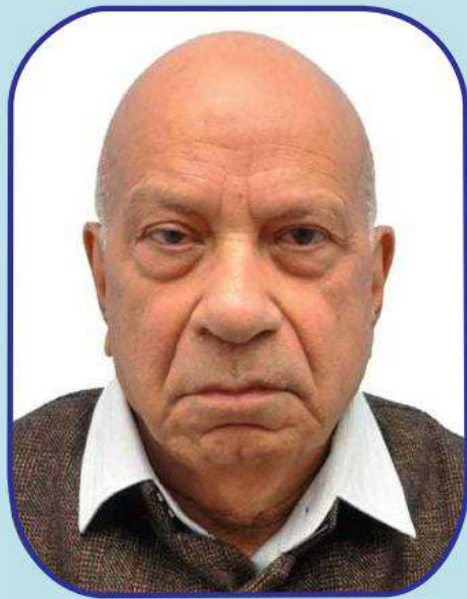
The object of a cycle of incarnation is to free man from illusions, so that when he is surrounded by and working in gross matter he may retain clear vision and not be blinded by illusion.

Thus the round of births and deaths goes on the turning of the Wheel of Life; the treading of the Cycle of Necessity, until the work is done and the building of the Perfect Man is completed. Moving in the cycles of birth-death-birth, the entity from being finite becomes infinite consciousness. This comes only at the end of all the births at the great day of the absolute Resurrection or Nirvana. The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back again into action. Then the soul

starts again its pilgrimage at still higher planes. Each incarnation thus, becomes a step further on the journey to return to its origin-the One Reality.

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1. Isis Unveiled
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Mr. U. S. Pandey was born on April 05, 1941, a member of the Theosophical society. International speaker Theosophical society, national lecturer, Indian section, President of the Federation of the state of Uttar Pradesh and Tahkuranna (India). Graduated from the faculty of engineering, academic qualification-B. E. (bachelor of engineering) from the University of Rourke (India) - now called-Indian Institute of technology, Rourke (IITR).

He has given talks on Theosophical Topics in Australia, Singapore, Pakistan, Indonesia, the United States, Brazil, and Sri Lanka, as well as during online international seminars.

The secret of the Tetragrammaton

fundamental concepts of universal responsibility

by Evgeniya Mikhailovna Shaburnikova

General description of the "Tetragrammaton" symbol

The Tetragrammaton is a six-pointed star, this symbol combines Rays, Numbers, the zodiac, the directions of Space, and much more. H. P. Blavatsky speaks about the six directions of space in the Secret Doctrine: "The six directions of space means a double triangle: the union and fusion of pure spirit and matter, Arupa and Rupa, whose symbols are triangles, this double triangle is the sign of Vishnu, this is the seal of Solomon».

Starting from the very first volume of the Secret Doctrine, despite the fact that volume 1 tells about Cosmogogenesis, from the very first Stanza, an analogy is given for the manifestation of Forces, Rays, Numbers, and the Construction of the Universe, which corresponds to the main principle of Theosophy both above and below, therefore, corresponds to the Evolution of Human Consciousness.

The Tetragrammaton is the Plane of existence of the Divine Mind, where It becomes one with life. These are two intertwined triangles (or six forces): the

white triangle carries the male aspect and is directed upwards (towards spirit) and the other - the female aspect (black) and it is directed downwards (towards matter). These six forces together give us the seventh force, which is formed in the middle of this symbol, which is the great Synthesis, Fusion, Life Force of the Universe. The Tetragrammaton defines unity. Both diversity in unity, and Unity in diversity.



Tetragrammaton is a serial, sacral geometry of the Universe building. Today we will try to analyze only a few aspects of a Six-Ray star, and trace the sequence of Construction of this Movement by the Universe or

Consciousness (i.e., the Heavenly Man)
Stanza 1, Sloka 1

STANZA I, SLOKA 1

Seven Eternities, Seven periods, One Manvantara,
 Mahakalpa, 100 years of Brahma
 1 - 311 040 000 000 000 = **9**
 Year of Brahma
 2 - 360 Days = **9**
 3 - 360 Nights = **9**
 4 - Day of Brahma 4 320 000 000 = **9**
 $4 \times 9 = 36 = \mathbf{9}$
 Each digit must be a multiple of 7, $7 \times 9 = 63 = \mathbf{9}$ - that
 is, the Spiritual Nature of the Seven Eternities, the Spirit is
 Primary.
9 - the symbol of the Spirit,
7 - the Great Number of Divine mysteries,
10 - is The Number of Universal Knowledge

Number 7000 – 7 Eternities, 7 Periods or
 1 Manvantara, Maha Kalpa, which
 corresponds to 100 years of Brahma
 311 040 000 000 000 years=9, etc.

And the formula $7 \times x$ is given, where x is a
 mystery that has not yet been solved...
 let's suppose that x corresponds to 9,
 since 9 symbolizes the spirit, $7 \times 9 = 63 = 9$,
 i.e.

the spiritual nature is primary in the
 Seven Eternities, the beginning of the
 construction of the Divine plans, where
 the Spirit is always primary.

7 – a great number of divine mysteries.

Each digit must be a multiple of 7

$9 : 7 = 128\,571\,428\,571$ – 12 6 digits in total.

Thus, from the very beginning of the
 Evolution of the Universe, the
 NUMBERS 9 and 6 merge into a single
 Number, forming the Unity of spirit and
 Matter in its metaphysical meaning, i.e.,
 the single BEGINNING of ALL the
 Being and Bearing. And this is the
 potentiality of the Universe's
 construction, the unified formula for the
 manifestation of the life force. What in
 future will give us the basis of

constructing the TETRAGRAMMA-
 TON

STANZA II, SLOKA 4

BASE

10

3 Part of the Number 10, 3 Worlds or 1000

7000

10 – the Number of human knowledge
 (Pythagorean Decade), 3 is a part of the
 number 10 as the first Three first Worlds,
 in their mapping or duality, they give
 the construction of 7 Worlds, or join 2
 triangles, which is six-rayed Star – the
 TETRAGRAMMATON.

Stanza 2, Sloka 4

STANZA II, SLOKA 4

Life which radiates, as the fourth
 Principle, from the first three - the
 Unmanifested (the astral triangle , or
 point), radiates from the unattainable, to
 become diffused in all substance, in all
 the manifested Planes of Being. This is
 how we become familiar with the Planes
 of Existence.

HUMAN



113 x 5 = 565 = 16 = 7

5x5 = 25 = 7

11 – two give birth to

3 – the third

5 – a person

7 - and he is sevenfold

And in this same Stanza we are given the correspondence of the Numbers of the construction of a Person

113 x 5 = 565 = 16 = 7, 5 x 5 = 25 = 7

11- two give birth to a third (3)

5 - he is a Man (5)

7 - and he is Sevenfold (7)

Stanza 3, Sloka 1



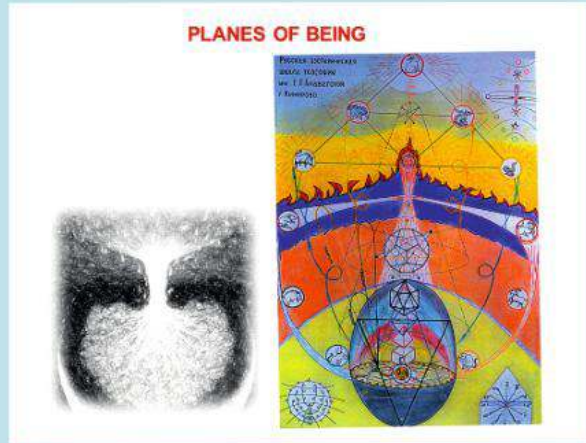
Correspondence to the Manifested Logos, the Word made Flesh, Potentiality, Noumenon becomes a Phenomenon.

"The last Tremor of the Seventh eternity trembles in infinity, the mother swells, spreading from inside to outside, like a Lotus Bud»

The seventh eternity divides

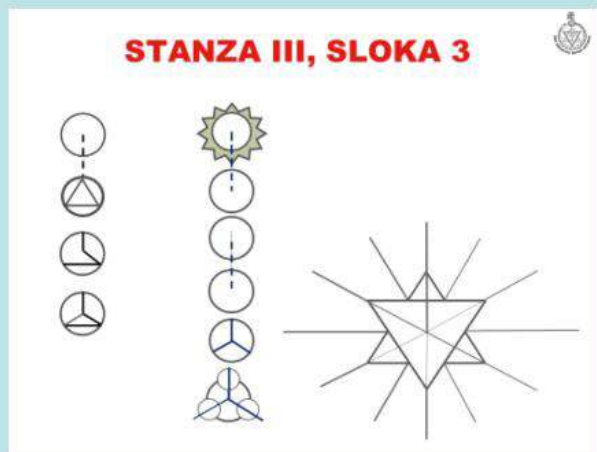
Duration into unconditional Time (Kala) – noumenon – Eternity – and Conditional Time (Khandakala), phenomenon – periodicity.

This unfolding is a change in the state of the Universe or Consciousness.



Fohat – fulfills the Commission of MANU (or Dhyān-Cohans) and encourages the ideal prototypes to turn from the inside out, i.e. to pass gradually on a descending scale all the Planes from the noumenon to the phenomenon, in order to blossom finally on the latter into full objectivity or the highest degree of illusion, the grossest matter.

Stanza 3, Sloka 3



The six rayed star, the construction of a World Egg. Connecting the Image, the Germ and its manifestations in the World of Forms. "Darkness radiates Light, and Light gives birth to a single ray in the water depth of the Womb of the Mother, the ray penetrates the virgin egg, the ray awakens trembling in the eternal egg, and drops in a non-eternal germ, which thickens in the World Egg»

The ray, proceeding from NO-PLACE, gives birth to the number 1, then branching off to the right produces Number2, turns to form the base line, generates the number 3, from which it again ascends to the number 1 and disappears into the Realms of Non-Being.

So Darkness radiates light. Light drops a single Ray into the womb of the Mother, the Ray pierces the virgin egg (it will have the quality of differentiation, so it is not eternal).The eternal egg, in the state of Laya, or zero point, precedes differentiation. The ray awakens a tremor in the Eternal Egg and sows the germ, which condenses into the WorldSEgg. After the Ray has pierced the Virgin egg, it becomes a germ that differentiates into a point in the World Egg, or a potential, abstract, unmanifested triangle that, when further differentiated, condenses into the World Egg.

An ideal Abstract Triangle is a point in the World Egg (FOUR TRIPLES) that unfold when further differentiated into 6 Forces or 6 directions of space or a Six-Ray star-TETRAGRAMMATON.

3 = 3 = 3 = 3 = 12, four THREES.

Stanza 3, Sloka 4



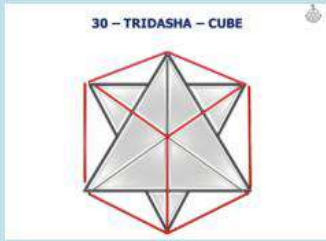
Astral Light, stage 3 – where the Astral light originates, its trajectory and differentiation. How the Astral Light transforms the Space, Its Breath, the Movement, the World.

Ether is the grossest manifestation of AKASHA

Ether – there us the 7th Principle of the Astral Light, 3 levels above the radiant matter.

Stanza 3, Sloka 7





Number 30 (Tridasha)

EKO (one) – Logos is CHATUR (four), and Chatur takes Three and their union generates SAPTA (seven), out of seven, which become tridasha 30 or 3 Worlds.

The Logos in its Manifestation, as 3 in 4, becomes sevenfold, combining three and four in the sum of 7, $3+4=7$.

4 points, three rays and 3 rays connecting them, 10 – a complete triangle-1.

4 points, three Rays and 3 rays connecting them, 10 – a complete triangle-2.

Connect 2 full triangles, this is another 10 rays, the same way $10+10+10$ = there is 30 or cube, or TRIDASHA.

Stanza 4, Sloka 1

STANZA IV, SLOKA 1

14 Days 14 Days 28 = 10 300 60

5 5 5+5 = 10 180

360 12 10 2

240 120 8 4 6

9+6+3=9 - SPIRIT 12+12=24=6 - MATTER

9 = 6
6 = 9

Everything is a Single Number, derived from a Non-Number. No manifested thing can be regarded as

anything other than a part of the whole.

Absolute – Unmanifested , Non-Number.

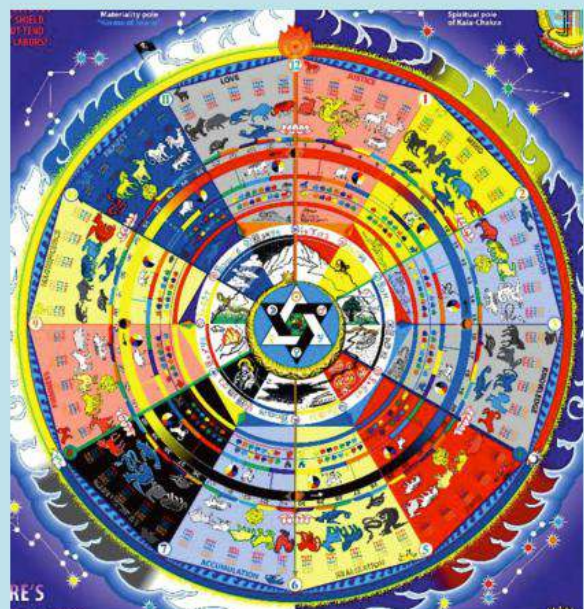
The Manifested Universe, the Genesis of a Single Number

Manifestation through the division of the One is figuratively divided into 2 weeks (dark) - the waning of the Moon and 2 weeks of light (growing Moon), which is the manifestation of the Ray or 10. A manifestation of Spirit or Fire.

Fire – means the time-controlling Deity.

The light of this Fire (the planet Sun) falls into Space (the planet Moon) and thus Time (Saturn) appears.

Let us consider this manifestation of the first Trinity on Kalachakra and its correspondence with the Numbers of Sectors and degrees. In this respect, we see that Spirit and Matter are One, the interweaving of 2 Triangles gives the Movement of Light, or the Movement of Six forces, which become 12. So Tetragramaton is the basis for the construction of the Kalachakra.



Stanza 4, Sloka 3

STANZA IV, SLOKA 3

One out of the Egg, «Six and Five» - $1065=12=3$, $1065=21=3$

10 - SPACE
6 - NATURE
5 - PERSON

Numerical Hierarchy of Dhyani-Cohans

$31415 = 3+1+4+1+5 = 14 = 7 \& 7$ - Seven inside, Seven outside, manifestation of the Seven bodies of Consciousness.
 $3+1=4$, $5-1=4$ - the 4 points of cross that will unfold into the sevenfold manifestation of Consciousness or become Listed

One out of the Egg, Six and Five (number 1065),
 $1065= 1+6+5= 7+5=12 =3$ - the first triangle of the Spirit
 $1065 = 10+6+5 = 21 = 3$ - in its reflection it becomes a triangle of Matter.

NOT A NUMBER
NUMBER
NUMBERS
LISTED

The intertwining of spirit and Matter (connection) gives the geometric figure of the Tetragrammaton as a Divine Number. Numerical Hierarchy of Dhyani-Kogans (31415), Number, Numbers, Listed.

Stanza 4, Sloka 4

Further differentiation is the Mobile and Immobile Mind. Sound, form of Sound, Speech.

STANZA IV, SLOKA 4

31415 - connection with a Circumference and a Diameter

4 + 6 = 10 (Circumference and a Diameter) \odot
 4 + 10 = 14 = 7 + 7 = 2 sevenfoldnesses

The centripetal Force - Inhalation, Higher Manas (Motionless Mind) - Apana, Sound
 Centrifugal Force - Exhalation, Lower Manas (Mobile Mind) - Prana, Speech

The navel

Stanza 5, Sloka 2

STANZA V, SLOKA 2

$\pi - 3,14$ - measurement of the Great Pyramid or Circle
 Ratio of the Diameter to the Circumference of the Circle
 $6561 = 9$ - for Diameter, \odot 1 Diameter
 $20612 = 29$ - i.e. 2 by 9 for a Circle, or 2 Diameters \otimes
 \otimes 3 Diameters

Cube - the base of the Pyramid

Building the Great Pyramid. Ju becomes Fohat.

P - 3.14 - measurement of the great Pyramid or circle.

Let's consider another thought - the ratio of diameter to circle.

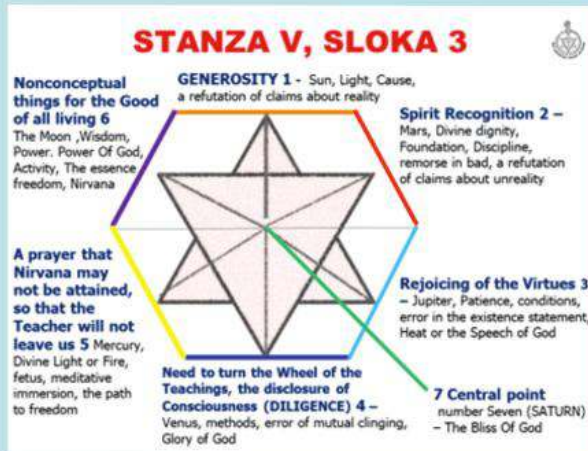
$6561 = 9$ for a diameter.

$20612 = 26$ - by 2 by 9, or 2 diameters.

So we have Three 9 or Three diameters.

The connection of three diameters, gives six rays, six directions of Space or a CUBE, the cube is the basis for building a Pyramid.

Stanza 5, Sloka 3



6 directions of Space.

Tetragrammaton – as the Basis for building Space and Human Consciousness, the totality of Knowledge, Feelings, Thoughts and Will, as the Six directions of Space,

1. BOUNTY, planet Sun, Light, Reason, refutation of claims about reality.

2. Recognition by the Spirit, Mars, Divine dignity, Foundation, Discipline, remorse for wrong, refutations of the claim of unreality, Rejoicing in the Virtues

3. Jupiter, Patience, conditions, error of affirmation of existence, Warmth or SPEECH of God.

4. The necessity of turning the Wheel of the Teachings, the disclosure of Consciousness (DILIGENCE) – Venus, the methods, the error of mutual clinging, the glory of the God.

5. Praying that Nirvana will not be achieved, that the Teacher will not leave us. 5 – Mercury, Divine Light or Fire, fruit, meditative immersion, the path of getting freedom.

6. Nonconceptual affairs for the Benefit of all living. 6 – Moon, Wisdom, Power, the Power of God, the Activities, the Essence of freedom, Nirvana.

7. The central point, the number Seven (SATURN) – the Bliss of God, i.e. God conditionally rests in the seventh period, and he has the opportunity to teach a Person.

Each vertex of the Tetragrammaton unfolds one direction of space, a 60° circle that includes the ten principles of Being, including the five elements (black, blue, red, yellow, white) and two Zodiac Signs. So 12 causes of sufferings, or 12 Principles of consciousness of the Person passing 5 elements, form a full circle, a 60-year cycle.

Stanza 7, Sloka 1



4 bodies, 3 abilities, 5 Brahmas
 $4+3+5=12$

4 Kalachakra Bodies – Spiritual Cross, Adam Kadmon or the Face of the Sphinx – Square

3 – Spiritual Triangle

The combination of them gives the actual Number 7 or the Construction of the Sevenness of the Universe, in accordance with the Sevenness of Man.

5-5 Elements (Water, Air, Fire, Earth, Ether)

The sum of all 12 = 12 sectors of KALACHAKRA, 12 Zodiac signs, 12 causes of suffering, 12 nidans pass through 5 Elements or 5 States of matter, this is a manifestation of Human Consciousness.

Stanza 7, Sloka 5

STANZA VII, SLOKA 5

10 SEPHIROTH
THE DEITY MANIFESTS THROUGH 10 SEPHIROTH

	10 - DECADE		3	
	4 - 4 UNITS		4	
3 x 2 = 6	3 DEUCES		3	

Tetragrammaton – Tree of Life, 10 Sephiroth

The Deity manifests Itself through 10 Sephiroth.

10 – Decade

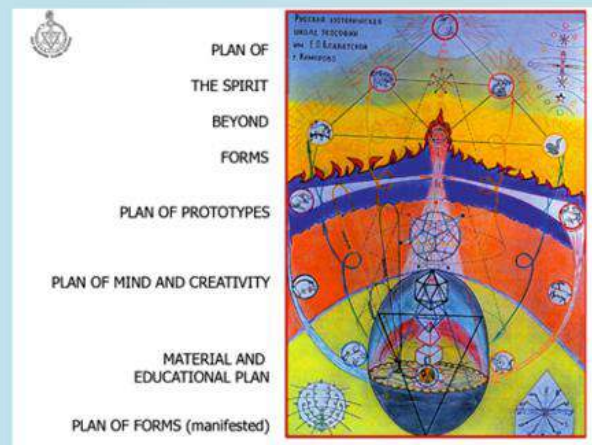
4 Units

And Three Deuces

The totality of all these concepts leads us to the construction of the TETRAGRAMMATON

According to the Plans of Being – a

manifestation of Sephiroths starts with a Prototype Plan (Root at the top and branches below), and as synthesis is shown on the Tetragrammaton Plan.



Stanza 7, Sloka 7

«This is thy present Wheel» said The Flame to The Spark.
«Thou Art Myself, My image and My shadow. I have clothed myself in thee, and thou art my vahan (*vehicle*) to the Day, "Be with Us", when Thou shalt re-become Myself and Others, Thyself and Me.»



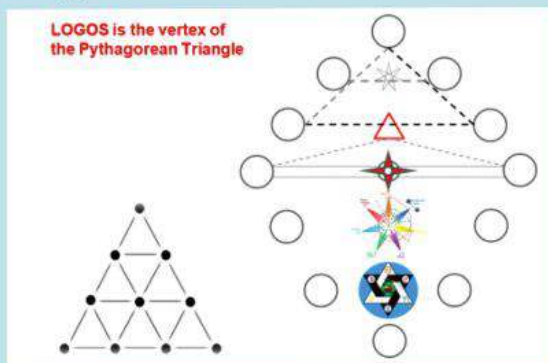
Now, this is your Wheel. The Tetragrammaton is the basis for building the Wheel of Time and The Movement of the Wheel of Human Consciousness.

Now this wheel of yours, – the Flame told the Spark, – you are me, my likeness and my shadow, I have put myself in you and you are my vahana. Until the Day Stay with Us comes. When You become me and others again. Yourself and me. This is the trajectory of the Rays of a six-ray star. The first ray of Light (Sun) – falls in Space (Moon), the Flame, which becomes a Spark of spirit (MARS), the spark – Fire (MERCURY), FIRE – WARMTH (JUPITER), WARMTH – light-bearing SPHERE (VENUS), a light-bearing sphere – light-bearing water or the waters of LIFE (SATURN)

After that, the Builders put on their first shell and descend to the glittering Earth. And they rule over people – being them.

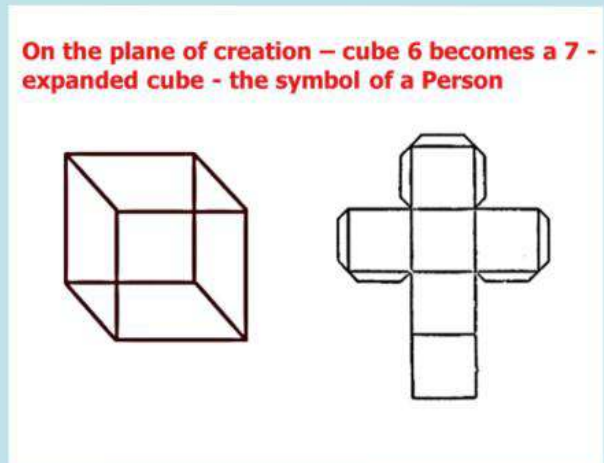
And this is the Way of evolution of consciousness.

We have traced how the Gods and Men got their origin from the same point, which is one. Universal, Immutable, Eternal, and Absolute Unity. In its primary manifestation it becomes the centrifugal and centripetal force, the Spirit of the Universe or the Cosmic thought-base, the Logos. This Logos is the vertex of the Pythagorean Triangle.



When the Triangle is complete, it becomes a tetraktis (square) or a triangle in a square, and the ego becomes the double symbol of the letter TETRAGRAMMATON in the manifested Cosmos and its main triple ray in the unmanifested noumenon.

This is how the phenomenal world reaches its culmination and displays all that exists in Man, the symbol of his unfolded cube. So 6 becomes 7.

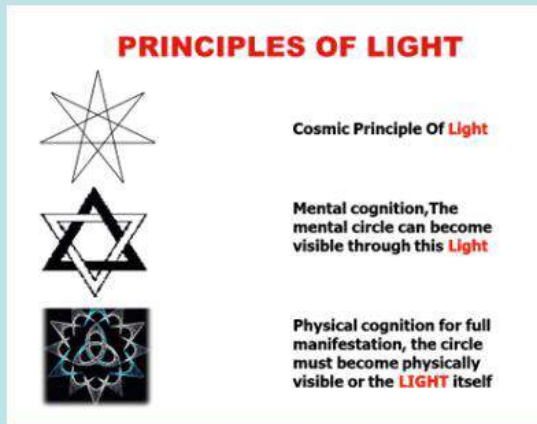


Man is the culmination of the Deity on Earth, whose body is a Cross of flesh in which, through which and on which he constantly he crucifies and puts to death the divine Logos or his higher Self. This is how the state of CONSCIOUSNESS changes or the STATE of LIGHT changes.

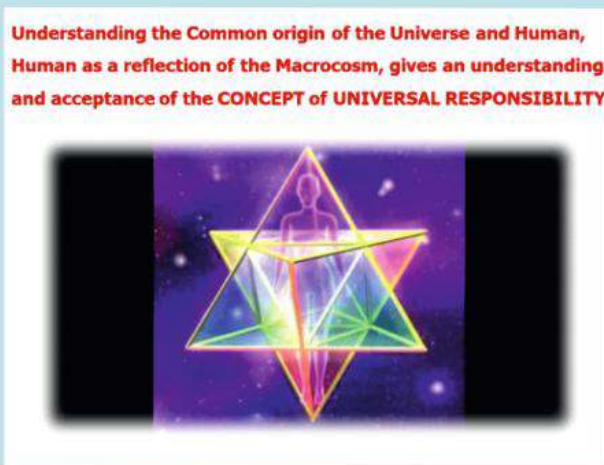
The Cosmic Principle of Light is (symbolized by a seven-ray star) Mental cognition, the Mental circle, it can become visible through this Light (a six-ray star).

Physical cognition for full manifestation, must become the light itself, the circle must become physically visible or the LIGHT itself - 12 sectors, 12 houses of the Horoscope, 12 Zodiac

signs, the Path of the Wheel or the Evolution of Consciousness, the Union of all Principles and is the state of enlightenment or the state of BECOMING the LIGHT ITSELF



Understanding of the Single origin of the Universe and Man, Man as a reflection of the Macrocosm, gives understanding and acceptance of the CONCEPT of UNIVERSAL RESPONSIBILITY, which combines the concepts of Higher and Lower, Manifested and Unmanifested, combines all the Principles of Light. Thus, to understand and accept universal responsibility, one must become a LIGHT.



Shaburnikova Evgeniya Mikhailovna was born on August 21, 1964 in a small Siberian village in the Krasnoyarsk territory. Graduated from the Siberian Institute of business, management and psychology, faculty of Economics (management of governance). Member of the Theosophical society, Vice-President of the "Adamant" Lodge of the Theosophical society of Russia, project coordinator of the THEOSOPHY Fund for the promotion of socially significant and educational activities.

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Buddhist Teaching in the Works of E. P. Blavatsky

by Mergen Sanjeevich Ulanov

The work was prepared within the framework of the research project No. 18-011-00128 "Women in Buddhist culture: traditions and modernity" supported by the Russian Fund for basic research.

It is known that the acquaintance of E. P. Blavatsky with Buddhism occurred as a child, when her maternal grandfather A. M. Fadeev held the post of the chief Trustee of the nomadic peoples of the Astrakhan province, including Kalmyk Buddhists [1]. Blavatsky wrote in her memoirs that until the age of nine, her nannies were artillery soldiers and Kalmyks-Buddhists, communication with whom had a significant impact on her worldview [2]. Blavatsky attracted attention from her earliest childhood with her paranormal abilities and saw various visions that tormented her. So Fadeev, on the recommendation of the Kalmyk Prince Serbaguna Tyumen showed little Elena Kalmyk lamas from the Khosheutovskiy khurul. This happened in 1837 and it was for Elena the first meaningful contact with the Buddhist world. In the mid 1850-ies, Helena Blavatsky re-visited Khosheutovskiy khurul. In those years rector of this famous religious institutions was the famous Lama-

astrologer Sugru-Arashi. It is believed that under the guidance of Lama Zungru-Arashi, an experienced tantrist, Blavatsky studied Kalachakra-Tantra related to the teachings of Shambhala, as well as some other Buddhist esoteric teachings [3].

Claiming to have been instructed by the great Indian Mahatmas to bring Eastern wisdom to the West, Blavatsky wrote extensively and traveled to the countries of the East. Meanwhile, she actively worked to create a publishing and training network around the world to spread the ideas of theosophy, which she also called the "Religion of Wisdom". In 1880 Blavatsky, along with her fellow British Colonel G. S. Olcott, even officially accepted Buddhism, participating in a ceremony of taking Refuge in the Three Jewels in Ceylon and taking an oath to observe the Five Precepts of Buddhism (Pancha Shila). It should also be noted that the Himalayan Mahatmas repeatedly refer to the Buddha as their Lord in the "letters of



Khosheutovskiy khurul in Kalmykia

Mahatmas" [4].

The teaching expounded by Blavatsky in numerous works, even during the author's lifetime, was perceived by many as a new direction in the Buddhist religion or neo-Buddhism. This opinion, as noted by Blavatsky herself, arose from an incorrect understanding of the true meaning of the title "Esoteric Buddhism" – the work by one of Blavatsky's followers, A. P. Sinnett. Blavatsky herself saw the difference between Buddhism as a religious tradition coming from Buddha, and theosophy as the quintessence of all religions in the world, which is understood only by special selected individuals [5].

However, Blavatsky noted the identity of the ethics of theosophy and Buddhism, since the latter, from her point of view, is the soul of theosophy and was previously the property of initiates all over the world. Buddha, in her opinion, was the first to preach this secret ethics to a wide range of people and made it the basis of his religious and

theosophical system. This is the difference between Buddhism and other religions. If other religions put dogmas and rituals at the forefront, then Buddhism pays primary attention to ethics, which determines its similarity to theosophy [6].

Blavatsky calls Buddha himself the most perfect of all people who have ever come to our world. "Suffice it to say," the theosophist writes "that even the fiercest orthodox missionary, unless he is hopelessly mad or lacks the slightest respect for historical truth, cannot make the slightest accusation against the life and personal character of Gotama Buddha. Without any claim to divinity, allowing his followers to fall into atheism rather than humiliating superstition ..., his life from beginning to end is holy and divine. He is a perfect example of the divine God-man. For 45 years, his mission is as spotless and pure as the life of God – or what the last one should be. He is a perfect example of the divine God-man. He attained Buddhahood, that is, full enlighten-

-ment, solely by his own merits and through his individual efforts, while no God is supposed to have any personal merit in the exercise of goodness and holiness" [7]. The Buddha religion, as Blavatsky notes, "is the only one absolutely bloodless among all existing ones: tolerant and free, teaching universal compassion and mercy, love and self-sacrifice, poverty and satisfaction with one's fate, whatever it may be..." [8].

Blavatsky paid considerable attention to the inner, esoteric aspect of the Buddhist tradition, because, in her opinion, in the era of the triumph of gross materialism, only esoteric philosophy can protect what is most precious and intimate for people in their spiritual life. The esoteric tradition, she noted, reconciles all religions, since by rejecting their external forms, it points to the commonality of their origins and preaches the existence of a single spiritual principle in our world [9].

Blavatsky noted that in public sermons Buddha had to confine himself only to the external ethical aspect of theosophy, he revealed its esoteric side only to a small circle of selected individuals. At the same time, in the future, many of the innermost teachings of Buddhism were lost, since subsequent representatives of this religion did not receive initiation into them. In addition, Blavatsky emphasizes, people and time have somewhat distorted the secret Theosophical knowledge, which led to the decline of the esoteric tradition in a number of countries. However, in

countries like China and Tibet, as she writes, mystical doctrines and texts have been preserved. Especially Blavatsky highlights Tibet, where, in her words, "the esoteric 'Good Law' lives in all its pristine beauty" [10].

Addressing the issue of the difference between Northern and southern Buddhism, Blavatsky rejected the popular view at the time that Theravada was a more authentic tradition than Mahayana. If Theravada is closer to the original Buddhism, she notes, it is only for exoteric teachings. The esoteric tradition, which was intended for the chosen, in her opinion, was inherited only by the Mahayana branch of Buddhism [11]. Buddhism, according to Blavatsky, can only be fully understood by combining the Theravada tradition with the esoteric metaphysics of the Mahayana. "If one seems too iconoclastic and harsh, and the other too metaphysical and transcendent..., this impression is entirely due to the popular expression of Buddhism in both churches. They relate to each other in the same way as Protestantism and Roman Catholicism, respectively." [12].

In the assessment of Blavatsky Buddhism is not a materialism. Buddhist Nirvana, as she wrote, is often considered synonymous with the complete destruction of the human person. This view is extremely erroneous, because destruction, according to Buddhist philosophy, means only the scattering of matter, regardless of what form it was in, since everything that has a certain form is

created and sooner or later must be destroyed, that is, change form. Therefore, material objects, being temporary and only seeming to be something permanent, are an illusion. Only when the individual spiritual entity is completely and permanently freed from matter does it attain eternal and unchangeable Nirvana. The individual essence, as the theosophist emphasizes, is only the soul, but as a form, as an image, it is not. It will never disappear, because only one spirit is not illusory [13].

Blavatsky also opposed the consideration of Buddhism as one of the manifestations of pessimism. "The idea that matter and its changing manifestations are the source of universal evil and sorrow is very ancient," she wrote, "although Gautama Buddha was the first to express it explicitly. But, of course, the great Indian reformer had no intention of creating from it a handrail for the modern pessimist to grasp, or a hanger on which the materialist could hang his distorted and pernicious dogmas. This sage and philosopher, who sacrificed himself to humanity, living for it to save it, taught people to see the sensually perceived existence of matter as suffering, but his deep philosophical thought never contained a hint of encouraging self-destruction. His efforts were aimed at freeing humanity from the too strong attachment to life, which is the main cause of selfishness, and therefore a source of suffering and pain..." [14].

The Buddhist teaching, according to Blavatsky, shows that evil is inherent not in matter, which is an eternal substance, but in the illusions created by it. The Buddha's philosophy, she emphasized, reveals the negative, illusory side of being on the external level. However, its esoteric part reveals reality in a very different way. The devotee of Buddhism sees the beauty of eternal life in the unity of the spirit and the world. This may seem extremely absurd to a Western scholar, but it is an indisputable fact for an Eastern sage. Buddhism, in her opinion, sees pain and suffering as an illusion, the result of ignorance and attachment to this life. Therefore, he strives for absolute consciousness in the form of Nirvana. The Western pessimist, accepting the evil of earthly existence as a true reality, seeks only the complete destruction of all life [15].

Blavatsky, as the founder of the Theosophical society, was one of the first to bring the ideas of Buddhism to the West. Of course, there were already quite a few orientalist who wrote books about Eastern religions, including Buddhism. However, they were usually written from the point of view of academism and enlightenment. Blavatsky presented Buddhism as a living, relevant and humanistic tradition. It sought to show the real value and importance for humanity of the knowledge accumulated within the framework of Eastern religions. In addition, the activities of the Theosophical society, founded by Blavatsky, contributed to the revival of

Buddhism in Ceylon.

Blavatsky had to work under continuous and strong opposition from Western orientalists. Thus, the famous indologist Max Muller noted that Blavatsky's esoteric Buddhism is a Buddhism that is misunderstood, distorted, and even caricatured. In his opinion, there is nothing in the works of Blavatsky except what was already known, mainly from books that are now outdated. Muller goes on to quote very well-known passages from the Pali Canon, which, in his view, demonstrates the complete absence of all esotericism in the Buddha's teaching. At the same time, Mueller frankly admits that modern European knowledge of Buddhism is very poor, "especially in relation to what is called Mahayana or Northern Buddhism." But, according to the scientist, the true knowledge of Buddhist wisdom is in the printed text, and not in the living tradition" [16].

At the same time, not all buddhologists denied Blavatsky knowledge of Buddhism. Thus, the French orientalist Emile Burnouf wrote that the practical publications of the Theosophical society are either translations of Buddhist books or original works inspired by the teachings of Buddha, so this society has a predominantly Buddhist character [17]. In addition, such well-known representatives of Buddhism and Buddhology in the West as K. Humphries, Bhikshu Sangharakshita, A. Weyman, W. Evans-Wentz and E. Konze emphasized that they owed their initial

acquaintance and interest in Buddhism to the works of Blavatsky.

Blavatsky's work was important in Western interpretations of Eastern thought and to some extent in the interpretation of Eastern people themselves. During Blavatsky's lifetime, more than 125 branches of the Theosophical society sprang up in India, more than the total number of branches of the Society in all other countries combined. For a time, the Theosophical society joined forces with the Arya Samaj and other local Hindu and Buddhist revival movements. S. Radhakrishnan, one of the leading philosophical and political figures in India of the twentieth century, noted that the Theosophical movement has done a great service by justifying the fundamental values and ideas of Indian culture, and the influence of the Theosophical movement on society as a whole is huge in India. In 1975, on the 100th anniversary of the founding of the Theosophical society, the government of India even commissioned a stamp with the distinctive logo and motto of the Theosophical society: "There is no religion higher than truth" [18].

In Sri Lanka, Theosophical influence was even stronger. Currently, February 17 is an official holiday in this country, dedicated to the birthday of the first President of the Theosophical society, G. S. Olcott, a defender of Buddhism. It is known that when Olcott and Blavatsky arrived in Sri Lanka in 1880, Christian missionaries completely dominated the island, and the education of young

people was almost entirely in the hands of Christian schools. There were only two Buddhist schools. By 1900, thanks to the effective ideological and financial campaigns of theosophists, there were already more than 200 Buddhist schools, as well as the Buddhist Theosophical society, many branches of which were engaged in editing publications about Buddhism. Thus, theosophical influence on the revival of Buddhism in Ceylon is difficult to overestimate [19].



G. S. Olcott and E. P. Blavatsky

The theosophical revival of Buddhism in the East had its own direction in the West. Anagarika Dharmapala, a Sri Lankan follower of the Theosophical Movement, founded a branch of the Mahabodhi society in London and launched an active campaign to restore the famous Mahabodhi temple in Bodhgaya under Buddhist control. Similarly, the first Buddhist society in England was founded by theosophists in 1926. Among its first members were the well-known buddhologists K. Humphries and E. Konze. The famous modern Buddhist, buddhologist, and author

Alan Watts also came to Buddhism through theosophy.

In Russia, the Theosophical movement also contributed to the popularization of Buddhist teachings. Thus, in 1908, the Russian Theosophical society was founded in St. Petersburg with the permission of the local authorities, which had an Eastern section that studied and compared the religions of the East. Around the section theosophists were grouped who were particularly interested in the spiritual traditions of the East, and especially Buddhism. A special interest in Buddhism was shown by the founder and Chairman of the RTS A. A. Kamenskaya, who often used Buddhist material in her public lectures. Her lectures such as "Reincarnation", "Dharma", "the Nature of the Cosmos and the Nature of Man", etc. were of great interest [20]. In 1913-1914, two works on Buddhism were published in the Bulletin of theosophy: "Historical sketch of Buddhism" by M. Kamenskaya and "Gunayadi (Buddhist legend)" by Ben-Yud [21].



Chairman of the RTS A.A. Kamenskaya

Today, Blavatsky's work remains popular in certain circles, and her ideas played an important role in shaping the popular New Age movement. Madame Blavatsky's influence on world culture and the dialogue between East and West can be measured in part by a long list of well-known and influential figures who were very sympathetic to her. These include, among others, M. Gandhi, D. Nehru, S. Radhakrishnan, T. Edison, A. Einstein, J. Russell, W. James, M. Maeterlinck, W. Kandinsky, G. Mahler. Mahatma Gandhi wrote about it in particular: "Whatever critics may say about Madame Blavatsky, or Colonel Olcott, or Dr. Besant, their contribution to the development of humanism will always remain extremely valuable" [22]. The Theosophical movement continues to be quite a powerful cultural factor influencing the modern world today.

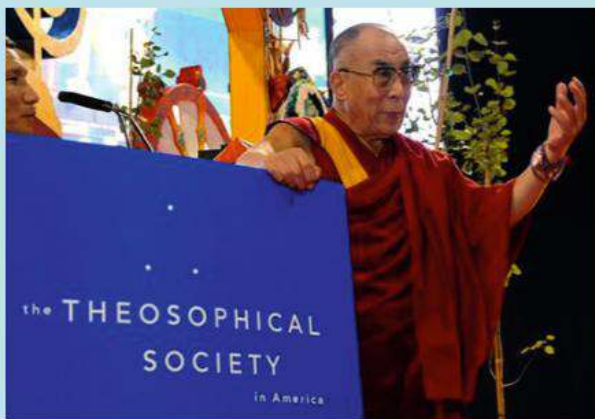
Blavatsky's activities and writings were also highly appreciated by some well-known Buddhists. For example, the famous Zen-Buddism propagandist D. T. Suzuki wrote that Blavatsky was the one who really achieved spiritual realizations and praised her work "the Voice of Silence". Similarly, Lama Kazi Dawa Samdup, who helped Evans-Wentz translate "the Tibetan Book of the Dead", noted that she was intimately familiar with the higher teachings of Tibetan Buddhism.

Especially warm relations to the Theosophical movement can be noted in the spiritual leader of Buddhists and Nobel peace prize winner His Holiness Dalai Lama XIV. The writer V.

Ovchinnikov, who visited Tibet in 1955 and was granted an audience with the Dalai Lama XIV at the Norbulinka Summer Palace, recalls that the spiritual leader of the Buddhists told him at parting that he was glad to meet a compatriot of Mrs. Blavatsky for the first time, since her works and ideas are highly valued in Tibet [23]. In 1956 and 1959 Dalai Lama XIV visited the headquarters of the Theosophical society in Adyar in Southern India. About his visit to the headquarters of the society in 1956, the spiritual leader of the Buddhists writes the following in his book "To the True Kinship of All Faiths": "Thinking back to the trip in 1956, I realize that my visit to the Theosophical society in Chennai (then Madras) made a very strong impression on me. There, for the first time, I became directly acquainted with a whole movement of people who were trying to unite the wisdom of the world's spiritual traditions, as well as science. As I spoke with members of this society, I felt their incredible openness to the world greatest religions and their genuine commitment to the spirit of pluralism. When I returned to Tibet in 1957, after more than three months in a country that was amazing for a young Tibetan monk, I was a completely different person. I could no longer be content with the comfort of an inflexible conviction that Buddhism is the only true religion." [24]

Already in 2011, after completing a large-scale Kalachakra initiation in the United States, the Dalai Lama XIV visited Chicago, where he gave a public

lecture "Building bridges between religions" on interreligious harmony, which was prepared by the Theosophical society of America. Tim Boyd, President of the Theosophical society of America, called His Holiness one of the greatest people on Earth, noting that the origins of his greatness are in the qualities that make each of us human. In his speech, Dalai Lama XIV spoke of his admiration for the Theosophical society, recalling his visits to its headquarters in India. He said that he was happy to participate in a program prepared by the Theosophical society in Chicago, a city that had previously hosted the speech of the Indian leader of interfaith dialogue, Swami Vivekananda, who addressed the Parliament of world religions in 1893 [25]. It should be noted that the activities of His Holiness Dalai Lama XIV today are largely aimed at promoting the ideas of interreligious harmony and dialogue between religion and science in the world community, which is also in good agreement with the principles of theosophy.



His Holiness the Dalai Lama XIV during the public lecture "Building bridges between religions", Chicago. July 17, 2011.

In conclusion, it can be noted that the teaching of theosophy is close to Buddhism on a number of points (the ideas of karma, reincarnation, Nirvana, etc.). However, the definition of theosophy as "neobuddhism" is not correct, since this doctrine was created on the basis of a synthesis of various spiritual traditions of the West and the East. Some provisions of theosophy do not correspond to the ideas of Buddhism, and some of Blavatsky's works contain factual inaccuracies concerning this religion. At the same time, we must not forget that she was one of the pioneers of Buddhism in the West and in Russia, and the level of development of Buddhology at that time was extremely low. Therefore, mistakes in the assessment of Buddhism were inevitable on her part. The merit of Blavatsky is that thanks to her activities in the West and in Russia, interest in the culture of the Buddhist East has significantly increased, stereotypes of Eurocentrism and Christian-centrism have begun to shake, and many Westerners have been able to learn about such important concepts of Buddhism as reincarnation, karma, Nirvana, etc. In addition, the Theosophical society, founded by Blavatsky, made a significant contribution to the establishment of a dialogue between the cultures of the East and the West.



Mergen Sanjeevich Ulanov was born in 1974 in Leningrad.

In 1996, he graduated from Kalmyk state University with a degree in history.

In 2000 he graduated from the graduate school of the Russian Academy of state

service under the President of the Russian Federation, where he defended his thesis on "Buddhism in the history of Russian philosophical thought of the late XIX – first half XX centuries".

In 2010, in the southern Federal University he defended his doctoral thesis on "Buddhism in the socio-cultural space of Russia (socio-philosophical analysis)".

He is a member of the Russian philosophical society and the Russian sociological society named after M. M. Kovalevsky.

He is the author (and co-author) of more than 200 scientific publications on religious studies, including 10 monographs.

Doctor of philosophy, Professor of the Department of philosophy and cultural studies of Kalmyk state University. (Elista, Kalmykia)

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“Try!”

by Anne Kelly

If we never tried, there would be no movement, we would literally still be motionless blobs of flesh. Everything in life comes from energy and motion.

Our physical actions, the reactions of our bodies and minds and occasionally our environment are the ONLY things we truly have any control over, thus WE are the only location where any true work and evolution can take place. The Theosophical movement is no longer the era of dusty libraries and lodges, our connection in the world of today is online, in our pockets and purses, on our phones. If we treat our Theosophical studies as something we do occasionally, in our “Sunday best” or by reading a book from our bedside table once or twice a week for academic understanding ...but do not APPLY what we are learning into every aspect of our daily life, then the value of

investigation of the sacred ancient wisdoms is simply that, a cerebral study.

Every moment of our days: grief, joy, heartache, struggle, triumphs, suffering, frustration, betrayal, love, fear, poor or good health, our food intake, interaction with every living being... every response to these events is an opportunity to put the ancient knowledge into practice. Theosophy is based on facts not faith and offers solutions on ways to navigate through existence and of our ability to comprehend the bigger picture; which is everything from the smallest atom to the ever expanding multiverse. Science, Philosophy, Spirituality, Chemistry, Quantum Physics, Karma, Reincarnation, the Cosmos... all of it is explained in these sacred, archaic teachings. It is my understanding that Theosophy is Humanity’s Textbook.

If we humans are to evolve spiritually, we have been told we must Try! How can anything be accomplished if we do not at least make an attempt. Interestingly, it has been my experience in Theosophical circles that the reading of texts, the viewing of graphics and charts and the intellectual understanding of them seem to take precedence over the immensely more important self application and personal practice. When we come to understand the true gift and golden opportunity of life in the physical world, we can finally gain the knowledge of: when we change ourselves, we change the world we live in.

In The Mahatma Letters to A. P. Sinnett - in Letter number 59 it is written:

"You know our motto and that its practical application has erased the word "impossible" from the occultist's vocabulary. If he wearies not of TRYING, he may discover that that most noble of all facts, his true Self. But he will have to penetrate many strata before he comes to It."

"Try. Nothing was ever lost by trying."

When true Theosophical texts are recognised, read, digested, meditated upon and then put into selfless, loving action, colossal changes begin to take place and curiously, when those very same texts are revisited, though the exact same lines are read again, new information is revealed. As we evolve so does our ability for deeper understanding. There are literally lifetimes of work to do for each of us, right here, right now in this lifetime, in

exactly the circumstances that are at hand in the moment.

With over four thousand religions in the world today including thousands of different branches of Christianity and each one claiming to be the most loving and exclusively correct, time has proven that religion divides, breeding hate, separation, suffering and war. Mankind is growing weary of the outdated division of "churchianity" and waking up to what has been termed as "Omnism"; the belief that there is some truth in all of the religions, but no religion contains all of the truth. The glowing embers of Theosophy are recognised in the foundation of ALL of the world's religions, sciences and philosophies and... is as old as time itself, reinforcing our Theosophical motto that "There is no religion higher than Truth." In "The Key to Theosophy" it is written that Theosophy is not a religion but rather, "Theosophy is Divine Knowledge or Science."

As a former radio and television broadcaster, I have dedicated my life to be of service in whatever way possible, using my voice and media skills to help to share these monumentally important, timeless teachings and ushering them into the digital world of today, using YouTube and social media platforms to make them freely accessible and to get them into the hands of the younger generations who are hungry for answers, hope and purpose. Music and laughter are universal communicators and though Theosophy can be a very serious subject, I believe it also can be made far more palatable, less stuffy and

made much easier to understand by all of us authentically sharing our experiences and current understandings.

We are all students of Theosophy and every moment offers an opportunity to apply the teachings, thus it is our responsibility to “Try” in all ways possible to BECOME Theosophy, there is nothing more important for us to do. When things are difficult we are learning, when things are good we get to rest, Theosophy thoroughly explains these cycles and much, much more. Pain is the usher of wisdom if we allow... Oh, what a different world it would be if we truly understood the immutable law of Karma. “Do unto others as you would have done unto you” is not merely a suggestion from the sages through the ages, but an actual fact with genuine self-imposed consequences of balance.

So, I humbly ask that we please allow these meagre words to inspire us to simply Try. If we all genuinely Try without fear of failure, as failure is merely a way of learning, then we can discover who we truly are, that all beings and everything are essential, unique, connected pieces of the Divine Absolute. That WE are the temple, that Nature is the true church and in my understanding, if Theosophy were to be boiled down to one word, it would be “Compassion”, therefore, let us remember, in “The Voice of The Silence” it is written: “Compassion is no attribute. It is the LAW of laws—eternal Harmony, Alaya’s SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all

things, the law of love eternal.”

And... “Hast thou attuned thy being to Humanity's great pain, O candidate for light?” If YOU recognise this crushing call, then the answers you seek await in the Theosophical teachings, apply them, become them and let us TRY through both self application and working together toward ending the unnecessary suffering of all beings on our planet.



Anne Kelly is a member of the Theosophical Society of Great Britain. More than 30 years of public speaking experience in radio and television. Anne has a background in public speaking and has been working in radio and television for 30 years. Since 2002, Anne has been a lecturer and motivational speaker on building trust, communication, and overcoming addiction.

Anne Kelly is a dedicated student of theosophy, her main Lodge is the headquarters of the Theosophical Society in London, England, works with VCTS and EST and runs the YouTube channel Living Theosophy, dedicated to helping spread the Theosophical message around the world.

Practical application to life of the Mahatma Teachings

by Vladimir Vasilyevich Yary

The Teachings of the Mahatmas or Teachers of humanity appeared to the world through their messengers. This knowledge is found in the abode of Teachers, called the country of Shambhala. From the source of Wisdom, the Teaching of Life, in waves of necessity, according to the cyclical law of time, through the acquisition of knowledge by mankind, opened up new possibilities.

At the turn of Satya-Yuga – the spring of consciousness, the messenger of Shambhala H. P. Blavatsky brought the Teaching of Mahatmas in the form of a fundamental work "Secret Doctrine" – volume 1 Cosmogogenesis, volume 2 Anthropogenesis. "Cosmogogenesis" allows the students to refine and expand their consciousness through the unusual for Western thinking form of presentation.

The mind is lost in the esoteric terminology of passing analogy into logic. The inability to capture and contain the entire stated idea, which makes you think and concentrate to understand it. Through the practical

study of "Cosmogogenesis", the student begins gradually to awaken intuition, developing imagination through abstract thinking. And this requires great patience, self-control, which leads to the discipline of the senses and Mind.

For the discipline of the mind, it is necessary to contain Unity and Infinity. The accommodation of Unity allows the student to think from the General to the particular, and this is a very important detail necessary for the correct understanding of the stated thoughts. The acceptance of Infinity allows you to expand and Refine your consciousness to accommodate the opposites that lead to synthesis. This makes it possible to study yourself through the analogy "both above and below", this formula becomes an integral part of our being, which frees the mind, freeing it from prejudices and dogmas.

The student begins to combine easily disparate and opposite concepts, begins to synthesize any paradoxes in his mind. Given the identification of the Cosmic Law, which manifests itself through a cause-and-effect relationship, the

student becomes its guide and naturally introduces it into life. By subordinating himself to the rational will, by controlling his feelings and thoughts through the discipline of the mind, the disciple harmonizes himself with the Law.

The study of the second volume of "Anthropogenesis" gives us an analogy of the Nature of the Cosmos and man. Imbued with the greatness of creative power in the Universe, the intelligence of its creation and manifestation through all forms, synthesizing and manifesting creative power, a man is filled with Solemnity, purity of thoughts and responsibility.

Through the study of the works of H. P. Blavatsky "Russian esoteric school of theosophy named after E. P. B." under the leadership of V. A. Bakanov, the system in the form of a Wheel of Time "Calendar of Shambhala-Kalachakra" was revealed. It systematizes the operation of the Law of cause and effect.

Cyclicality gives us an idea of the uniform and periodic impact on human consciousness and on its nature as a whole of the energy of thoughts, radiations of luminaries and their chemistry: sound and color. Through obstacles, life situations, a person experiences the impact of the inevitability of the law, with its powerful flow. Psychic energy is the power of thought that acts through a person's impulse. Therefore, we must be responsible for our state of consciousness. If this process is conscious, the sense organs are refined

and synthesized through harmonization with the spiritual nature, opening the heart - the sixth synthetic sense organ.

In the age of Aquarius, people will feel it with their heart, and their love for all things will open it.

The next wave of the Teachings, AGNI YOGA, echoes the Secret Doctrine through the messengers of Shambhala, E. I. Roerich, N. K. Roerich, Y. N. Roerich, S. N. Roerich. Their main task was to enlighten humanity, but each made an individual contribution to the common cause under the guidance of the Mahatmas.

Mother of the World, White Tara, Urusvati – under these names E. I. Roerich worked selflessly, completely giving herself for spiritual experience. Through the fiery transfiguration and transformation of the lower astral body, refining the senses, igniting the centers under the watchful eye of the master, she adapted herself to the rays of the White Brotherhood. Her unique experience is recorded in the Teaching of Life, Agni Yoga, which contains the advice, edicts and instructions of Teachers. Complete self-subordination and selflessness of the practitioner, through self-forgetfulness, like E. I. Roerich, will lead to a refinement of consciousness, and a fiery transformation. It is revealed in Agni Yoga, what was hidden in the Secret Doctrine before the time, and that time has come.

The Wheel of time has taught us the most natural and conscious way of perfection through the law of cause and effect, the movement of light rays and

their chemistry, which affects all nature and man. In particular, by evoking associations in the form of reactions to the world around us, but not by unconsciously reacting spontaneously to what is happening, but by knowing the thought of the given task according to the law of Evolution.

Now we live on the Wheel of Time for a decade of one of the six directions of space, under the energy of Jupiter, which is symbolized as a time of Warmth, Discipleship, Heart and "slowness of giving out the Teaching". There are two of the Zodiacal signs in this direction of space: the sign Cancer, plan Prototypes (a Single Atom) year 2002-2006 and the Lion from 2007 to 2011, which corresponds to the plan of the Mind and Creativity, the Hierarchy of Divine Beings, Dhyan Cohans. This is the Time of SHAMBHALA, so we are taught in Shambhala, learning and transmuting our nature through the understanding of given knowledge. And someone who works honestly and sincerely, by executing these edicts of the Teachers, he keeps pace with evolution, being a guide or employee of Higher Forces.

The year 2011, the year of the White Hare, symbolizes completed knowledge, and this year completes the five-year plan of the constellation Leo. Esoterically, 2011 will end on August 21, and 2012 will begin, the year of the black Dragon, symbolizing the primordial wisdom that individuals should be guided by. It is very important to note that from 2012 to 2022, the direction of

space is changing, it is called "not clinging to the collective consciousness", which indicates the independence of thinking, the independence of individual creative forces. We must be prepared to manifest our spiritual nature depending on the quality of our consciousness.

The year 2011-2012 is a very important stage for the emergence of a new quality of consciousness. 2011, the year of the White Hare: the Hare is Knowledge, the color white is ether or the completed form of knowledge that is given to mankind through the Teachings of Mahatmas. 2012, the year of the Black Dragon - the original reason for wisdom. This reason is in the White Hare as Knowledge. Nidana White Hare symbolizes Lipiki who are "Chroniclers of the karma of humanity," what do you think of - this karma you have.

Exactly for this time E. P. B. worked, giving the Teachings of Mahatmas through the Secret Doctrine. Blavatsky was born in the year of the White Hare, in the week of the Yellow Mouse (accumulation), in the constellation of Leo as a carrier of Knowledge of Mahatmas. The Theosophical Society was created by H. P. B. to accept and manifest this Knowledge. This time, marked on the Wheel of Time from 2011-2012, was not an abstraction for Theosophists, but became a conscious necessity of life.

As the EPB writes in "the Voice of Silence": "It is not difficult to become a Theosophist, any person with ordinary intellectual capabilities who has a

tendency for metaphysics leads a pure non-egoistic life, finding more joy in helping than in accepting help. He who is always ready to sacrifice his own pleasures for the sake of other people, who loves truth, goodness, and wisdom for their own sake, and not for the benefit that they can bring – such a person is already a Theosophist." But it is quite different to take the path that leads to understanding the right course of action, the true recognition of good and evil. On the path that leads a person to the acquisition of the power by which he can create the desired good, often without seeming to move a finger. There is another important fact that you should definitely introduce to the student: this is a huge almost limitless responsibility that the Teacher takes on for the sake of his student. The main task of the Theosophical society was to prepare its members to harmonize their feelings, discipline their minds through cooperation and unity without dividing Nations, religions, or skin color. And this is the main one for the present time.

The rules given to the Theosophists by H. P. B. in "the Voice of Silence" consist of 12 instructions, but the most seemingly easy, such as the 1st, is difficult for the Western chela to follow.

1. The place for training should be chosen so that the consciousness is not distracted there, it should be filled with objects that spread influence (magnetic). In addition to other items, there must be five sacred flowers collected in a circle. The place should be free from any harmful influences that are carried in the

air.

The place should be secluded, and should not be used for any other purpose; the "Five sacred flowers" are five prismatic flowers arranged in a certain order, they have a great magnetism. Any disturbances caused by quarrels, disputes, and ill feelings, etc. are meant by "harmful influences", since they are immediately reflected in the astral light and, while preserved in the atmosphere of the place, as though "hang in the air."

This first condition looks inherently simple, but in reality it turns out to be one of the most difficult to fulfill.

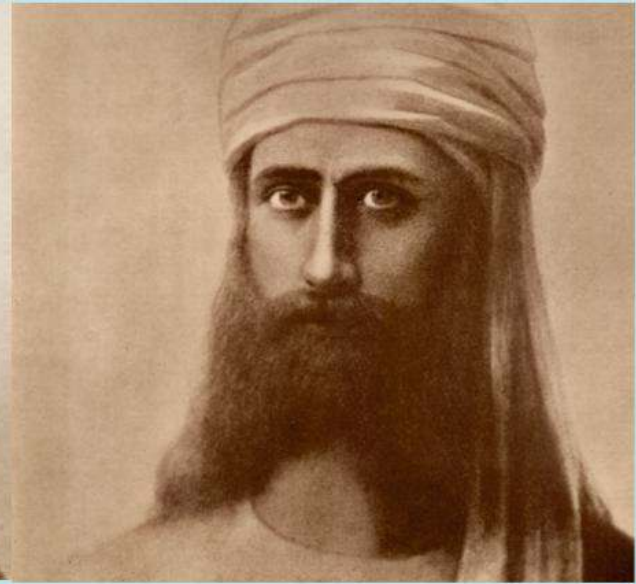
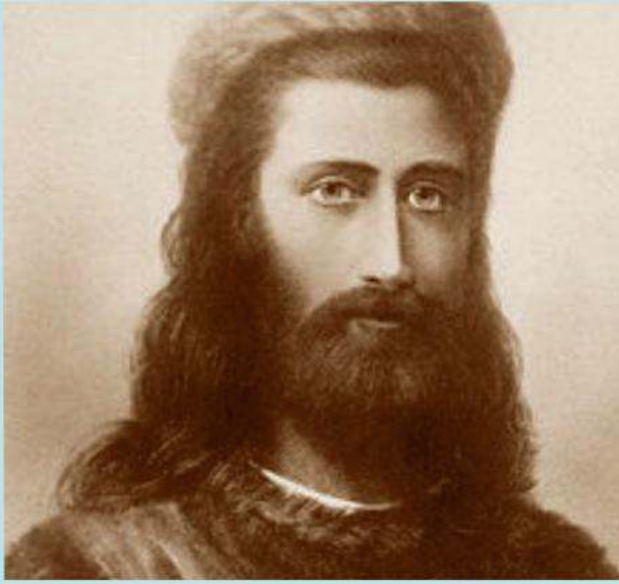
And for those who are ready for unlimited self-sacrifice, there are 73 of these rules, and their implementation requires 100% execution.

But love, as the most powerful force in the Universe, contributes to the realization of the intended goal - to liken oneself to the vehicles of the forces of light, for the sake of Truth itself for the Benefit of Existence.

The Teaching of Mahatmas is given primarily for the application of EDICTS in life.

In this tandem, the mind is freed from the shackles of ignorance and prejudice. Combining of the Teacher and the student is based on trust and mutual respect.

Freedom of choice is based on honoring the bearer of true knowledge and recognizing Hierarchy. Thus, reverence contributes to the unity of the minds of the Teacher and the student. Created by H.P. Blavatsky, the



society of theosophy had to fulfill the main task - to embark on the path of discipleship, it was a preparatory school for harmonizing oneself, through the adjustment of calmness of mind, the acquisition of patience and the necessary qualities that contribute to merge with the ray of the Teacher. And for this purpose, responsibility is being developed, both for themselves and for the employees of the society, and in the future for all mankind. And only love for the bearer of this knowledge of truth is the key to the secret knowledge that opens the doors of your own soul, allowing you to delve into its nature and find harmony with the world around you.

Comparing the life path of such Teachers as Buddha, Christ, Apollonius of Tyana, Krishna, Moses, Sergius of Radonezh, H. P. Blavatsky, E. I. Roerich, N. K. Roerich, S. N. and Y. N. Roerichs as servants of Light, you understand why discipline was in the first place. Discipline leads to responsible rhythmic work of self-creation. Only by this honest execution of the edicts do we free our Minds and Feelings, and gain true

freedom.

Through understanding the evolutionary life flow of the Original Energy of Thought, using its power to cement space and harmonize chaos, the affirmation of reality occurs. Taking into account the comparability in this case, the creative potential of Amateur activity is shown by the approved necessity. And this law of proportionality improves and allows us to know ourselves. This path of love, devotion, and the application of laws in life is the shortest and thorniest path, the hardest for the majority and the most joyous for the minority.

In the article "Mahatmas and chela" H. P. B. says: "The desire that should guide anyone who wants to be accepted as a chela is the desire to understand the operation of the Law of Cosmic Evolution in harmony with Nature, instead of unknowingly going against its goals."

I have tried to point out only the key points of self-realization, and this is the practical application of the Mahatma's Teachings to life.



Vladimir Vasilyevich Yary – was born on July 4, 1955 in Siberia in the Krasnoyarsk territory, village. Borodino. Member of the Theosophical society, President of the “Adamant” Lodge of the Theosophical society of Russia. Head of the Moscow school of theosophy.



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Consciousness, Artificial Intelligence and Man

by Taposhri Ganguly

Rather than starting with what consciousness is, I am going to divulge into the questioning the thresholds of states of consciousness that I feel are essential to keep humans safe. The rapid increase in information is conditioned on the rapid decline in gratification - all leading to a state of materials where the question that begs to be answered is – shouldn't we be investing in building humans more than building robots?

The battle between man versus machines have long existed and if we were to go with popular predictions, with the onset of the Aquarian age, the massive push is towards a co-existential domain where man and machines are co-habitants. Is there a risk in that? According to late professor and scientist, Stephen Hawking, extreme AI was not the path for humans at all.³ He was safely regarded as one of those scientists who was anti-AI. Could there be valid reasons for his anti-ism? Perhaps yes. He wasn't the only one who warned the society, there were several other scientists and keyworkers who gave voice to anti-AI. The major risk that was flagged was the loss of jobs and men

being replaced by machines.

Although this is a bit different from how I look at the picture. I don't deny the job losses and my heart breaks at the thought of it however, I look at the algorithms that code or in other words, create this intelligence in machines. Firstly, it does baffle me to see that finiteness is celebrated and treated as unique. Secondly, there are many partial sums of the infinite series that perhaps are beyond one human life form.

Hence, I wonder, what exactly is it that we are creating?

Madame Blavatsky wrote "As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective.

Hallucinations, they are called, although to their creator they are real as any visible object is to anyone else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN."²

At the onset of it, I felt tempted to dismiss the AI push as a grand hallucination given the immense

subjectivity. Although now, I have started to question this under the assumption that man is a magician. I take it to be the default and baseline where man has successfully replicated himself into a model, solving the most complex issues of classifications and predictions based on past data. The influx of data as the present slowly proceeds to future and fades into past gets us to a state of better models, better prediction outcomes and as a society, perhaps we shall and have celebrated that in pockets. But will we ever be able to quantify the consciousness that a machine needs to operate on so as to say with confidence that man doesn't suffer?

When I first started using emails back in the 90s, I had to type every word, now, the words are prompted and before I realise the auto mechanism of the machines conquer my own thoughts and I choose what is suggested than sticking by my own vocabulary. It is a tough battle and debate to have when it comes to ease of life, saving time as opposed to profits given that not everyone thinks of or feels the need to inquire what truly matters to their existence. Time being the greatest illusion of all, plays its role well. I have often heard that 'AI is saving time'. Saving an illusion from itself? Makes me feel as though we're trading one illusion for another and mirroring several versions of the same illusion.

Is it just the ease of living a life with machines or is it the living imbibing the being? I believe, if you can't be, then you can't live and with the promise of a

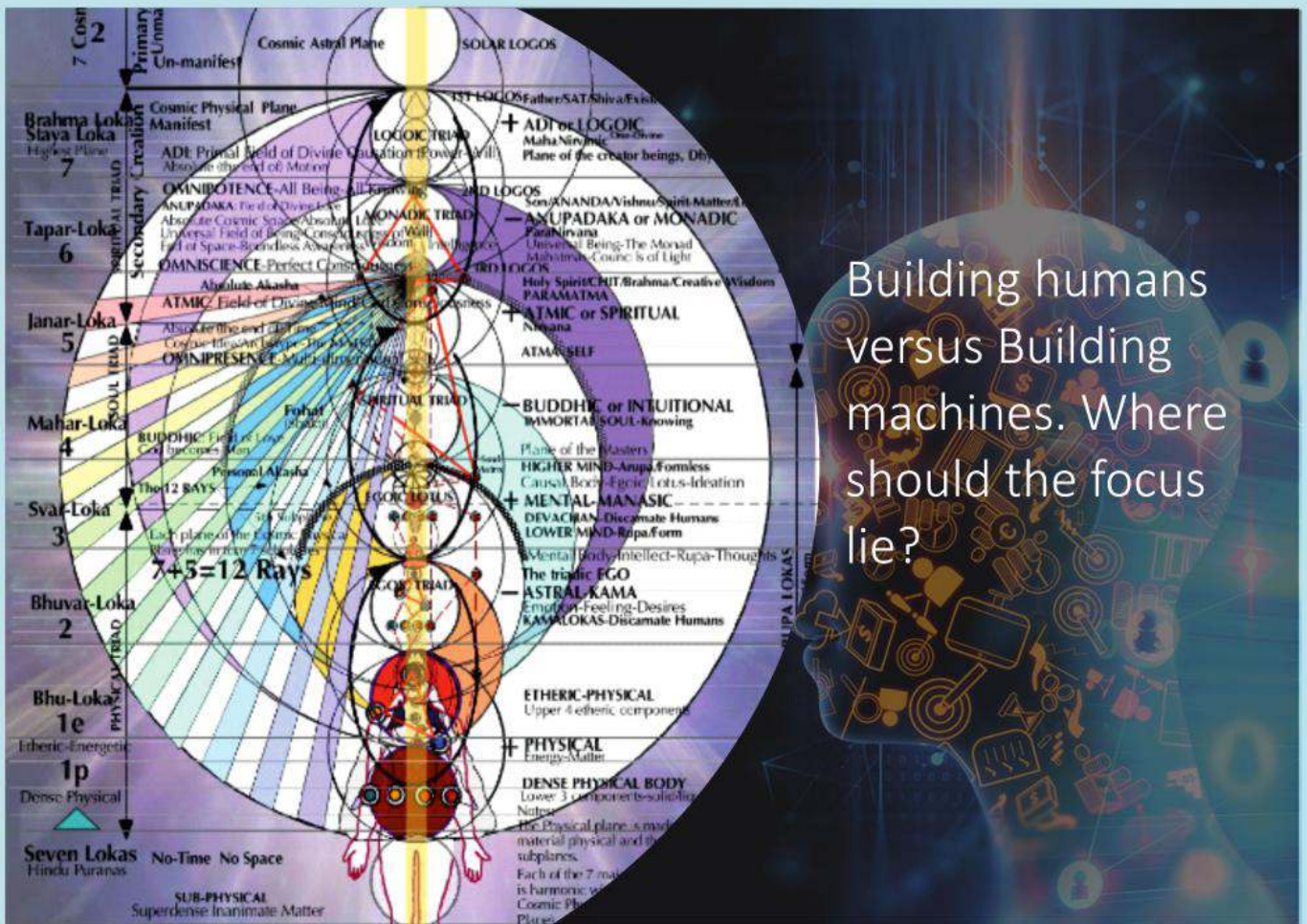
world where every information is at your doorstep, every word that you are to think, is thought of and presented to you, every spelling that you would not know is made available to you keeping you away from books that you would have searched otherwise, where is the space to be you? If everything is handed to you with no effort from you to make, would you still say man is evolving in his consciousness?

Consciousness as Blavatsky described is not a single faculty but an evolving it is the result of the interaction between the seven principles that compose a human being. As to its mechanism she wrote, "In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, i.e., from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started for the place of its destination faultless, and have been bungled up and misinterpreted by the

telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every “principle” — (from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every “sieve” is in good order—the spiritual perception will always be imperfect. The Yogi, who,

by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralysing the functions of the four intermediate principles, communicate from body to spirit and vice versa—direct”.¹

Hence, with the ever-changing nature of man and his consciousness states, wouldn't it be ideal to know at what lower bound does a man need to operate at to be a man before taking on mimicking easing work for humanity by inducing artificial intelligence into the machines?



Building humans versus Building machines. Where should the focus lie?

If man themselves fail to progress linearly through the states of consciousness without diligent effort and work, imagine a scenario where based on data and under the assumptions of man being the magician, the coded machines are able to update their states and not fault at all, wouldn't they become better versions of progressing through conscious states?



Would humans then simply become extinct because we are products of many conditions, karma, parma included; some that we acknowledge and some that are aren't even aware of. Perhaps there is more to us, humans, than the machines we code but do we really have a threshold or a lower bound where we can safely close the gap and not get wiped off?

Dr. Taposhri Ganguly was born in India 01.12.1989 year. Member of the Theosophical society of London, PhD in statistics, educated at Strathclyde University, Glasgow, UK. Thesis topic "Mathematical aggregation of probabilistic expert judgments". Currently, Dr. Taposhri Ganguly works as a statistician for a management consulting company in London and specializes in building models of human behavior. Research article based on the works of Elena Petrovna Blavatsky

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Memento Mori

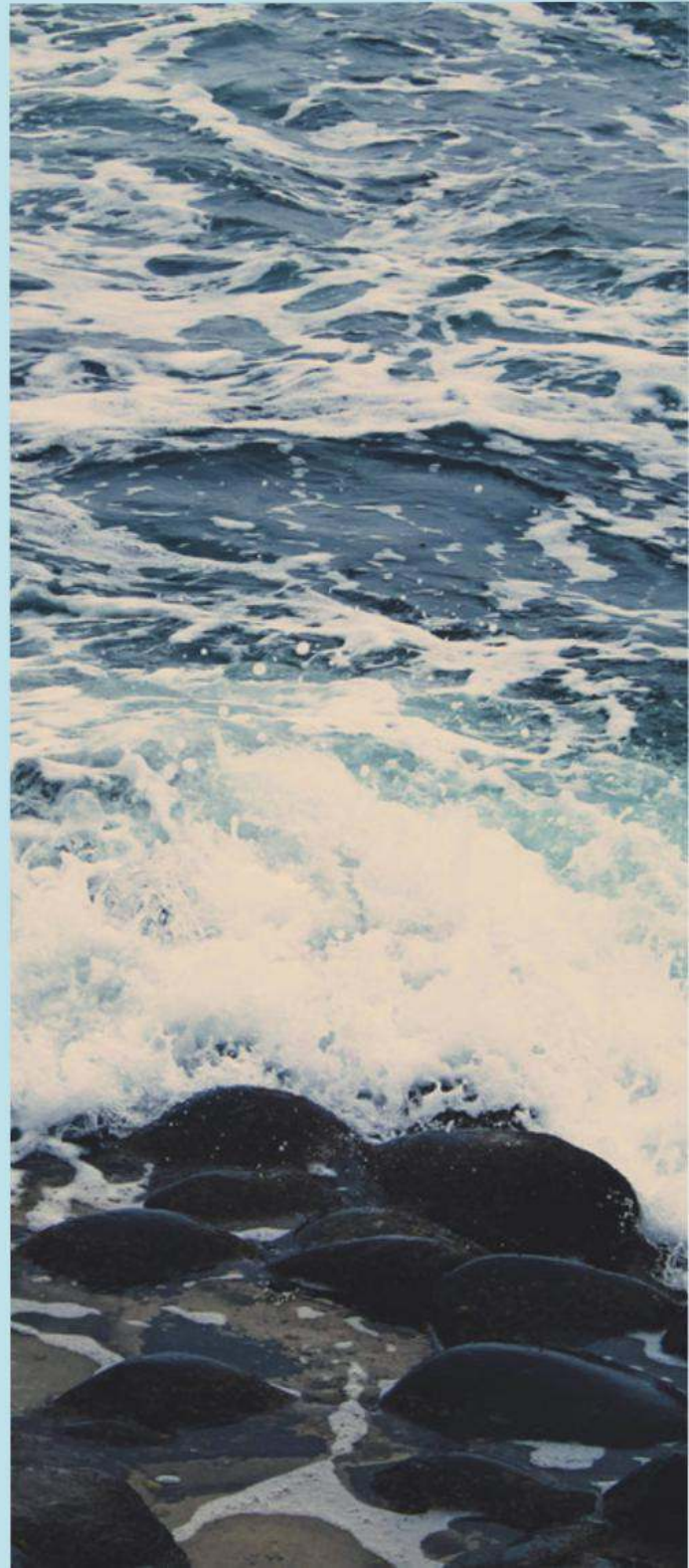
in the Socratic Tradition

by Erica Georgiades

In the Socratic philosophy, *memento mori* is emphasised in *Phaedo*, a dialogue between Socrates (470 – 399 BC) and his students who are saddened and scared because their teacher is going to die. This dialogue explores questions such as whether death is a good or a bad thing, the nature of the afterlife and more. It is in this context that the most beautiful Socratic dialogue, focusing on death and the moment of death, unfolds. One of the most puzzling thoughts expressed by Socrates in this dialogue is that: “those who philosophise properly study how to die” (Οἱ ὀρθῶς φιλοσοφούντες ἀποθνήσκειν μελετώσι) and that his entire life was a preparation for the moment of his death:

I deem that the true disciple of philosophy is likely to be misunderstood by other men; they do not perceive that he is ever pursuing death and dying; and if this is true, why, having had the desire of death all his life long, should he repine at the arrival of that which he has been always pursuing and desiring? (Plat. *Phaedo*: 59-64).

Socrates also explains to his students that if they want to know any absolute truth, which is the aim of the philosopher, they should not fear



to die. The soul is imprisoned in the body, and for this reason, it is not possible to know any absolute truth. Death represents the possibility of knowing absolute truths because it frees the philosopher from the limitations of the body. Therefore, the philosopher should not fear death. For Socrates, it is not possible to acquire absolute knowledge while identified with the body. In this way, death is a friend of the philosopher and represents the only possibility to know the absolute and divine Truth of anything. He also says that while living in the physical body we should do our best not to identify ourselves with it, in order to approach any relative truth:

[If] we are ever to know anything absolutely, we must be free from the body and must behold the actual realities with the eye of the soul alone. And then, as our argument shows, when we are dead we are likely to possess the wisdom which we desire and claim to be enamoured of, but not while we live. For, if pure knowledge is impossible while the body is with us, one of two things must follow, either it cannot be acquired at all or only when we are dead; for then the soul will be by itself apart from the body, but not before. And while we live, we shall, I think, be nearest to knowledge when we avoid, so far as possible, intercourse and communion with the body, except what is absolutely necessary, and are not filled with its nature, but keep ourselves pure from it until God himself sets us free. And in this way, freeing ourselves from the

foolishness of the body and being pure, we shall, I think, be with the pure and shall know of ourselves all that is pure, and that is, perhaps, the Truth. (Plat. Phaedo:66d-67b).

Still, regarding death, Socrates says the following in the Apology:

To fear death is nothing other than to think oneself wise when one is not; for it is to think one knows what one does not know. No man knows whether death may not even turn out to be the greatest blessing for a human being, yet people fear it as if they knew for certain that is the greatest of evil.(1)

Socrates also thinks that death may mean two things: 1. the soul moves from one place to another; 2. nothingness, a night of dreamless sleep in eternity (Plat. Apol. 40e). If death is a migration from one place to another, there is no reason to fear it. If death is like a dreamless sleep in eternity, there is no reason to fear it also.

Finally, at the moment of Socrates's death, his last words were: "don't forget to sacrifice a rooster to Asclepios" (Phaedo 117a-118a). Asclepios, the healer, is also said to have the power to resurrect the dead. In this way, death is considered a cure for the sick man. The sickness is the limitation imposed by the prison of the soul in the physical body. Death is freedom.

(1) "The Apology (The Defense of Socrates)." Great Dialogues of Plato, trans. W.H.D. Rouse, Bergenfield, NJ: Mentor Books, 1971, p 435.

Note

HPB embraces an approximated



Socratic view about the Truth. For instance, in the article *What is the Truth*, she discusses absolute and relative truths:

To sum up, the idea, concerning absolute and relative Truth... Outside a particular highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND — he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion... Meanwhile, everyone can sit near that well — the name of which is KNOWLEDGE — and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters...

However, she supports the notion that it is possible to reach, using her own words, "a ray" of the absolute Truth,

while in the physical body, but only by way of identification of the mind or

manas with the spiritual soul, buddhi. HPB embraces a mystical viewpoint concerning absolute Truth.



Erica Georgiades has been a member of the Theosophical Society in Greece since 1991. A researcher of Theosophical history, Erica is currently serving as the Director of the European School of Theosophy and is the editor of the FOTA newsletter.

Theosophy Practice in Physics

by Un-Hak Hwang

1. INTRODUCTION

We tend to consider the theosophy as a religion which views the world using explicitly religious terms. This makes central principles of theosophy unclear because the theosophy does not rely only on belief of religion but also on science and philosophy.

Since the theosophy is not a religion it has to be maintained by theosophical organization including religious individuals, philosophers, and scientists as members. Therefore, the theosophy can be regarded as a system that embraces the essential truths based on religion, philosophy, and science. Theosophist groups can hold religious allegiances including Christians, Buddhists, or Hindus, and they embrace philosophers and scientists as well. In 1875, one of the first members of theosophical society was Thomas Edison, a great American inventor and businessman. After receiving theosophy books from Helena Blavatsky, Leo Tolstoy wrote in his diary on February 12, 1903, "I am reading a beautiful theosophical journal and find many

common with my understanding." [1]

The purpose of this research is to prove the theosophy as a scientific fact through the test of Doppler effect which is famous in physics.

2. Scientific Test of Theosophy using Doppler Effect

The Doppler effect (or the Doppler shift) is named after the Austrian physicist Christian Doppler, who described the phenomenon in 1842. [2] As shown in the Figure 1, it is the change in frequency (pitch) of a sound wave when both the observer (with speeds V_o) and the wave maker (with speeds V_s) approach (in Fig.1-A) or recede (in Fig.1-B). A common example of Doppler shift is the change of pitch heard when a vehicle sounding a horn approaches and recedes from an observer. As shown in Figure 1-A, compared to the emitted frequency f_s which is made by the sound maker S_1 , the received frequency f_o by the observer O_1 is higher during the approach. As shown in Figure 1-B, compared to the emitted frequency f_s which is made by the sound maker S_2 , the received frequency f_o by the observer O_2 is lower during the

recession. In Fig.1, when sound makers S1 and S2 and observers O1 and O2 are at rest the frequencies of f_s and f_o are identical because $V_o=V_s=0$. In Fig.1, V represents the sound speed which is 340 m/s when the temperature is 20°C.

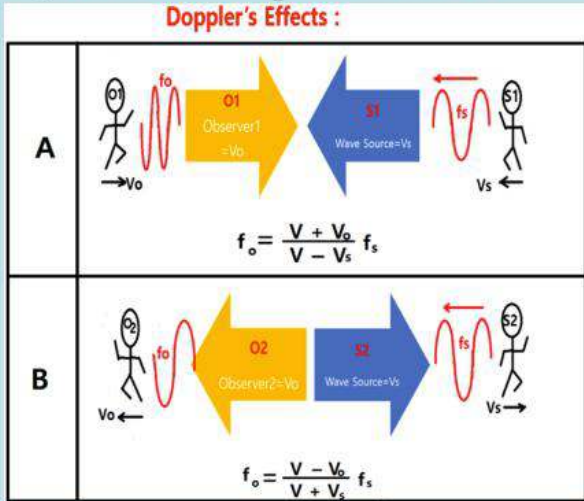


Fig.1 Two Doppler effects. A: the observer O1 (with speed V_o) and the sound maker S1 (with speed V_s) approach. B: the observer O2 (with speed V_o) and the sound maker S2 (with speed V_s) recede. V represents the sound speed in both A and B. The results of Doppler Effect show $f_o > f_s$ in A, $f_o < f_s$ in B, and $f_o = f_s$ when $V_o=V_s=0$. Note both case of A and B can be recognized by the Super Master of Universe.

In the figure 1, two samples A and B for a given frequency f_s which

represents one sound can be recognized by Super Master of universe who is in the sky. This result in the Figure1 can't be derived by a human observer (O1) because he/she can have his/her own reference frame at rest ($V_o=0$) and measure the relative velocity V_s with respect to $V_o (=0)$ (See Table 2). Only Super Master of Universe can detect both V_s and V_o together from the sky. Actually, this experiment can be performed in the dark space of universe in reference frame of Super Master of Universe because in the dark space of universe, the Super Master of Universe can recognize all things that happen in the whole system of universe. [3] In some religions, the Super Master of Universe can be replaced by God, many substitute gods, or masters. We should note that there is nothing to rest in the universe because the earth rotates around Sun and the Sun rotates around the Center of our galaxy simultaneously. The Super Master of Universe always recognizes this harmonious universe.

The table 1 shows the real fact in the universe governed by the Super Master of Universe. However, the table 2 shows the interpretation of human side for the

	Roles	Frequency Symbols	Sample Example in Fig.1. (with $V=340$ m/s)	
Person 1 (S1)	sends the signal of Ra sound to person 2.	f_s	440 hertz (Ra) (sounded)	In case of $V_o=10\text{m/s}$ $V_s=10\text{m/s}$
Person 2 (O1)	receives the signal Ra# instead of Ra ($Ra\# > Ra$)	f_o	466.7 hertz (Ra#)	
Question	Among Ra and Ra#, which one is real sound ?			
Answer	Both are correct.			

Table 1. Example of the signal change when two persons are approaching from Fig.1-A. (The point of view of Super Master of Universe)

	Roles	Frequency	Sample Example in Fig.1.	
		Symbols	(for $V=340$ m/s)	
Person 1 (S1)	sends the signal of Ra sound to person 2.	fs	440 hertz (Ra) (sounded)	The selfish change: $V_o=0\text{m/s}$ $V_s=20\text{m/s}$
Person 2 (O1)	receives the signal Ra# instead of Ra	fo	467.5 hertz (Ra#)	
Question	Among Ra and Ra#, which one is really correct ?			
Answer	O1 is not correct because there is nothing (even O1) at rest in the universe.			

Table 2. Example of the signal change when two persons are approaching from Fig.1-A. (Two persons' selfish point of view: The observer O1 must stop for measurement of V_s)

fact of the table 1. The result of table 2 is not true, but the human must accept this selfishly due to its inability. Experimental detection of both V_o and V_s together transcends the human ability in the dark space of universe. For example, the conventional speed-gun can detect the speed of moving object (baseball in the playground, speedy car for policeman, etc.) by the way in table 2.

3. Theosophical Points

What is the Super Master of Universe? We know it is the Divine Wisdom which was obtained by the synthesis of science, religion, and philosophy. [4] Based on the ancient Stanzas of Dzyan with corroborating testimony from over 1,200 sources, Helena Blavatsky reawaked gods after a Night of the Universe to the ultimate reunion of cosmos with its divine source. Eventually, the combination of cosmos and its divine source made Divine Wisdom after a long evolution started from a point space. [4]

If we agree the existence of the Divine Wisdom, then there is no argument between two persons S1 and O1 as shown in Table 1. However, if there are

only common people without the Divine Wisdom as shown in Table2, there exist many struggles to determine the true value of sound frequency among 440Hz and 476.5Hz. Then the curiosity may follow: Two frequencies for one sound? Which one is correct? If they consider the existence of the relative speed of

$V_s=20\text{m/s}$ with respect to each other, they will accept two different frequencies. (But this fake 476.5Hz still departs from the true 466.7Hz which is given in Table 1.)

The implication of the relative velocity of $V_s=20\text{m/s}$ (in Table 2) is essential for the limited peaceful world and democracy. This implies that we can make world peaceful by respecting each other and abiding the national and international laws. This is the world that we live in without the Divine Wisdom.

However, there are still many problems, wars, economic crisis and attacks between nations because the human made laws are selfish or conflict to each other as the relative velocity ($V_o=0$, $V_s=20\text{m/s}$) is wrong in Table2 as compared to the true motions ($V_o=10$, $V_s=10\text{m/s}$) in Table 1.

That's why we need to believe in the Divine Wisdom which offers us the true speed. Divine Wisdom jumps over the constitutional laws. Divine Wisdom which has no prejudice, discrimination, and selfishness may be connected to religious allegiances such as Christians, Buddhists, or Hindus, and it is embedded in philosophy and science as well.

The figure 3 shows how the God as the Divine Wisdom is connected with 4 peoples. If there is no God in the Fig. 3, then we cannot avoid prejudice, discrimination, and selfishness in our society because of the misunderstanding either in the mutual approaches or in the mutual recessions. This is why God presents in our consciousness from the very beginning in history, and thus we are called as a homo religious.

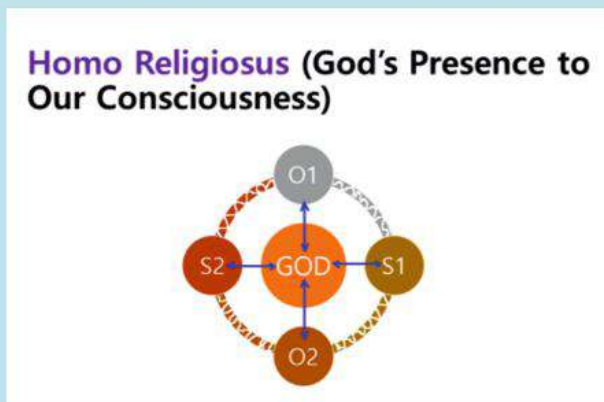


Fig.3 Divine Wisdom between God and 4 persons who are mandatorily affected

by the Doppler Effect in the universe.

Conclusions

The study examined the theosophy as a scientific fact through the test of Doppler effect and the result showed the science of Doppler Effect proved the theosophy as the Divine Wisdom

presented to our consciousness from the very beginning in our history. The Divine Wisdom governs all things and lives in the whole universe individually.

Acknowledgments

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Un-Hak Hwang, Ph. D., Professor at the school of art. (South Korea)

He studied at Univ. Missouri-Columbia, USA (PhD in physics), at B. S. Yonsei University, Seoul, Korea. Research interests: plasma physics, Astronomy and astrophysics.

(As the first author, 60 scientific papers were published in international and domestic journals, as well as 10 books are co-authored.)



Reincarnation

A Psychological Perspective

by Simon Webber

Reincarnation, as we usually understand it, refers to a continuation of consciousness but in some specific form, i.e., a personality. I was this man or this woman in a previous life and now I am this particular person or human being in this current incarnation.

Reincarnation, as a tenant of the ageless wisdom or theosophy usually refers to this idea.

However, we can also think about reincarnation from a psychological perspective, where we can focus on continuity in consciousness from moment to moment, rather than from one personality (in one life) to another personality (in another life).

In taking a psychological perspective, we can ask ourselves, who is it that reincarnates? Does anyone reincarnate? Great sages like Sri Ramana Maharshi

and Jiddu Krishnamurti encourage us to ask such questions. Similarly, our Co-Founder Madame Blavatsky also alludes to such questions, when she refers to 'the great heresy' – the idea of a separate self, distinct and unique from the rest of the Cosmos.

At one level, from an Advaita Vedanta perspective, there is no one who reincarnates, as all is the Self or the One and representation of consciousness in form is considered maya or illusory.

At another level however, we do experience awareness at the physical level in this body, so it would be prudent not to ignore any experience here (during an incarnation) that may contribute to an expansion in consciousness.

It is at this (physical) level where we can explore reincarnation from a

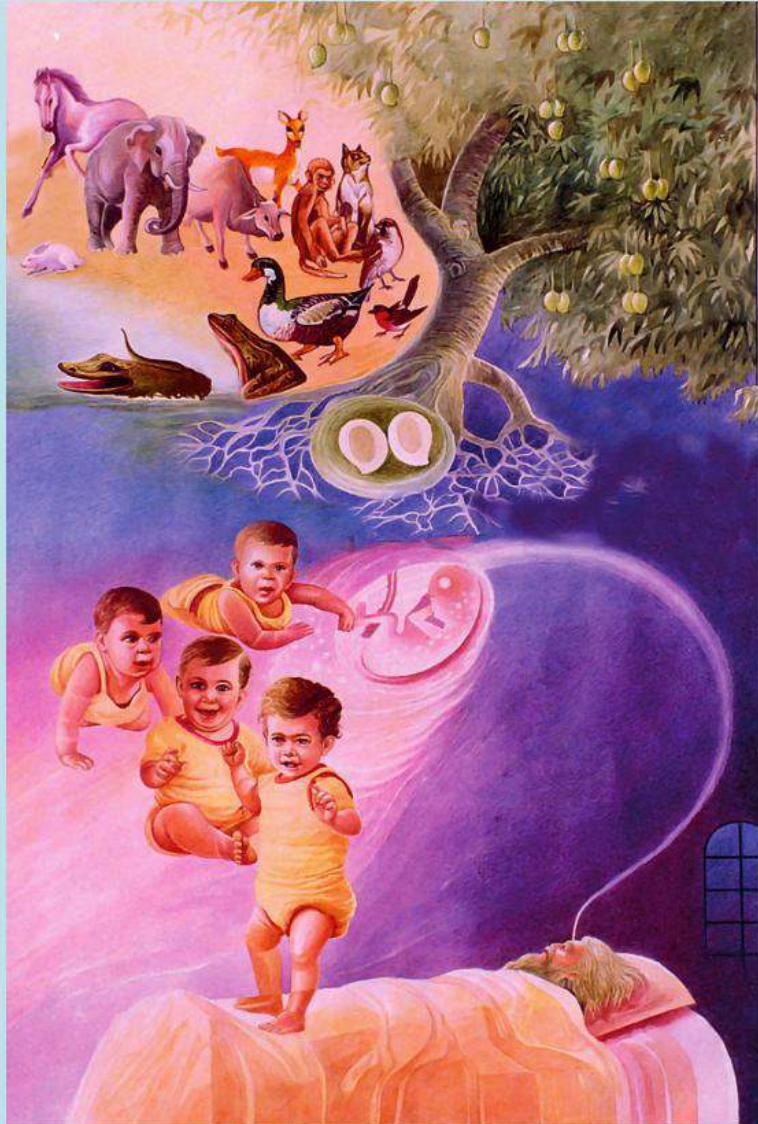
psychological perspective.

Contemporary mystics, such as Eckart Tolle, like their predecessors, encourage us to focus on the 'Now' – the particular or specific moment we are experiencing. In doing so, we can get a deeper understanding and insight into who we are.

In focusing on life experiences from moment to moment in our daily life, we can get an idea about reincarnation (from a psychological perspective). This is because it is our tendencies, habits and traits, which continue from moment to moment, which creates this sense of a 'separate self' – a 'me', which ultimately continues from moment to moment, expressed in

This behaviour (reflecting this sense of 'separate self') is reinforced by society, our peers, our family etc... We grow up, from childhood, praised and criticised, ultimately 'reincarnating' from 'moment to moment' ensuring survival of this 'separate self'. For example, we avoid situations and people we 'don't like' but seek out situations and people we 'like'. This maintains this sense of self or ego, where throughout life we identify with the transient things in life (for example, 'my house', 'my car', 'my job' etc...).

Theosophy teaches however, that this sense of a separate self needs to be transcended as symbolised in all religious traditions, particularly Christianity, where at the Arhat level, there is the 'crucifixion' – the dissolution of this separate self from the One and subsequent Ascension or Union with the



One.

This dissolution and ascension is the ultimate outcome of the spiritual path. When, through the course of evolution, we become an accepted disciple to a Mahatma, we must become, as Madame Blavatsky said: "a mere beneficent force in nature – an impersonal force for good".

In doing so, we are tasked with no longer focusing on the continuity of this 'sense of separate self', but rather on its dissolution. This as we know, is done by focusing on serving the One, not thinking of ourselves, but of others.

This is expressed in the concept of Dharma, which Dr Ravi Ravindra (physicist, religious and philosophical

scholar, and who is proficient in Sanskrit) defines as 'responsibility for the maintenance of order'. We are called to listen to our conscience and act for the good of the whole rather than out of personal desire, and in doing so, we 'maintain order' in the universe.

In other words, we no longer set in motion causes (and subsequent effects) which we must experience at this level through reincarnation. Being an 'impersonal force for good' (or doing our dharma) means we 'maintain order in the universe', as imbalance equates with personal desire, ultimately creating karmic consequences (and therefore, the need for reincarnation).

In doing our dharma, we can see reincarnation, from a psychological perspective as where we 'crucify' this sense of separate self, expressed in our behaviour reflecting our desires and wants, from moment to moment.

In the theosophical classic, 'Light on the Path' there is also reference to this idea of killing out this sense of separate self. We are encouraged to 'live in the Eternal' and forgo our desires and wants, as it is these that keep us tied to, as it is expressed in the Buddhist tradition, the 'wheel of death and rebirth'.

So long as we are focused on satisfying desire, chasing what we like and shunning what we don't like, we are

forever caught up in the cycle of death and rebirth – in effect, the cycle of reincarnation.

Our challenge and opportunity, when exploring reincarnation from a psychological perspective, is to break this cycle, which ultimately is to 'from moment to moment', renounce our personal wants and desires, for the good of the One or the Whole.

I close with a quote from St Paul, who referred to this challenge, when he said: 'I die daily'.



Dr. Simon Webber has been a member of the Theosophical society for more than 30 years. He has a doctorate in experimental psychology and works as a sociologist. He is currently a Board member of the Theosophical society in New Zealand.



Law of Reincarnation

by Ramprakash M. L.

(A contribution from an Associate of the United Lodge of Theosophists, Bangalore, India)

Pre-existence or Reincarnation of the subjective Being, or the Soul or the self, is a universal belief among all nations and peoples from the remotest antiquity. In Theosophical parlance the Soul is called Ego, which means "I am I" consciousness or the feeling of I-am-ship. "Esoteric philosophy teaches the existence of two Egos in man, the mortal or Personal, and the Higher, or the Divine and the Impersonal, calling the former 'personality' and the latter 'Individuality.'" (Theosophical Glossary, p.111)

What reincarnates is the Individuality. It is like an unbroken thread without beginning or end, on which are strung quintessential experiences gathered from the numerous personalities it overshadows in each life, like so many beads. It is through assimilation of experiences garnered from many rebirths into its divine nature (Atma-Buddhi) that the Ego blossoms at last into universal divine perfection of conscious godhood, one with self of all beings—a Dhyani Buddha

What propels this stupendous evolution forward is the impersonal Law of Karma—the law of cause and effect, or the law of ethical causation. As you sow so you reap; with what measure you mete it will be measured unto you again (Mt, 7-2).

Law of Reincarnation is the law of cycles, and it is Karma which produces it. "There is no Karma unless there is a being to make it or feels its effects." (Aphorisms on Karma) Karma, Law of Cycles and Reincarnation cannot be separated. Karma is the producing

cause; cycles of reincarnation is the effect or the outcome.

Karma and Reincarnation are twin laws in which alone is found explanation of the many paradoxes and riddles of life which fully meets criteria of reason and perfect justice. The doctrine of the Ego and the twin laws of Karma and Reincarnation throw clear light on the questions of meaning and purpose of life, and in them is found all the missing links in the cosmological and evolutionary theories of modern science.



Ramprakash M. L. – was born on 08.01.1942 in India. Educated at Bangalore University, he served in the Indian Forest service. Member of the United Lodge of Theosophists of India since 1972. Member of the Indian Institute of world culture. (Bangalore.India)

Teaching Meditation to Theosophists and the Public

by Vicente Hao Chin

Meditation is an essential part of the pursuit of the spiritual life and theosophical wisdom. I would like to speak on our task in popularizing the practice of meditation not only among theosophists but to the general public.

H.P.Blavatsky wrote: *“By perfection in study and meditation the Supreme Spirit becomes manifest; study is one eye to behold it, and meditation is the other.”*

The Mahatma Koot Hoomi wrote: *“The illumination must come from within. . . . And this was and has been no secret for thousands of years. Fasting, meditation, chastity of thought, word, and deed; silence for certain periods of time . . . ; government of the animal passions and impulses; utter unselfishness of intention . . . have been published as the means since the days of Plato and Iamblichus in the West and since the far earlier times of our Indian Rishis.”*

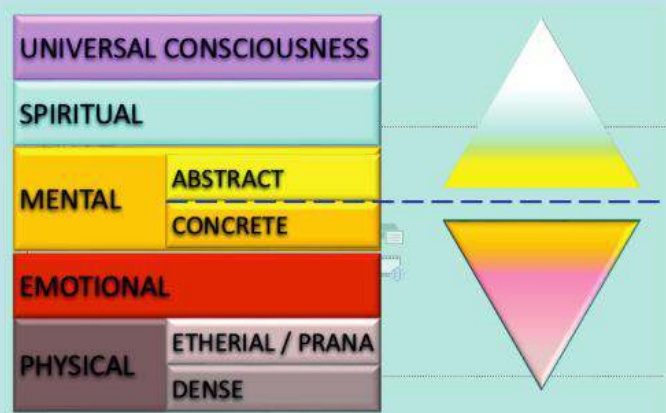
We will notice, however, that the practice of meditation is not very popular in the Theosophical Society. We spend a lot of time discussing in lodges and training people on theosophical teachings, but we rarely see the systematic training of members in the practice of meditation.

The General Council of the Theosophical Society has decided to include Meditation as one of the priorities in our work plan. We must not only teach it to our members, but the public as well.

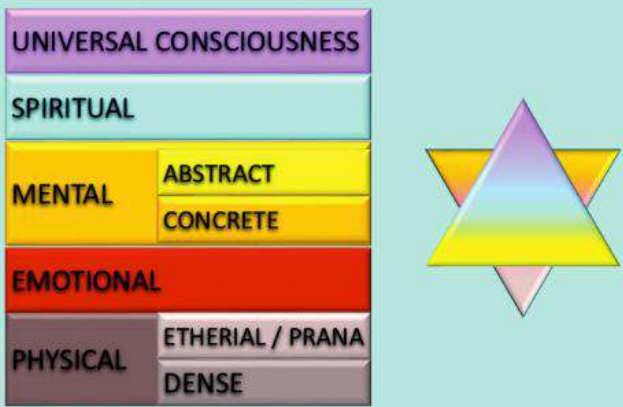
Meditation helps bring about equanimity or inner peace. It is being used in stress management programs by many large companies. It is also the means for us to attain spiritual consciousness or transcendence.

What method do we use in meditation?

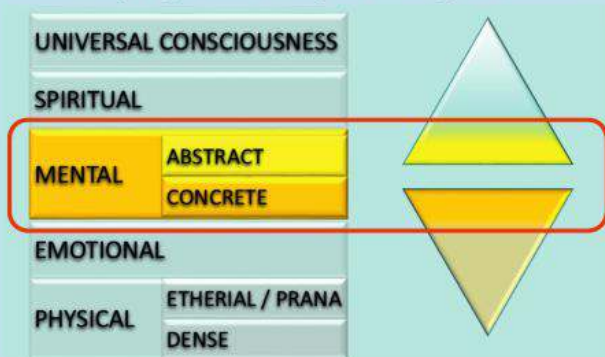
To answer this question, we need to be familiar with two things: (1) levels of our consciousness and (2) the meditational approaches that have worked in the past for more than two thousand years.



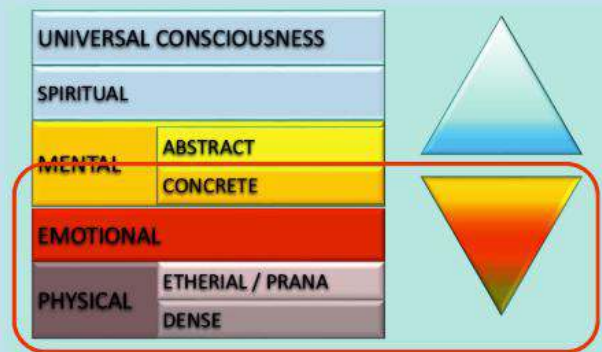
The chart on the levels of consciousness is something we are very familiar with in the Theosophical Society. It is one of the best guides in understanding the different potential faculties we have in our consciousness. It is not, of course, comprehensive. For example, it does not show us the subconscious elements in dealing with human problems. But it gives the large picture.



Meditation is an activity that mainly transpires on two levels of the mind: the lower concrete mind and the higher abstract mind. This immediately tells us that meditation mainly has two levels: the first is developing self-discipline in the lower mind, and second is the capacity to sustain awareness in the higher mind. This corresponds to the Dharana and Dhyana phases of the eight limbs of yoga in Patanjali's Yoga Sutras.



But the practice of meditation is not merely about their mind. It is connected with many other things that disturb the mind. Therefore, the practice of meditation requires familiarity with the other levels of our consciousness that create disturbances, namely, the physical body, the ethereal double, the movement of prana, and the emotions. These cannot be ignored; otherwise, meditation practice cannot progress very well.



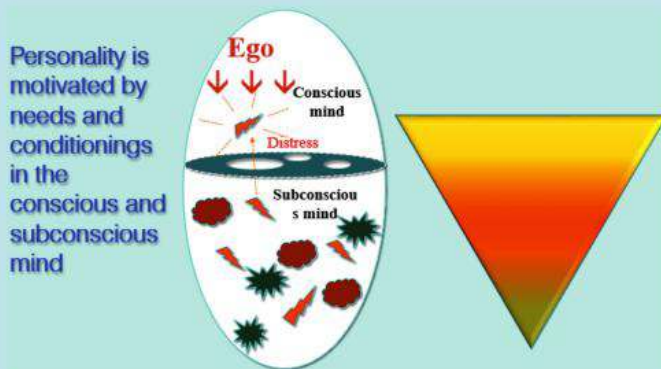
In teaching meditation, therefore, the guides must become familiar, through practice and study, the dynamics of the physical and psychological disturbances in our mind. Examples of these are fears, anxieties, anger habit, resentment, hatred, depression, etc. They must learn the self-transformative processes in dealing with these issues.

Conditionings Cause These Seven Kinds of Distress

- Hurt
- Fear/Worry/Anxiety
- Irritation/Anger/Rage
- Resentment/Hatred
- Loneliness/Depression
- Guilt
- Aversion

These are accompanied by tension and stress

Another aspect is that the meditators must review their philosophy of life. A lot of the problems that people have are due to unsound outlooks about life. Examples of these are their views about social success, comparison, competition, the goal of life, fear of rejection by others, and setting their priorities in life. These are repetitive sources of psychological disturbance and anxiety. Without a sound philosophy of life, then meditation is like sweeping the dirt every night, but the person is throwing the same trash again for the rest of each day.



The second basis for choosing a meditation method is the experience of spiritual teachers for more than 2000 years. This is the study of comparative mysticism.

We can gain insights from many traditions, such as Christian mysticism and Sufi mysticism. But the most systematic approaches come from the eastern traditions, particularly yoga and the various forms of Buddhist meditation. Yoga, Zen meditation, or Vipassana meditation have been practiced for centuries, and they appear to have the best results in terms of

bringing equanimity to the meditator, in addition to awakening their spiritual faculties. These methods have been researched by doctors and scientists since the 20th century. They have proven to be effective in developing calmness and greater effectiveness in life. From a study of all these practices, we see that they have common essential elements despite the apparent diversity of methods.

So the method that I would recommend would be based on these two foundations: the structure of our consciousness, and the experience of spiritual teachers.

The method must start with the self-discipline of the lower mind and the progressive development of self-awareness.

Yoga practice makes use of focusing on the spot on the head, such as between the eyebrows, and then repeatedly reciting a mantra during each breathing cycle. In Buddhist meditation, the meditator is asked to do similar things, such as focusing on the tip of the nose, the point between the nose and the lips, the body, or breathing. Then they use either a mantra or counting.

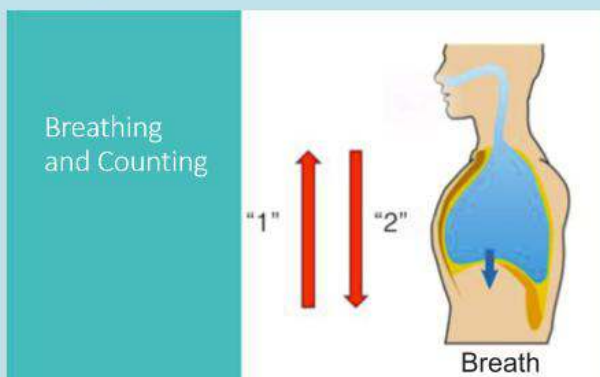
We in the Theosophical Society teach meditation to people of various cultures and religious backgrounds. Therefore, we must avoid techniques that are associated with particular religions, such as mantras, or names like Jesus or Omifofu or even Aum.

The purpose is to be able to stay in a chosen object of attention. It does not

matter what objects or words are chosen so long as they do not cause additional disturbances.



A universal technique is to use awareness of breathing and to do counting. As we breathe in, we mentally say "1," and when we breathe out, we say "2." When the mind goes to other things such as the worries and concerns of the day, then we simply notice it and then go back to the "1" and "2."



We have published a booklet of this procedure and the principles behind the practice. It can be downloaded from the website of the Theosophical Society in the Philippines.

This type of mental discipline is a necessary stage, whether for personal equanimity or the spiritual life. This is the Dharana stage. During the training, it is essential to emphasize that the

awareness of breathing and the counting are only tools, which will disappear later when the mind is no longer noisy. Then one enters into the meditation or Dhyana stage, where the consciousness is stable on the subtle or abstract level with little noise from the lower mental.

After one has attained this stability, the average person will now be quite satisfied with the quietness of the mind. But for those who are pursuing the spiritual life, then this is just the beginning of the deepening of awareness. There are various sublevels in the meditative stage, but one of the final stages is the awareness of the self, the origin of thoughts, and the transcendence of this self, the ahamkara. This is a very advanced stage that will not be touched upon during such public sessions on meditation.

Based on our experience in the Philippines, hosting a public meditation once a week seems ideal. The meditation session itself is for 20 minutes. We usually have a brief talk about aspects of the meditation practice, with questions and answers afterward. The entire session does not exceed one and a half hours.

It is helpful if all the Theosophical Societies around the world will promote classic meditation to the public. It will help individuals to attain inner peace and serenity. It will also help people deepen their spiritual life.

Good afternoon to all of you.



Vicente Hao Chin Jr. is a member of the Theosophical Society in the Philippines. He is particularly interested in education and has written books on the subject from a Theosophical perspective. Vicente Hao Chin regularly conducts self-transformation seminars both in the Philippines and abroad. He previously served as the President of the Philippine Section of the Philippines and is the Director of Golden Link College, a Theosophical educational institute based in Manila.

OM MANI PADME HUM

(Occult interpretation)

by Manuel Arduino Pavon

This is the quintessence of the Buddhist tradition, repeatedly quoted by H. P. Blavatsky, on the basis of which all kinds of knowledge were invented, already scholastic and speculative, both practicing and experimental.

At the risk of misleading the reader by the brevity of our intellectual means, we have decided to open the door to an explanation of the innermost interpretation of a phrase invoking a higher power. For the rest, we invite the reader to find this in abundance in works such as Anagarika Govinda's "Creative meditation and multidimensional consciousness". The Mahamudras and other tantric treatises contain an abundance of keys and guidelines.

The first approximation puts us into the structural field of details, so we will consider them with some care.

OMMANIPADME HUM

The sound of OM is generally recognized as evoking memories of the real cosmic force that emanates to manifest, maintain, and dissolve consciousness and matter, and it requires initial analytical analysis.

OM is a phonetic synthesis of an

intense vibrational force that hides the evoked cosmic reality: AUM. It's a double sound

AUM can be interpreted microcosmically, on the level that belongs to us, with our threefold nature:

A: Atma

U: Uddhi (Buddhi in regional dialect)

m: Manas

Thus, the first approximation reveals the power of the spiritual triad within us as the sound of Pranava¹, the mystical highest sound of the Akashic heights.

Remember that in many articulated languages of Indo-European origin, A is pronounced with O, even today. And remember, students, that in the ceremonial and magical intonation of Pranava, as practiced by lamas, when uttering OM simultaneously in the most serious and sharp tones, the sound manifests itself as a wave packet² that has no name, and the structural duality of the vowel is revealed. And this is because Atma and Buddhi are connected to manifest the monad as a spiritual soul.

Or the main letter of the mystical syllable also initiates the sacred and secret vowel series known as

OEAOHOO, the One, the First Unmanifested Logos (sometimes represented as OEAOHOO). This word is a cosmic principle and contains almost all the vowels of the Hindustan tradition, since H, aspiring, as in Hebrew, has a meaning similar to vocalization, and represents, together with the full vowel series, an aspect of universal life and pure consciousness. Consonants tend to express the structure of the Plan in the mind of the Deity and, ultimately, the degree of manifestation, for example, one's own study of the magical and numerical speculations and permutations of Kabbalah.

E. P. B. offers an enlightening interpretation:

A: Agni = Fire / Brahma

U: Varuna = Water / Vishnu

M: Marusts = Air / Jiva

This classification fully corresponds to the manifestation of the Third Logos, the organized manifestation of the life of the spirit in matter and its final dissolution in the Jiva.

Returning to the structural and morphological analysis of the mantram, let us now consider its internal construction:

OMMANIPADME HUM

Mani includes the voice of Manu/Manas (the human soul, ego) and abandons the suffix i, which contains the active and synthetic power of Buddhi (Uddhi), in other words Mani (the jewel in the Lotus), speaks of the spiritual mind, the enlightened mind, Buddha, Christ in us, the initiate, and is a

synthesis of Manas and Buddhi. This is the Pearl in the Lotus, Sat Guru.

Padme (Lotus) evokes in three consonant letters the triple row of petals of the egoistic Lotus or causal body, a clear aspect of the spiritual and initial capacities of knowledge, love, and sacrifice. Initially, it is the voice of Padma³, and in this case the presence (Divine presence) in the Lotus is manifested. This Divine presence is given by the letter A: Atma (sometimes in connection with E, which causes a descending degree, i.e., Buddhi; Atma/Buddhi, the spiritual soul, the manifested monad).

HUM contains the letter H, which seeks, representing the power of the spirit, to animate the form, to breathe into its vital characteristics. It is a coded representation of prana, the ocean of Jiva, the boundless life. This is an analogy of AUM to the lower octave. It is about expressing the power of giving form (mental forms in divine magic) to the outpouring of light and power emanating from spiritual heights.

H replaces the vowel a, prana acts in the place of Jiva, the individual in the universal life, as part of the prana that sustains us as living units.

The letter M, in the Eastern tradition, evokes the building force, the force of deposition, the sealing of the act. AUM is essentially a Transcendent and Immanent Creative Force, while Hum is a Transcendent and Immanent Building Force. In occult language, AUM represents the host of Ah-Hi, which is ALL. The unity of the higher Cosmic



Spirits (who have already passed through the human condition and become Creators, forming the universal Mind, the Heavenly Man).

HUM represents the host of cosmic, solar, and lunar Devas that supports construction.

Macrocosmically speaking, it represents the idea of the First Unmanifested Logos and its manifestation through the manifested cosmic Logos (cosmic, virtual, and manifested Mind).

Microcosmically, it causes an identical process - between Manvantara and Pralaya (manifestation of life – absorption in abstract space), which occurs with the monad and spiritual principles on the path to liberation.

OM can be intoned in at least seven different ways (or forty-nine), and each of them serves to affirm and expand the capabilities of one of the aspects of the

Force, living, material, or spiritual level or order.

E. P. B. warns of the risks of pronouncing or experiencing intonation in an empirical way. And this suggests that the results of this boldness can be truly disastrous.

Keep in mind that, in addition to pronunciation, written words and signs indelibly retain the evocative power they are associated with. It is fortunate that in the occult tradition, even in the customs of exoteric religion, the movement of the prayer wheel in temples with inscriptions on it has a positive effect on the devotee, since his will is directed to good.

Writing on the body of the patient, tattooing mantrams with magical healing purposes, is a traditional tool that still lives in Japan and some areas of Tibet and China.

Accordingly, the science of amulets

collects this millennial wisdom in any of the religious denominations of the planet.

The original sound and its deposition in the word (Spirit) (in manifestation and in the evolutionary process) is an effective reality of extraordinary power.



Manuel Arduino Pavon was born in Montevideo on 23.02.1955. Member of the

Theosophical society since 1979. Researcher of Spanish - language literature. Head of the spiritual texts bookstore of the serene tradition bookstore in Montevideo, librarian in charge of the second esoteric library of Latin America (Montevideo, Uruguay).

Published more than one hundred and fifty of his books in fourteen countries, in America, Europe and Asia, covering various literary genres, including essay, aphorism, drama, picture book, graphic tweets, cartoon and fanzine. 10 books have been published in the Argentine Republic.

Manuel writes and reads short philosophical essays in a radio program (CX 36 Radio Centennial Montevideo, Uruguay).

Works in the Ministry of defense of the Republic (Department of logistics) and the municipal intendancy of Montevideo (service of events and celebrations). Lives in Buenos Aires.

1 Pranava (OM, AUM) the original sound, the universal accepted symbol of Hinduism.

2 a wave group or wave packet is a wave that differs from zero only in a certain interval and is equal to zero at all other points in space.

3 Padma — one of the oldest and most important sacred symbols in the form of a Lotus flower in South and Southeast Asia. Revered in Hinduism, Buddhism, and Jainism

Meditation, the harmony

Of the spheres and the deeper aspects
of sound

by Eduardo Pavier Gramaglia

Part 1: The Science of Sound and the Ancient Wisdom - "The Mozart Effect"

Sometime in the 1700s, some ancient papyri came to light through the antiquities trade. They were found to contain spells and rituals in which sound was used for magical purposes. Archaeology and extant texts have revealed that for the ancient Egyptians, a world without magic was unthinkable. The ancient world was acquainted with the magical aspects of sound which, we are told by Blavatsky, were inherited from even older civilizations. We, in our time, have gotten used to link sound and word with communication and mere entertainment. But the Ageless Wisdom teaches us that sound has a deeper aspect. It is this more profound side of sound on which the following reflections are meant to focus.

Let us start off with an opening question: Why did a towering scientist like Einstein find inspiration in the music of Mozart? "I see life in terms of music", he wrote in his personal diary. Einstein was an accomplished violinist: Hans Albert, his son, states that each time Einstein's work came to a dead end,

a music session would work out all problems and contribute the needed inspiration. His wife once disclosed that the draft of his theory of Relativity had been the result of music playing. Einstein believed that, beyond all theory and observation, lay the music of the spheres... which – he wrote – revealed a "pre-established harmony" exhibiting stunning symmetries.

The effect of Mozart's music on the mind was much talked about in the 90s. The New York Times, in an article of August 10, 1999, named this factor the "Mozart Effect", claiming that "subjects perform better on abstract or spatial levels after listening to Mozart". Years before, The Nature International Weekly Journal of Science of October 23, 1993, had seriously considered the possibility that Mozart really makes one "smarter". Clearly there is some kind of music which conveys deep levels of significance, besides awakening subtle feelings. In that music, abstract ideas ensoul an amazing architecture. When a symphony or concert is listened to, a special outline in the structure of thought is perceived. In the case of certain composers, like Bach, such

outline is of a unique mathematical character, and encloses numerical relationships unknown even today. The attentive listener perceives an intelligent cyclic design, the details of which even a trained musician takes years to unravel, precisely because it is the product of an intuitive mind.

- Inspiration as Light. Defining Sound and Music. The Boundaries of Language.

In the face of such an amazing architecture, one wonders how a composer like Mozart was able, first of all, to "sense" those higher realities, and translate them, "step them down" into written music. Deep reflective thought was no doubt an outstanding quality of all great composers: they were deeply in tune with what they were trying to accomplish. They were not following certain scholarly rules of composition: they were in fact creating new rules, opening up new ways. The great artists and scientists are able to focus their consciousness on a high level and keep it stable to a certain extent. In a way, Mozart cultivated an interest in the world of meaning, and developed ways to impress those meanings on his physical brain, so that they could run true to the hidden impulse. The use of intuition and creative imagination has been an essential part of the work of great scientists too. Einstein once told one friend, "When I examine myself and my methods of thought, I come close to the conclusion that the gift of imagination has meant more to me than

any talent for absorbing knowledge." He also said, "All great achievements of science must start from intuitive knowledge. I believe in intuition and inspiration...." This constant – and sometimes painful – effort of artists, scientists and thinkers to try to understand, decode, their perceptions, is a real exercise in creative imagination. So, the capacity for sensing and bringing down those realities is the heart of what we call "*creative life*". This universe in which we live, move and have our being, is in some mysterious way, the result of the thought of the Logos, of his meditation. And the true sense of meditation – if we are to read the *Yogasutras* of Patanjali between the lines, does not consist in acquiring a blissed state of mystical peace and personal welfare, but in a scientific work with intuition and mental matter. In other words, the precipitation of higher ideas in order to transform ourselves, and the world which surrounds us. Being a microcosm, Humankind is called to do on its own humble level what the Logos does on macrocosmic realms.

So, what is that imagination, inspiration which the artist receives? Someone said that it is *an inflow of light, which takes the form of music*. This light is stepped down, or translated into music, as it passes through the inner ear and brain of an inspired artist with a sensitive mechanism of reception – because light and sound are but two phases of the gamut of vibrations, two different ranges. Cosmic harmonies

which translate as light, are the result of, or rather are, the symphonic hymn caused by the incessant movement of the life-atoms of those divine beings which fill the universe, said the American Theosophist G. De Purucker: a mystical description of what Aristotle once called "*The Harmony of the Spheres*".

However, before going into this amazing concept of the "Music of the Spheres", let us first consider sound as phenomenon, that is, in its concrete manifestation. A body produces a vibration and therefore a disturbance in the air, an elastic medium which initiates a movement similar to that of the water, when we throw a stone into it. The atoms begin to expand and contract, thus producing what we call a "soundwave". Is that sound? No, it isn't. That soundwave must reach a receptive mechanism capable of decoding it. The ear of the higher animals and man can vibrate in sympathy, and pass that information through to the brain by means of a specific nerve. It is this translation of the brain, what we know as physical sound. This soundwave can be highly complex, and contain sub-waves, lesser waves in mathematical relationship with one another. These are called "overtones" or "harmonics", being contained within the fundamental soundwave. This means that a single note may contain the whole spectrum of sounds, thus being a demonstration of that hermetic axiom, "As above, so below".

According to H. P. Blavatsky, atoms are called "vibrations" in Occultism;

also, sound, collectively. The subjective side of sound, the sound as "*noumenon*", namely, those forces which are the cause of the physical sound, can only be perceived by a true psychic, while the scientist is only concerned with the behavior of sound from a merely physical standpoint. One can see how Blavatsky was attempting to lead the focus of the mind towards the world beyond outer appearances. She goes on to say, those waves which science studies are in truth produced "from within": the atoms fill the endless space and are themselves that perpetual movement of that fathomless Wheel, the external manifestation of which is what we call "Space". So, what is that movement "from within" she talked about?

"*The ether produced the sound*", it is read in the hindu Puranas, an old genre of Indian literature known for its depth of symbolism. Science declares that sound is only a wave which propagates through the air. But, can the air exist without the ether, which contains and informs all its molecules? – Blavatsky wonders. Quoting from the Vishnu Purana, a book mentioned a hundred times in the Secret Doctrine, she goes on to say that "Sound is the characteristic of Akasha, or ether". Light, Sound and Electricity are found to have no objective being, and are said to be "modes of motion of matter". They are an expression of Fohat, the divine magnetism. These objective phenomena are the response to hidden causes, the noumena, and its description would be

impossible for the human mind. The Logos, a Greek term which means both *thought* and *word*, breathed forth, exhaled this universe through a primeval sound, which came forth as a projection of His Universal Mind, the true sphere of Tone. This sacred and primeval sound, truly an expression of consciousness, cannot be only a physical wave. It is the Second Logos, called Kwan Shai Ying in Stanza VI:1; literally "the melodious heaven of sound". It is also the Word of that gnostic gospel of St. John, being Speech an expression of Thought. The image of a god uttering a sound which makes the universe come forth is also to be found in other scriptures, such as the Mayan Popol Vuh: in the blackness of the early dawn, the god, called "The Heart of the Sky" spoke the Word, and the sky and the world came into being.

Now then, what is music? Music, from classical antiquity, consists of a special structuring and ranking of sounds, which are organized into a network of mutual relationships, according to different "modes" or distributions, each one with a different effect on the emotions, soul or mind. The musical system is – loosely put – a sevenfold group of forces which are cyclically brought into activity in a piece of music, similar to the way in which the ray forces come into activity throughout human history, or in the life cycle of an individual. After the Renaissance, each of these seven forces or "degrees" of the musical scale became triads or chord, individual groups of three or more

individual notes holding a special harmonic relationship with each other. Simply put, Music is essentially about relationships: each individual note making its contribution to the whole. A Brotherhood of sounds so to say, what the human family must one day demonstrate on earth. Music – unlike all other arts – unfolds in time, that is, it unwraps, develops gradually, unlike a beautiful painting, which we can behold in its wholeness in space. Music is thus especially connected with the consciousness aspect, of which space is its external appearance. Space is substance and stillness: time is eternal and endless movement, a reflection of the consciousness aspect of the Divine Mind. Music, as Isaac Rice once said, has the sacred purpose of beautifying time. The musical system was created by the Pythagorean school, perhaps after Pythagoras' pilgrimage through India. This School had a secret symbol, which they called "Tetraktys": they thought that this symbol contained the great secret of the Cosmos, simply expressed in numbers. The whole universe was for them a great musical instrument. This musical system was inherited by the medieval Church, to eventually give way to our modern musical system, after a long historical process.

And if we find Music to be a mystery, language is perhaps even a greater one. Words are sounds; therefore, they have power. Some insightful writers have capacity to "awaken" us to a new world of thought and meaning through a careful choice of words. In a

demonstration of the principle “energy follows thought”, certain words are infused with a deeper meaning than expected. Certain ancient languages like Sanskrit are able to embody realms of meaning not even suspected in any modern language. In India, the sounding of mantras, and of the Vedas themselves was subject to strict rules, not only for a ritual to have power, but also – it is believed - for the whole universe to keep stable and sound. The Sanskrit pandits or scholars pondered on the nature of word and language since ancient times. Patanjali, the author of the Yogasutras, thought that the word was the field in which the source of reality, and the manifested reality, meet. A great hindu philosopher, Bhartrhari, claimed that the word was the primeval reality, and had a status higher than the absolute consciousness, even though other philosophies like the Sankhya or Vedanta did not agree with him. According to Indian tradition, the word precedes the world: language had been created by the gods. They thought that the true teaching came from the mouth of the master, and not from books: their word for “scriptures” is “shruti”, which means “what is heard”. We have all once felt, upon reading a book, that certain words, even when their meaning is not understood, cause a “stirring” inside, as if some intuitive idea were percolating into the brain. This is possibly the proof of the power of sound, and the meaning it evokes.

- H. P. Blavatsky and the “Harmony of the Spheres”

Pythagoras was not romancing when he spoke of the “Harmony of the Spheres”: he thought that each heavenly orb has its own note. It is this resulting celestial symphony which the great German writer, Goethe, depicts in the prolog of his Faust, where the Archangel says, “The Sun sings in his ancient way, amidst the rival chant of brother spheres”. Echoes of that heavenly music even reach us here in the Physical world: they are found as elusive traces in the great works of art. Of this higher source of music Beethoven was surely aware, when he defined Music as “a revelation higher than any other wisdom or philosophy”. H. P. Blavatsky, also considered the “Harmony of the Spheres” a reality: she looked upon sound as the effect produced by the vibration of the ether. The impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument. She thus gave a key to the ancient science of Astrology, for “certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony”. Certain kinds of music throw us into frenzy, some exalt the soul to high aspirations, in the same way as certain colors excite us, while some others soothe and please. She thus saw the relationship between color and sound. “There is a mysterious alliance between color and sound” – she postulated. H. P. Blavatsky had been a gifted pianist herself: she had received lessons from Moschelles, a noted pianist

of the time – which suggests that she might have once considered earning a living as a professional pianist. However, she thought that contemporary Art was not developing along the right lines, as one of her articles suggests: “Civilization, the Death of Art and Beauty”. In an almost relentless allocution, she claims that the selfishness and materialism of modern civilization had led to the destruction of art and of the appreciation of the truly beautiful. Civilization – she claims - had “rung the death-knell of the old arts”, and the last decade of the 19th century was summoning the world “to the funeral of all that was grand...and original in the old civilization”.

In the Secret Doctrine, in a chapter with a highly suggestive title, “The Coming Force”, we can understand why she was so concerned about the art of her time: Blavatsky makes there an extraordinary statement on the power of sound. She maintains that sound, when directed with occult power, is a stupendous force, which can be compared to a million Niagara waterfalls. “Sound may be produced of such a nature” – she claims – that the Great Pyramid of Cheops would be raised up in the air, or that a dying man would be revived and filled with vigor”. This tells us much about the function assigned to sound in future races. In “Conversations on Occultism”, she categorizes telepathy, or the communication from mind to mind, as a “natural power” which is destined to become a widespread faculty in future

racés. This gives us a completely different perspective on the function of sound and voice, which are presently used with the purpose of communication, apparently only until humanity can develop that other capacity outlined in Patanjali’s Yogasutras, of using the mind as sixth sense. Sound and word are then seen more connected with that process of transferring ideas from the inner worlds into the realms of external expression. This is technically “white magic”, a scientific process involving the capacity to perceive “within” with the same intensity of focus as perceiving without.

In the same chapter of the Secret Doctrine, right after defining sound in such impressive manner, she proceeds to mention a great forerunner of the research on etheric forces: The Philadelphian inventor John Worrel Keely. He had been one of those few who ventured into the realm of etheric forces, not being allowed by the Hierarchy of Masters to progress beyond certain boundaries. John Worrel Keely is said by Blavatsky to have stepped into the threshold of some of the greatest secrets of the universe. By means of his “Keely motor”, a generator of invisible but tremendous forces, he had managed to reduce an ox to atoms. Had he been permitted to go further, he could have developed the power to reduce a whole army to atoms. However, such pioneer of etheric forces is now qualified by Wikipedia as a “fraudulent inventor”, only because he refused to disclose certain secrets and

reveal certain underlying principles, which would have been a real danger to his time. Only at the close of the Second World War would humanity have a glimpse, a tragic glimpse indeed, of the release of the etheric forces of the atom. A few pages ahead, H. P. Blavatsky admits that the very reason Keely was not permitted to go further, was because he had discovered that terrible force, known in Atlantis as Mash-Mak, and by the Aryan Rishis as a name she does not even dare give out. It was the "vril" of Bulwer Lytton's "Coming Race", that force which belongs to future races of mankind. Blavatsky once gave some demonstration of her psychic powers, though it is well-known that she would bitterly regret it later. Her biographical data reveal that she was capable of wielding sound, so as to make a whole audience hear the sound of bells. Francesca Arundale relates how Blavatsky withdraw a series of sounds from a glass bowl of water, which she called "astral bells". She refused to qualify such manifestations as "miraculous": What we deem "supernatural" is an outcome of natural – though yet unknown – laws, almost an effect of perceiving reality directly, and not through the filter of intellectual dreams, habits or prejudices. Towering composers of the 20th century were inspired by Blavatsky's ideas, and had a connection with Theosophical writings, among them Gustav Mahler, Jean Sibelius and Alexander Scriabin. In spite of all the narrowmindedness of modern approaches to science, a few enlightened

minds concurred with H. P. Blavatsky, that in order to find the secrets of the universe, one must think in terms of energy and vibration. Such were the words of Nikola Tesla, a great physicist of the early 20th century.

Scientific experiments have confirmed this power of sound and its relationship with ether. One in particular, called "Sonoluminescence", is brought to our amazed attention. When a sound wave is passed through a bubble in a flask of liquid, this soundwave makes the bubble expand, then collapse. This occurs in the flash of an instant, and the molecules trapped inside the bubble heat up so much that the bubble gives off an amazing burst of heat and light, assuming the appearance of a star. What made this phenomenon so promising was the temperature generated: if on the surface of the bubble alone the light burns at tens of thousands of degrees, the tantalizing possibility emerged, that by bombarding a bubble with soundwaves, temperatures of over 10 million degrees would be produced within its core. This way, nuclear fusion, the same reaction that powers the heart of the Sun, would become possible here on earth, thus bringing the era of fossil fuels to an end. This astounding experiment was first conducted in 1934 in Germany, and we are left speechless by the capacity of sound to release light and heat. Such experiment, besides confirming the enormous potential of sound to produce light on this plane, also awakes endless questions as to what correspondences

can be drawn with the human being and his subtle vehicles. It also warns us that – provided certain conditions are complied with – alchemies and transmutations beyond human imagination would be possible. As the great physicist Heisenberg has so rightly said: *“The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass, God is waiting for you.”*

At this point, it is no wonder that the question inevitably arises, why knowledge has so many limits. We constantly recognize a ring-pass-not, and knowledge seems to be given in small doses, being strictly supervised by certain Guardians. Blavatsky hints that many depositories of occult knowledge are hidden in unreachable corners of the earth, and guarded by certain beings. The access into this world in which secrets are revealed is only possible – it seems - to those who comply with very ancient rules. These rules are in fact the key to create a new human being: they come as a response to the courage of entertaining a wholly new state of affairs, a radical change of direction, independent of any accepted convention, just as Beethoven dared imagine a new music. In *“Practical Occultism”*, H. P. Blavatsky openly states that we students of the Divine Wisdom are faced with conditions entirely different from those met in any other kind of scholarly pursuit. Becoming a beneficent force in nature is tied with different degrees of self-renunciation, which is a constant

reminder that the whole process called *“Spiritual Path”* is not meant for ourselves, but for the world we live in¹. Thus, the rules become Ariadne’s clue, or thread out of the labyrinth, once the Minotaur, our Dweller on the Threshold, has been slain. They are principles which, if followed, aid in the uncovering of what we essentially are. As the Mahatma Letter 131 teaches us, *“outside those rules, even if we could shout for an eternity to come, for the Sesame to open, it never will²; but inside those rules, the access to any knowledge can be granted.* The Ancient Wisdom tells us about the existence of certain great beings who have gone far enough on the path of unfoldment, and have reached a point at which they can consciously work for the uplifting of humankind, inspiring scientific or artistic movements, and producing those germ ideas and seed-thoughts which can be perceived and applied by those who are sensitive enough. So these ancient rules remain a loving gift from these Great Beings, who have reached the other shore and cared to leave footsteps behind. If correctly interpreted – almost in the manner of those *“hints”* or riddles imparted at the ancient Oracle of Delphi - these rules disclose how the Path may be found.

At some point on our path of self-discovery, we have all felt that there is some kind of knowledge or beauty which does not belong to this earth, and cannot therefore be put into words. We hear a beautiful music, and an extraordinary change takes place within

us, as if something inside resonated with that music. And we find it to be a true feeling, even when we cannot explain it. The concept of the "Music of the Spheres" is based on the fact that sound permeates all forms: the planet has its own note or sound, as each dust particle, and each human being has its own peculiar chord, as each group has, all chords contributing to the Great Symphony. Should we be able to hear, our own bodies would be perceived as a symphonic orchestra, singing some magnificent, incomprehensible composition. The growth of a flower would be like a changing melody from day to day. Many of us have experienced that somehow we have our own notes: we know that certain sounds evoke a deep resonance within, while others have an insignificant, or even shattering effect. Here and now, and each time we meditate, we are sounding an individual, and a group note. Alignment as the attempt to "tune in to the note of the soul", has a certain correspondence to the tuning of an instrument before a concert, so that concerted group harmony can be created. In an aligned or "tuned" mechanism, inspiration can flow in, and soul energy can flood the personality and sweep through all the centers, Annie Besant once said. In fact, in the ancient Pythagorean School, the core of the matter of music and harmony lay in the principle of resonance, demonstrated by two strings vibrating in sympathy. If, as the Pythagoreans held, man is a microcosm, and the soul is a harmony, it is through a form of

resonance or sympathy that alignment can take place. There are processes in our minds which are similar to those in nature. If we cannot hear that universal music, it is because of the limitations of our mechanism of reception. These words were written by Porphyry, in his "Life of Pythagoras", almost two thousand years ago.

Part Two: Meditation and Creative imagination

- The disruptive quality of creativeness

Throughout history, many pioneering thinkers have contributed to the growth of human civilization. But the creativeness they demonstrated has often been of a disruptive quality, and it was because old patterns had to be destroyed, in the same way as a plant must disrupt the soil in order to be able to grow and unfold. The new paradigms presented by those forerunners throughout the ages are seldom accepted immediately. "He wants to break up everything I teach him", said Haydn of his student. When Haydn listened to his third symphony, he admitted that "Music had changed forever". In a similar way, when H. P. Blavatsky published her Secret Doctrine, a tsunami of criticism arose, but since that day human thought changed forever. Beethoven's absence of hearing capacity was not a hindrance, because his mind was focused on the world of meaning. It is a state of mind in some way related to that abstractionstage alluded to by

Patanjali in the third section of the *Yogasutras*: all distractions have been done away with, and the mind keeps focused on the object of meditation; its own shape vanishes, and its essential nature emerges. This "holistic model" that those great thinkers anticipated must be applied to modern living, as it advocates the interconnectedness of all its parts. In other words, what we do reaches everyone. Science itself is showing that everything is a network, and at some point in the future, the etheric web will stand revealed. Meteorologist and mathematician Edward Lorenz poetically referred to this as "the Butterfly Effect": the flapping of the wings of a butterfly in Brazil can determine the details of a tornado in Texas. In fact, what all of us have experienced during this pandemic may have already taught us that we are all interconnected, in the same way as the musical system, where no element has significance except by its relationship with the rest of the elements. This interconnectedness underlies all esoteric teachings, and is the basis of the universal brotherhood, which encompasses all kingdoms of nature.

In this context, it would be a mistake to think that only those who are capable of isolated flights of genius can perform real "creative work", those who are a rare efflorescence of human creativity. We are told that the time is not yet ripe for the fourth lord of creative expression, The Fourth Ray, to resume activity upon the Earth, and thus usher in another

golden age of the arts. There is, it seems, a deeper meaning to the words "creative imagination", which does not point exclusively to the wonderful labor of artists around the world. "Imagination is more important than knowledge", Einstein himself affirmed. True imagination is not fleeing reality, what we call "supernatural" has to be ripped from the bowels of reality itself. The creation of a new and more just world order should be the concern of all of us. The true creative process seems to involve the precipitation of those intuitive ideas from the buddhic levels, and their clothing in substance so that they can finally take on physical form. It is essentially a scientific process which implies conscious work on matter. This may sound like magic Harry Potter's style, but it is not. Creativity is after all a state of mind, which entails a capacity to be magnetic and therefore change the surrounding vibration. It is the result of a state of being. At each step, the theosophical writings remind us of the possibility and duty of transcending the concrete mind, and developing the capacity to tap the resources of the intuitional plane. It is hinted that meditation is of great help in the process. The Teaching of Wisdom is not a library of textbooks with numbered pages. It contains concrete indications for life, as applied to each necessity. And the measure of success is the degree of necessity. In any case, love always underlies the search: Christ was indeed a true Yogi when he said "love one another", for that entails placing man as



integral part of nature.

- Music and Myth

We can barely glimpse the future possibilities of Music, but Myth can give us a clue. Orpheus was the legendary musician, poet and prophet, which was the same thing in ancient Greece. He is the archetype of the inspired musician, who is able to charm both living and inanimate things with his music. In a way, he also stands for the Mysteries of Initiation, and was credited with many gifts to mankind, even those ascribed to other gods: medicine, writing, divination, magic and astrology - all these qualities being one with his music. In the voyage of the Argonauts he succeeded in drowning the spell of the sirens' songs, the call of Maya, or illusion. He introduced order and civilization, and his attempt to retrieve his beloved Eurydice from the underworld with the charm of his music almost succeeded, except for that inevitable tendency of the lower nature to turn to the past, what lies behind on the way. He would eventually be torn to pieces by maenads, an analogy of Spirit, the male side, being divided and made multiple by mother nature, the female aspect. His many gifts can give us a

glimpse into all the magical qualities attached to music by those anonymous creators of traditional stories. In them, music is shown to have tremendous powers, including those associated with the mysteries of initiation. So, we should be prepared to accept that in the future music will reveal its amazing powers, including assisting the healer to bring about a cure, or even to facilitate the process of death, as testified to by the connection of Orpheus with the underworld. Sound may thus provide the right environment for the Great Release to take place as a natural occurrence. Iamblichus, in his "Life of Pythagoras", tells us that within the Pythagorean School music was used instead of medicines. Certain melodies were used as antidotes for anger and rage, and they are even said to have had certain sounds to purify desires. Around the vernal equinox a certain melody was used for healing purposes: a person playing the lyre was surrounded by a circle of experienced singers who sang specific notes. As we see already in this ancient tradition this will involve a group of trained workers, and definitely not an isolated musical genius, however great his or her possibilities of tapping the higher planes. In Myth, a single

character like Orpheus does not stand for only one individual, but remains a promise for all mankind. The search for a musical system which reflects such universal order, and has therefore an uplifting effect on the human soul, can also be found in Orphic and Pythagorean texts, as well as in the writings of Plato and Aristotle. However, it is also noteworthy that Plato was so reluctant to speak about the role of music in the context of the “teleté” or initiations. In his Republic he considered music a highly dangerous discipline. He explicitly criticized certain poetry and music which he deemed harmful. He certainly knew about the power of sound.

Eastern lands have also been a fertile ground for myths and legends concerning the power of music and sound. In India, it is told that the emperor Akbar had commanded the singer Nayuk-Gopal to sing the “Raga-Dipaka”, a melody which had the power to burn alive whoever sang it. To escape the consequences of being reduced to ashes, the singer submerged himself into a river, up to his neck. However, the effect of the raga was so powerful that his fatal destiny was not avoided. In the VI century BC, the Chinese duke Ling is said to have heard the most beautiful melody, played by an invisible instrument, while he was on one of his journeys. A music master warned him of a terrible power behind it, as that melody had belonged to a destroyed kingdom. As he later insisted once again on listening to that bewitching melody,

the legend goes, the kingdom was assaulted by plagues and winds which turned it into a desolated land for many years to come.

All these wonderful stories invite us to rethink the meaning and function of sound. In a world where silence seems to be the exception, it may be difficult to glimpse the creative function of sound and word. We are surrounded by millions of words pointlessly spoken, but the real function of speech is to create, to heal and bring about a new set of vibrations, new conditions on earth. Silence thus turns out to be a key to the problem of reception, and another thing this pandemic has taught us, is that we are “out of tune” with nature. If we human beings learnt not to be noisy, we would eventually discover that a whole universal symphony surrounds us. The art of attentiveness is thus not different from the Art of Self-forgetfulness. This is – at least an aspect – of that deeper and more significant quality of Music that we can undertake to disclose.

- New Light on the Music of the Sphere

In this context, what has been called “The Music of the Spheres” takes on another proportion and meaning. We may only wonder what a wonderful capacity a group of trained minds could develop in order to bring that world of meaning down to our world of daily living. Sometimes I imagine a group capable of issuing those sounds which create those vibrations and forms which express sensed truths through a stable

focusing of consciousness on the world of meaning. The resulting beauty which could be produced in the world through this collective use of the creative imagination could be something of which those great masterpieces of music and art, are but shadows of things to come, flights of genius by individually gifted artists who anticipated all the future possibilities in store for humankind.

In the end, Art seems to remain a constant reminder of our commitment to create vibrations of beauty on this plane of daily living. Plato was not wrong after all: we must learn to focus our minds on those archetypal ideas or forms which will help build a new civilization. In his 7th letter he made clear that certain subjects admit of no verbal expression: they can only be brought about in the soul through group communion, which he called *συζήν* in Greek. This is done "as light is kindled by a leaping spark" – he wrote. Insightful words, written more than 2500 years ago, at a time when meditation had already been practiced for thousands of years in the Valley of the Hindu river. Indeed, "God has never left himself without witness". Through the words of all those who reached the other shore, the idea of a Purpose, a Plan can be glimpsed. So when it comes to how we can cooperate with those great Beings who know the Plan, we understand that we must be integrated into a body, a musical instrument which can resonate with that Purpose. In a crowd of people, each one with their

own separate thoughts and feelings, this becomes difficult. This is *dissonance*. Integration means the creation of a perfect harmony, and this entails the sounding of distinctive notes, not random ones.

So our final question could then be: *which is each one's real note?* In an attempt to answer this impossible question, Sri Ram once said that it has to do with sounding the note of our real individuality that contributes to the group harmony, that note which represents *our singular beauty*. And at this point, beauty has to do with truth, for when we make a *personal* effort to be singular, that is the *actor* trying to behave singularly and impress others. When all that is gone, only the essential nature remains, which is that light, that individual ray, our distinctive note within the universal harmony. *Easier said than done*, yes. But the power to bring those songs of the universal spheres, and that Kingdom of souls, into being on earth does not seem to lie in isolated individuals, but in planetary group work, a result of a sense of cooperation and community, such is the influence of Aquarius, the upcoming age of universal brotherhood. The time will come, we are told, when sound can be scientifically used to that purpose. We do not have the keys yet, though many sensitive people all around the world sense that this is possible, and have leant to use sound to heal. We can thus imagine what high type of world service a group of workers trained in meditation can render.



Eduardo Pavier Gramaglia (Argentina) - member of the Theosophical society since 2004. He graduated from the national University of Cordoba with a degree in Classical Philology. Since 2004, he has been conducting seminars, practicum and lectures on a wide range of Theosophical topics.

His main area of research is the late

Hellenistic tradition, in particular its hermetic texts on mystical traditions and astrology. In 2006, he published hermetic astrology, the first book in Spanish about ancient astrological traditions. He has participated in international conventions, conducted seminars, and published two English translations from ancient Greek of ancient texts edited by Benjamin Dykes (the Cazimi Press, Minneapolis, Minnesota, 2013-2017), as well as numerous articles in international journals. Eduardo Gramaglia is currently working in the research group on ancient religion and myth and teaches myth and religion, as well as Sanskrit language and literature at the National University and is preparing for his doctorate.

Eduardo is the main pianist and harpsichordist of the Municipal chamber orchestra in Cordoba in Argentina, and teaches music analysis and music history.

1 H. P. B. Collected Writings, vol. IX. "Practical Occultism", "Occultism versus the Occult Arts". P. 157, 254.

2 Letters from the Mahatmas, 131, a letter aimed to show that any attempt to contact the Masters must be undertaken according to THEIR ancient rules, not to our modern ones.

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