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# Theosophical vector

popular science magazine



International Theosophical publishing house «Albatross»

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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, Scotland and Portugal 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 2021.*

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# The great founder of the Theosophical Society

«H.P.Blavatsky was a fiery messenger of the White Brotherhood. Most certainly she was the bearer of the entrusted knowledge. Definitely, of all the Theosophists, only H.P.Blavatsky had the privilege of receiving the Teaching directly from the Great Teachers in one of their Ashrams in Tibet. She was the great spirit who accepted the bitter task of giving to humanity, lost in dead dogma and on its way to atheism, the impulse to study the great sacred Doctrines of the East. Precisely, only through H.P.Blavatsky was it possible to approach the White Brotherhood, as she was the link in the Hierarchic Chain.

... H.P.Blavatsky was a great martyr in the real sense of the word. The envy, slander and persecution of the ignorant killed her, and her work remained unfinished. The concluding volume of The Secret Doctrine could not be given.

Thus people deprive themselves of the highest.

I much revere the great spirit and fiery heart of our country-woman, and I know that in the Russia of the future her name will be fittingly honored. H.P.Blavatsky should truly evoke our national pride. Great martyr for Light and Truth! May Glory always be with her!»

From the letter of H.I. Roerich dated September 8, 1934.



# Significant dates

and events of Helena Petrovna Blavatsky's life

1831 - She was born on August 12 in Yekaterinoslav (now Dnepropetrovsk) in the family of Colonel Pyotr Alekseevich Hahn and Elena Andreevna, née Fadeeva, a famous writer who died early.

On the maternal side, Blavatsky's pedigree goes back to the princely family of Rurikovich, coming from Rurik himself. The granddaughter of Privy Councilor Andrey Mikhailovich Fadeev and Elena Pavlovna, née Dolgorukova, an exceptionally educated woman who knew five languages, loved botany very much, drew and played music beautifully, corresponded with many famous scientists. It left behind ornithological, mineralogical and paleontological collections, as well as a collection of ancient coins.



*HPB painted as "The Lovely Maiden."  
1840s*

1849 - Shortly before her 18th birthday, Helena married a man much older than her, Nikifor Vasilyevich Blavatsky, who shortly before his marriage was appointed vice-governor of the Erivan province in Transcaucasia. This act was dictated by the desire to gain complete independence. Blavatsky never took her marriage seriously and this marriage remained fictitious. After leaving her husband and family, young Helena travels to Turkey, Greece, Egypt, Eastern Europe and France.

1851 - In London on August 12, her birthday HPB meets her Teacher Morya for the first time, she had known since childhood from her dreams and visions. "The teacher told her... that he had a desire to meet with her because he needed her cooperation in the work he intended to undertake. Then he told her how to form a Theological society and expressed his desire for her to become its founder. He briefly described to her all the vicissitudes that she would have to experience, and also told her that she would need to spend three years in Tibet in order to prepare for this important task...»

From that moment on, HPB unconditionally submits to his guidance, both on the path of internal improvement and in all her external

activities. At the end of the year, Helena sails to Canada.

1852 – She visits New Orleans, travels through Mexico, Central and South America, the islands of the West Indies, past the Cape of Good Hope, through Ceylon, Helena Blavatsky hurries to India. Her first attempt to enter Tibet through Nepal turns out to be unsuccessful.

1853 – HPB returns to England, having managed to visit Java and Singapore.

1854 – She travels to America again, then crosses the Rocky Mountains with a caravan of settlers and heads to San Francisco.

1855 - After visiting Japan on the way, Helena Petrovna goes to India again, where she travels to different places, Kashmir, Ladakh... She described part of her adventures in the book "From the Caves and Jungles of Hindostan" under the pseudonym of "Radda-Bai".



*HPB in a hoop skirt, 1860s. Most likely the picture about which General Rostislav*

*wrote: "taken 20 years ago in my presence." September 18, 1881.*

This time she managed to get to Tibet, where, under the guidance of her Teacher, Blavatsky went through certain stages of occult training.

1858 – HPB visits the island of Java, then returns to Europe, stops in France, Germany, then sent to Russia and the night before Christmas comes to Pskov.

1859 – In spring she first goes to St. Petersburg, and in May visits her sister's the estate Rugodevo of the Novorzhevsky district. In Pskov, St. Petersburg, and later in the Caucasus, she amazed others with her exceptional abilities and powers, which provoked a lot of rumor, creating an aura of mystery and curiosity around her.

1860 – HPB comes to Tiflis in summer. On the way to Zadonsk (Voronezh province), Helena Petrovna encounters His Grace Isidore, the former Exarch of Georgia, later Metropolitan of St. Petersburg and Novgorod, whom she knew back in Tiflis. Having invited her and asking about her wanderings, he observed the phenomena surrounding her. For several hours he mentally asked her questions and received sensible answers to them, he was very surprised. At parting, he blessed her and admonished her with words that remained forever memorable and dear to her, as an opinion about her exceptional gift, the consecrated Priest of the Orthodox Church: : "There is no power which is not from God! You

have nothing to be embarrassed of, if you do not abuse the special gift given to you... Are there not enough unexplored forces in nature? It is far from being given to a person to know all of them, but he is not forbidden to recognize them, just as it is not forbidden to use them. He will overcome and, over time, can use them for the benefit of humanity... God bless you for all the good and kind"

1861-1864 (1865?) – HPB lives in the Caucasus, travels a lot: Imereti, Georgia, Mingrelian, along the Black Sea coast, Zugdidi, Kutaisi. At this time, Helena Petrovna was seriously ill several times, experienced a spiritual and physical crisis. As a result, she gained full control over her occult abilities.



*Young HPB dressed in furs. 1865-1868*

1866 – HPB travels a lot in Hungary, the Balkans, Egypt, Syria and Italy. Along with other brave women,

Helena Petrovna fought in Garibaldi's troops and was wounded several times. She described her impressions in the second volume of *The Isis Unveiled*.

It is possible that she has once again penetrated into Tibet. "...at various times I lived in both Small and Large Tibet, in total I spent more than seven years there. I have never claimed, either verbally or in writing, that I spent seven years in a monastery. I just said and I repeat now that I have been to Shigatse and Tashi-Lunpo, where no European has ever been before...»



*1870s. Photograph reproduced in A. P. Sinnett's *Incidents in the Life of Mme. Blavatsky*, and edition in 1913, but not in the 1886 first edition.*

1870 - By the end of the year, she returns to Europe via the Suez Canal.

1871 – HPB returns to Cyprus in Greece. From there, in the summer, he sails to Egypt by a ship that is wrecked in the Aegean Sea near the island of Speze. She lives in Alexandria, then





*Photographs taken in Ithaca NY in October 1875 while HPB was visiting Professor Hiram Corson and writing Isis Unveiled.*

in Cairo.

1872 – Travel to Syria, Palestine, Lebanon, possibly Palmira, visit of Constantinople followed by summer transfer to Odessa.

1873 - From Odessa, after a short trip in spring to Eastern Europe, Blavatsky arrives Paris, from where, by order of the Teacher, he goes to New York. Helena Petrovna wrote: "I was sent to this country by my Lodge in the interests of the Truth about modern Spiritualism. It is my sacred duty to discover this Truth and expose the lies. Perhaps I came here a hundred years earlier than necessary... given the current state of minds... My weak protest and impetuous will may be useless, but still I am ready for a great struggle, despite any consequences

1874 - In October, at the farm of the Eddy brothers in Chittenden (Vermont), Helena Petrovna meets

with Colonel Henry Steele Olcott, a man of high moral virtues, a lawyer who became famous for his impeccable service during the Civil War. They were soon joined by a young Irish lawyer, William Quan Judge.

1875 - In September, it was decided to establish a Theosophical Society, the main purpose of which was to promote the dissemination of ancient Teachings.

On November 17, the founding President, Colonel Olcott, officially announced the creation of the Theosophical Society, and since then this date has been considered the day of its foundation.

The beginning of the work of Blavatsky and Olcott on the manuscript of *Isis Unveiled*.

1877 - In autumn, two volumes of *Isis Unveiled* were published in a New York publishing house with the



*Photographs taken in NY from 1876 to 1877.*

dedication of the author to "The Theosophical Society, which was founded in New York in 1875 to study the subjects about which these volumes treat." The entire edition (1000 copies) was sold out in 10 days, and this work was marked as one of the outstanding creations of the XIX century.

1878 - In July, Helena Petrovna becomes the first Russian woman to receive American citizenship. Dreaming that there would be functioning theosophical centers in India, England and America, she planned to go to India at the end of the year to initiate a broad and active movement.



*N. Sarony took this photo of HPB from 1876 to 1878 in New York.*



*Taken in Galle, Ceylon [now Sri Lanka]. HPB and Colonel Olcott visited Ceylon from May 16 to July 13, 1880.*

1879 - After visiting England, HPB and G.S. Olcott arrived to Bombay in mid-February, where they set up the headquarters of the Theosophical Society in its Indian part. Soon, together with a 15-year-old boy named Babula who served her and who spoke several languages, they visited the north of India, visited Rajputana, Allahabad, Agra, Benares...

For the first year and a half, Blavatsky was under police surveillance, as the British authorities suspected her of spying for Russia, and many Indians avoided communicating with them.

In October, the first issue of the monthly magazine *The Theosophist*

was published, edited by HPB. In December, during a second trip to the north of India, they met Alfred Percy Sinnett, editor of the Allahabad government newspaper *The Pioneer*, and his wife Patience, who became deeply interested in theosophy and joined the Theosophical Society. At the same time, Helena Petrovna met Allan Hume, who previously served as a minister in the British government of India. He would later become the founder of the Indian National Congress.

1880 - In May, H.P. Blavatsky and G.S. Olcott go to Ceylon. The latter begins work on the revival of Buddhism in this country. During this trip, they both took "pansil", that is, officially became Buddhists. "I really think Gautama Buddha's philosophy is the most sublime of philosophical systems – the purest and, moreover, the most logical. But over the centuries, this system was distorted due to the ambitions and fanaticism of priests, until it turned into a religion for the masses.... I'd rather turn to the original source than draw from the many streams flowing from it.... When Gautama carried out his re-forms and opposed the evil brah-manas, he relied precisely on the esoteric meaning of the great ancient Scriptures."

During the three months of their stay on the island, several Theosophical Society branches were founded.



*(From left to right)*

1. Taken in Benares (now Varanasi), India, in 1880.
2. This photo was used as a *carte de visite* made in Madras (now Chennai), India, ca 1882.
3. HPB with T. Subba Row and Babaji ca 1882-1884.

1882 - Helena Petrovna's arrival in Calcutta was marked by the establishment of the Bengali Theosophical Society, and her arrival in Madras was marked by the establishment of the Madras Theosophical Society.

In October, she travels to Sikkim and stays at the Ashram of Teachers. She also visits a local monastery, where "day and night she talked freely with the gaylungs and the abbot (he is the reincarnation of Satschia Buddha, too) and sat in their libraries, where no woman is allowed – a touching tribute to my beauty and its perfect harmlessness – and the abbot publicly recognized in me the incarnation of one of the Bodhisattvas, which I was very proud of."

In mid-November, an estate was purchased in the suburb of Madras – Adyar, and the headquarters of the

Theosophical Society is moving there. A month later, H.P. Blavatsky and G.S. Olcott arrive here, and Helena Petrovna spends the next year at the headquarters of the Society. Soon Adyar will become the center of worldwide theosophical activity.

1883 – In August, with the participation of Nadezhda Andreevna Fadeeva (Helena Petrovna's aunt), the first branch of the Theosophical Society in Russia is created in Odessa, of which she becomes chairperson.

1884 - the return of Helena Petrovna, accompanied by her servant Babula, Mohini and several other Hindus to Europe. After visiting Nice, where they stayed for a week at the palace of Lady Caithness (Duchess de Pomar), who founded the Theosophical Society of East and West in Paris, they temporarily settle in Paris, where Judge arrives from America to help



*HPB is posed with a large fan. London, 1884.*

Elena Petrovna work on *The Secret Doctrine*.

Due to disagreements between members of the London branch of the Theosophical Society, which resulted in Bonus Kingsford becoming the new president, Blavatsky left for London at the end of June, where she spent six weeks.

On July 21, the London Lodge of the Theosophical Society hosted a lavish reception in honor of H.P. Blavatsky and G.S. Olcott. "Never before have theosophical meetings gathered so many celebrities. Their Excellencies the Russian Ambassador, the Secretary General of the French Embassy, the Dutch Ambassador, the Romanian Ambassador, the Russian Consul General in Egypt, the deputy of one of the ministers in India were here..."

In autumn, Helena Petrovna leaves for Germany and settles in El Berfeld, where the Theosophical Society has already been organized by Olcott.

Continuation of intensive work on *The Secret Doctrine*.

And at this time, huge Jesuit forces united in Adyar to denigrate the founders of the Theosophical Society. They had prepared a vile falsification, a conspiracy in which two servants, Alexis and Emma Coulomb, participated. The slanderous accusations were based on letters that contained instructions on how to arrange fake phenomena, allegedly written by H.P. Blavatsky. The letters were printed in the missionary organ of the Christian Collegium."

At the end of December, Helena Petrovna was forced to return to Adyar to familiarize herself with the situation on the spot. India greeted her enthusiastically along with her companions. They were greeted by hundreds of people, local theosophists decorated her cart with flowers, students of Madras schools presented her with a thank-you address signed

by several hundred students.

Blavatsky's intention to sue the Coulombs for gross libel is rejected by the decision of many members of the elected committee at the Congress of the Theosophical Society.

1885 - All these events have had the most negative impact on Helena Petrovna's health, and in mid-January she becomes seriously ill, being on the verge of life and death. "Upon recovery, HPB told her closest friends that a Teacher had come to her and offered her a choice: to die in peace now, and her martyrdom would end there, or to live for a few more years for the sake of writing *The Secret Doctrine*..." She decided to continue her work.

On the last day of March, Helena Petrovna leaves to Europe to never return to India. Sick, she sails to Naples and even on the steamer is constantly working on *The Secret Doctrine*.

From Naples, stopping in Rome and Switzerland on the way, she travels to Würzburg (Northern Bavaria). The widow of the Minister of Foreign Affairs in Stockholm, Countess Constance Wachtmeister, comes here to see H.P. Blavatsky, and becomes her devoted friend and assistant.

At the end of the year, a report of the Society for Psychical Research was published, based entirely on the testimony of the Coulomb couple. Blavatsky was declared a charlatan, her phenomena were clever tricks, the existence of Teachers was invalidated. A loud scandal broke out. Only thanks

to the sympathy and love of the most devoted and faithful, despite everything, friends Helena Petrovna continued to live.

Work on *The Secret Doctrine* almost stopped.



*Photo of HPB reading a book "while residing in Maycot, Crownhill, Upper Norwood, London, at Mabel Collins' home She left Ostend for London, May 1, 1887."*

1886 - in spring, H.P. Blavatsky moved to stay with Gustav Gebhard in Elberfeld, then moves to Ostend, on the Belgian coast. Despite the rest, her health did not improve much. "I don't have too much left to live, and during these three years I have learned patience. My health is better, but in general it is completely undermined. I feel good only when I am sitting and writing; I can't walk or stand for more than a minute."



*This view is of HPB at her desk at 17 Landsdowne Road, London, taken by William Quan Judge with a Kodak camera as she was working on Lucifer. The picture was originally published in The Path, New York, Vol. VII, May, 1892, p.39." Mr. Judge wrote of the occasion:*

*[No photographs] were obtained of her as she paused in her work until in 1888 this little photograph seized her, after consent, just as she was beginning the day's work on Lucifer, then in its babyhood. She had, only a short while before, come out from the room*

*behind her and sat down at the desk on which the first pages of Lucifer were begun and whereon most, if not all, of The Secret Doctrine was written. The pen in her hand is an American Gold pen given to her by a New York Theosophist and made by John Foley, whose name is known to thousands of writers. The sheet of paper in front is a sheet of the MSS. of The Secret Doctrine, and others lie about.*

1887 - By May 1st , at the request of the theosophists, H.P. Blavatsky moved to Long Don and settled in a small cottage called Maycot in the Upper Norwood area, which belonged to the writer Mabel Collins. Here, three weeks later, 14 young theosophists founded a new Theosophical Lodge, later called the "Blavatsky Lodge", thereby supporting her name and views. They chose active activity as their goal. It was decided to publish a new magazine "Lucifer" edited by H.P. Blavatsky. The second editor was Mabel Collins.



1. Taken October, 1888 in London. HPB is seated next to her sister, Vera de Zhelihovskiy. Standing behind them are Vera Johnston, Charles Johnston, and Henry Steel Olcott.
2. H. P. Blavatsky and Henry Steel Olcott in their final meeting, taken in October 1888 in London.



*"The Sphinx" pose - the most famous image of HPB. This was taken in Resta's studio at 4 Coburg Place, Bayswater, London on January 8, 1889.*

Despite the constant excruciating pain, Hlena Petrovna literally "lived at her desk from early morning until late at night. In addition to the publication of "Lucifer", she wrote articles in the Paris "Lotus", in the New York "Way", the Madras "Theosophist", to continue the second volume of *The Secret Doctrine*, to correct the proofs of the first volume up to five times, to receive 20-30 people daily who are on business and without business...

1888 - In autumn, an Esoteric Section was created at the Theosophical Society for a deeper study of esoteric philosophy.

The first volume of *The Secret Doctrine* was published on the first day of November, and the second volume was published in December. The first edition was instantly sold out and an additional print run was required.

1889 - Meeting with Annie Besant, who wrote a review of *The Secret Doctrine*. In May, she joined the Theosophical Society. Soon A. Besant was elected president of the "Blavatsky Lodge" and co-editor of H.P. Blavatsky, elected president of all European theosophical branches, of the *Lucifer* magazine.

H.P. Blavatsky is writing the book *The Key to Theosophy*, which was published at the end of the year. At the same time, the book *The Voice of Silence* was written. As Besant recalled: "... She wrote quickly, having no material source in front of her, and in the evening I had to read aloud what I had done during the day to make sure that her English was "decent"... listening to the praises, she looked at us like an astonished child - although anyone with a literary taste would admire this





*HPB sitting in a bath-chair, with G. R. S. Mead (right) and James Morgan Pryse. Taken in London, 1890.*

exquisite poem no less than ours»

1890 - At the beginning of the year, H.P. Blavatsky received 1,000 pounds for her labors, which she decided to spend on setting up a "Women's club" for low-paid young workers. In August, she attended its opening.

In the spring, the publishing house HPB Press in London published the first part of the Transactions of the Blavatsky Lodge, which contained Elena Petrovna's answers to questions asked at the meetings of the Lodge.

1891 - The second part of the Transactions of the Blavatsky Lodge was published.

In the last months of her life, H.P. Blavatsky was engaged in compiling the Theosophical Dictionary, which was published a year after her passing away, in 1892.

At the end of April, during the flu epidemic that raged in London, Helena Petrovna fell ill and left the physical plane on May 8. On May 10, her body was burned in Woking. The ashes were divided into three parts, which are stored in London, New York and



Adyar. The day of H.P. Blavatsky's departure is called "White Lotus Day".



*HPB in a white lace shawl holding a copy of The Path. Probably the last photo taken of her, 1890-1891.*

*"... In the case of H.P. Blavatsky, the Great Teachers could have saved and lengthened her life, because she did not finish her main work, The Secret Doctrine, but They preferred to show her at the departure due to favorable cosmic conditions and some necessary*

*confluences of earthly circumstances and events. This premature departure gave her the opportunity to get a new beautiful body, this time male, and be born at the time and in the conditions that helped her or him to reach the Ashram in the physical body” [Roerich E.I. Letters, vol. 7, No. 121].*

*”In a century, maybe one or two join the White Brotherhood in a physical body. So,*

*in 1924, our compatriot H.P. Blavatsky joined Them, in a male body, of Hungarian nationality. Ridiculed, slandered, disgraced and persecuted, she took her place among the Saviors of Humanity. This is how History repeats itself, and this is how Cosmic Justice works” [Roerich E.I. Letters. Vol. 3. P. 208 (04/20/1935)].*

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# The cross of heavenly wanderer.

The secret of origin

by Vladimir Anatolyevich Bakanov (V. M. Roslev)

*"...that time is near.  
Look - the earth is shaking,  
it greets you with its ball –  
and the land, and the seas, and the majestic skies "  
Virgil. "Eclogue"*

The continuous chain of causes and effects is a series of manifestations of various forms of life on various Planes of Existence from subtle unmanifested ones to infinite variation of forms on the manifested material Plane of Existence. The change of the Solar or planetary Manvantara and Pralaya consistently reveals the evolutionary kingdoms of nature, allowing them to move from one kingdom to another during the Pralaya period.

The three higher Planes of Existence and the four Lower Planes have their "inhabitants" according to the degree of their differentiation, but we will consider the human kingdom, which by its nature encompasses three Worlds: the physical world - dense, the psychic world - subtle, the spiritual world - fiery.

Let us recall the main stages of

human evolution on the planet Earth. The human wave of evolution came to Earth when the Earth entered its fourth planetary Manvantara or Circle. On the thin globe "A" of the earth chain, the last astral man of the lunar chain cast his astral shadow, and this "shadow of shadows" became the astral body of humanity on Earth. It happened in the year of the Metal Dragon (White Dragon) 1.664.501.098 years ago (*the article was written in 1998*). For the passage of the globes of the Earth's chain, humanity has been given 4.320.000.000 years. During this time, earthly humanity must free itself from the dense body that appeared in the Third Race, and create for itself an immortal body of thought - an Auric body or personality, it is the personality that must survive the next planetary Pralaya and give a new humanity on

the fifth planet of the solar system. And if the astral body of the lunar humanity built the physical body of the earthly humanity, then the body of thought of the man of the Earth should build a more subtle nature of humanity of the Fifth Circle. Now humanity is on its evolutionary path in the Fifth Race, the fifth subrace.

This is the stage when the Higher Manas or Consciousness can be manifested in its physical vehicles. At this stage of human evolution, we can talk about the qualitative selection of individual Monads. At the beginning of this Manvantara, a Teacher from another space, a Great Personality, went to incarnation, dragging along related consciousnesses. Then, seven main groups of Monads were determined, which incarnate from the beginning of Manvantara to its completion, creating mortal personalities, under the same ray. These personalities build new physical bodies in each particular incarnation.

The irrevocable Law of Karma, which is not subject to any human speculation, and the Law of Free Will, which gives a new chance to every thinking being, redistribute individualities according to "... *the seven states of sentient existence - Gati (sanct)*. They are divided into two groups: three higher and three lower Gati. The first includes devas, asuras and (immortal) people; the second (in exoteric teachings) - creatures in hell, pretts, or hungry demons, and animals. In

*the esoteric illumination, the last three are the personalities in kamaloka, elementals and animals. The seventh kind of existence is nirmanakaya*" ("Theosophical Dictionary". P. 132)

From these seven layers, the personality goes to incarnation, manifesting certain aspects of his character during his earthly life.

*There is determined "... four ways of entering the path of birth, as determined by Karma:*

*a) birth from the womb - as with humans and mammals;*

*b) birth from an egg - as with birds and reptiles;*

*c) from moisture and air germs - like insects;*

*d) instant self-transformation - like bodhisattvas and gods (anupadaka)."*

("Theosophical Dictionary". "Chaturyoni". P. 503).

Thus, according to Karma, one of the four birth paths is chosen, one of the seven states of sentient existence is determined, and through the realization of the main Cause of "suffering" – Jati or birth, the personality is manifested on the objective plane.

Let us consider in more detail "... *the twelve causes of being or the causes of existence, the coupling of cause and effect in the entire series of existence through 12 links. Understanding this fundamental dogma of Buddhist thought solves the riddle of life, revealing the illusion of existence and preparing consciousness for Niroana.*"

1. Jati	<i>Birth. According to one of the four types of entry into the stream of life and reincarnation - or Chatur Yoni, whereas each type puts the born in one of the six (esoterically seven) Gati.</i>	Tiger
2. Jarama-rana	<i>Aging and death following the maturity of skandhas. <u>Knowledge.</u></i>	Hare
3. Bhava	<i>The karmic mediator who leads each new sentient being to be born in one form or another of existence in Traylock and Gati. <u>Wisdom.</u></i>	Dragon
4. Upadana	<i>The creative cause of Bhava, which thus becomes the cause of Jati, which is the effect, and this creative cause is the attachment to life. <u>The mind.</u></i>	Snake
5. Trishna	<i>Love is pure, or not pure. <u>Justice.</u></i>	Horse
6. Vedana	<i>Feeling, perception through the senses, that is the 5th skandha. <u>Love.</u></i>	Goat
7. Sparsha	<i>Sense of touch. <u>Beauty.</u></i>	Monkey
8. Chadaya-tana	<i>Sense organs. <u>Splendor</u></i>	Cock
9. Namarupa	<i>Personality, that is, a form that has a name, a symbol of the unreality of material phenomena. <u>Intuition.</u></i>	Dog
10. Vijnana	<i>Perfect knowledge of all perceived things and all objects in their cohesion and unity. <u>Manifestation.</u></i>	Wild boar
11. Samskara	<i>Action on the plane of illusion. <u>Accumulation.</u></i>	Mouse
12. Avidya	<i>Lack of true perception or ignorance. <u>Conception.</u></i>	Taurus

The Nidanas belong to the most subtle and profound teachings of the Eastern metaphysical system. You can imagine their interaction in the Kala-Chakra system as in Fig. 1.

For further understanding of the issue under consideration, it is necessary to clearly represent the idea of trinity as the basis of the spiritual process or the cause of the phenomenon and the idea of quaternity as the basis of the manifested process or the consequence of the phenomenon.

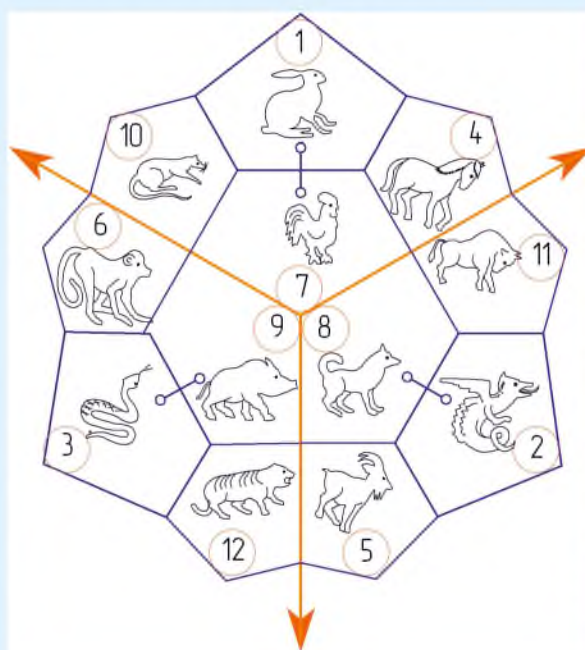


Fig.1.

Collectively, we define three crosses, that is, Trinity and Quaternity. This phenomenon represents the principle of Sevenfold and Duodecimal: the Harmony of Being and the Causes of Being. The essence of the Spiritual cross consists of: Knowledge (Hare), the cross of Soul - Wisdom (Dragon), the manifested

cross - Mind (snake) (Fig. 2).

For the full manifestation of all aspects, the Twelve Nidanas go through five states, which we will consider in the future. In turn, each of the sixty principles at the same time includes the nature of Spirit, Soul and Form, but the preceding and subsequent principles of matter reveal the corresponding nature, thus forming sixty principles

In every unit of life we discover the idea of the trinity. This is how the presence of Heavenly Wanderer, Grain of Spirit, Jiva or Monad manifests itself, the evolution of which passes through all the kingdoms of nature, while in a separate kingdom of nature, in this case in a man, the Monad creates a thin conductor - the Wheel of Time

The body of Thought, Soul or psychic basis of a person, and the dense vehicle is a physical body.

The grain of the Spirit (Atma-Budhi) is the "man" of the solar system, the body of thought (the higher and lower Manas) is the "man" of the planet Earth. The physical body is a product of the evolution of the body forms of terrestrial globe. Each of the seven principles of man corresponds to its own evolutionary time for formation and manifestation in seven Races and their seven subraces.

Without considering in this article the idea of reincarnation in its entirety and the posthumous stay of the Monad in a disembodied state, after its next incarnation, we once again recall that the main thing in a person

is Consciousness or Individuality, passing one incarnation after another.

H.P. Blavatsky in the articles indicates that: "... three years before birth, the Monad goes to incarnation, prompted to this by the threefold power of SANA." What is this mysterious Triad containing the mystery of birth and reincarnation?

We find that the threefold power of SANA consists of the principles named: Sana, Kapila and Sanatsujata – they are the three Sons of Light, three Forces, three Energies sent into the world for the appearance of the "divine presence" in the ninth period of cre-

ation, i.e. in the second period of the second sevenfold. (fig. 3).

Sana is one of the three esoteric Kumaras or Sons of Brahma who remain immaculate.

Kapila is the principle of Wisdom, its shrine, the keeper of the great mystery. Sanatsujata is the cumulative property of individual intelligence, the potential degree of the seven states of Consciousness (see art. "The Nature of Mind").

These Forces remain outside of forms until incarnation on the plane of the Spirit World.

Speaking about the Cross of

Heavenly Wanderer on the circle of time, it is possible to determine the points 48 years before birth, 33, 18 and 3 years before birth, when the "body of consciousness" is formed. We can notice on the Kala Chakra that one of the crosses described above is revealed: either the cross of a "hare", or a "dragon", or a "snake" (Fig.4). This principle will become the Cross of Life of a new incarnation in three years. Formed three years before birth, the Monad, due to karmic features, is immersed in Kama-loka, on one or another layer of it begins to be clothed with the substance of Kama-loka with the corresponding quality or tendency of the skandhas-

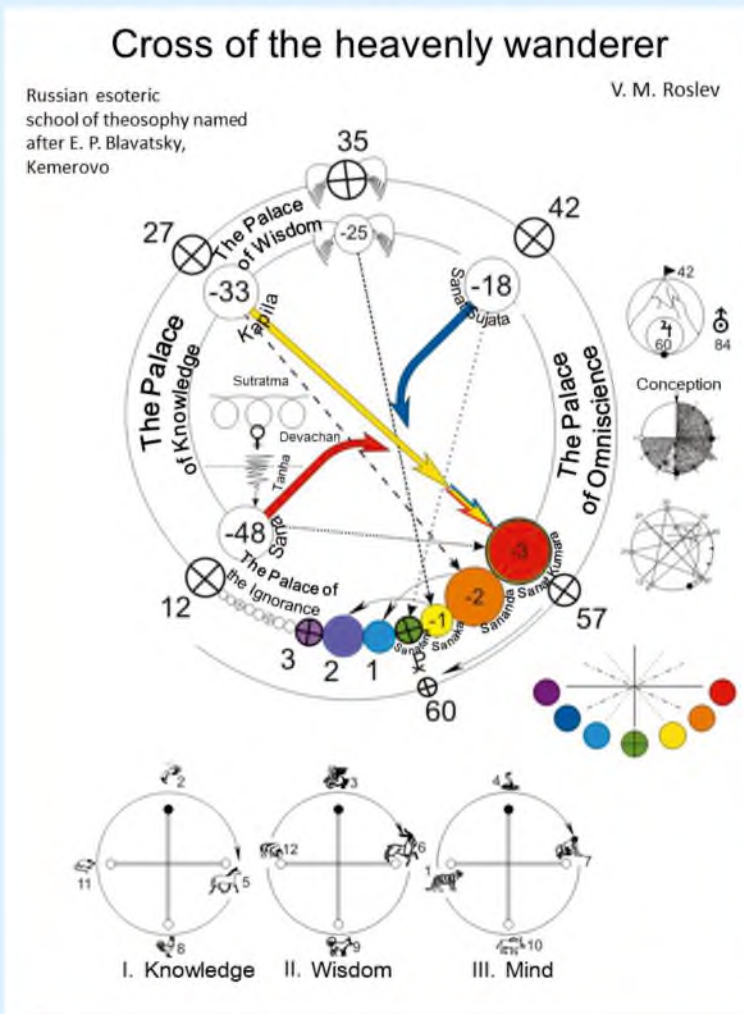
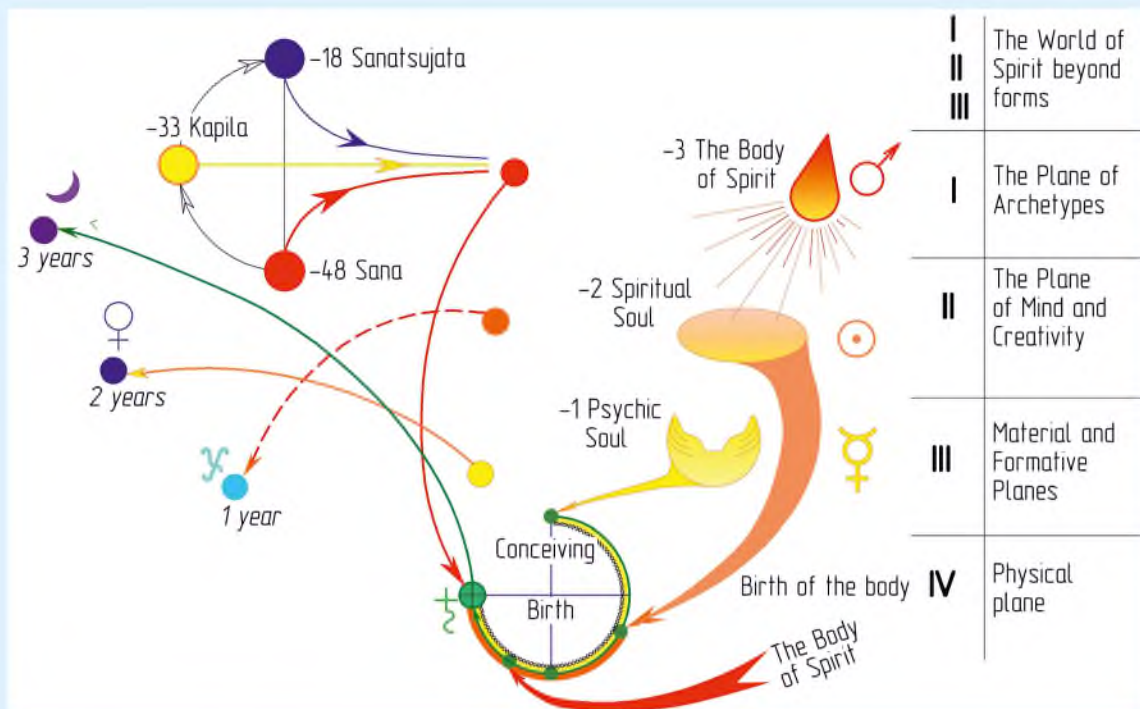


Fig. 2.





attributes of personality (see art. "Nature of Mind").

These trends, in their totality, are illustrated by the quality of Spiritual Soul on the descending branch of the incarnation or the Personality property on the ascending one, i.e. in the first year after birth.

The substance of the lower layers of the astral plane builds what can be defined as the Psychic Soul of the descending branch or Individuality in the second year of birth. There is a manifestation as in a mirror - a reflection with inversion.

For clarity of this question, we will give a diagram, conditionally defining two poles in a person - Spirit and Matter. They are represented by the same cross. The Spirit emanates from itself a Spiritual Soul, represented two years before the birth of one of the

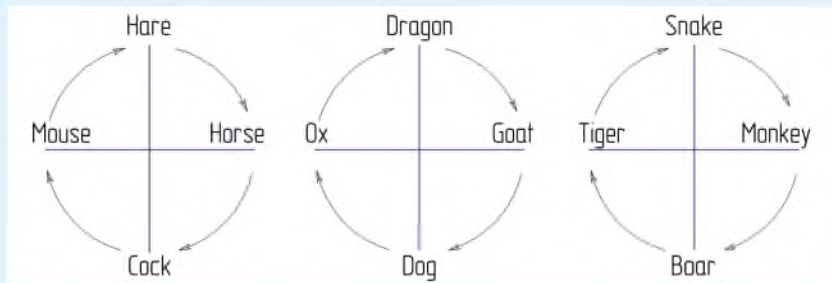
points of its cross. Matter is enveloped in its emanation – the Animal Soul, which, in turn, is represented by one of the points of its cross a year before birth (Fig.2).

After birth, the point of the cross of the Spiritual Soul appears in the first year, and in the second year after birth, the point of the cross of the Animal Soul appears, the third year after birth, the point of the cross of Life reappears.

Further in life there is an alternation, two years later of, three crosses consecutively.

The contact of two Souls takes place on the mental plane, the plane of the Mahat-Thinker, where the Spiritual Soul is guided by the Higher Manas, and the lower Manas is the guide of the Animal Soul.

The task of the manifestation of our consciousness is presented in an



attempt to connect Two Souls, which is possible with the refinement of the emanations of the material substance of man, so that our Animal Soul becomes an ideal conductor of the Spiritual Soul - the Light of Divine Wisdom.

The successive alternation of crosses, the twelve Causes of Being and the five states of spatial energies (Akasha), during the life cycle, allows a person to manifest his full spiritual potential.

Matter (body) is a crystallized Spirit, two Souls must become one.

On the Circle of Life we note the presence of three crosses, consistently repeated as the cross of the Spirit, the cross of the Spiritual Soul, the cross of the Animal Soul. Each person has different principles of crosses, depending on the point of the cross in which his life began. Therefore, the same event or the same person is perceived by people from three positions as a material, mental and spiritual phenomenon.

The astral bodies of the parents attract the Monad of the incarnating person at the moment of conception, and after nine months, which will make up a cross in the circle of the year, a body is born that contains an Individuality wrapped in a psychic nature

or soul. During the period of intrauterine development, the fourth month is especially marked, when the vertebral column is

formed, to which the Monad joins.

The modern stage of evolution attracts Monads of a new quality to the earth, they choose the appropriate bodies for their incarnation. At the same time, there is a termination of the reproductive function in individual peoples and groups. Clinically degenerating in infertility, in the absence of a part of the vertebrae or underdevelopment of the vertebral column.

The week of birth corresponding to one of the signs of the Kala Chakra illustrates to a greater extent the psychic basis of the personality in relation to the spiritual program represented by the principle of the year of birth. At the same time, the principle of the year is a spiritual program, and the colour of the year (element) is a psychic nature. The principle governing the year is one of the seven energies, there is a "guardian angel" of man. The relationship between the symbol of the year and the week of birth gives a sense of the state of inner comfort of the individual, and, in turn, is represented by a specific principle on Kala Chakra.

After birth, the four points of the cross of Life are consistently manifested, for twelve years a person passes through the Hall of Ignorance, meeting during this time all twelve Reasons for Being, Nidanas.

Elena Petrovna in the book "The Voice of Silence" writes about this period of the incarnate Monad's life: "The name of the first hall is ignorance, Avidya. In this hall you have seen the light, in it you live; in it you must die."

From the age of twelve to twenty-seven, a person enters the second hall - "... the Hall of Knowledge. And in it your soul will find the bloom of life, - under every flower the snake is hidden."

From twenty-seven to forty-two years old - "The name of the third palace is Wisdom; behind it is the boundless expanse of Akshara waters, an inexhaustible source of omniscience."

Further, an excerpt from the "Book of Golden Rules" translated by Elena Petrovna Blavatsky reads:

*"To pass through the first one safely, do not mix one's fire of desires burning there with the light of the sun of life. In order to safely cross the second one, do not slow down your steps so that you can inhale the fragrance of its intoxicating flowers. In order to be free from the chains of heavy karma, not here, in the land of illusions, you should look for your Guru.*

*The wise man does not hesitate in the joyful limits of deceptive feelings.*

*The wise does not heed the mellifluous charms. Look for someone who will give you birth in the Hall of Wisdom... The uncreated lives in you..."*

("The Voice of Silence." P. 43).

From the age of forty-two, the Valley of Omniscience opens. From this moment on, the creative potential of the Individual manifests itself in full under the condition of continuous

aspiration.

The planet Uranus is the planet of geniuses and the ruler of Russia, located on the limits of the Solar system, has a period of revolution around the Sun of 84 earth years, half of this period is forty-two years, which is a kind of peak of life for all who have lived up to this age.

Having passed through three age periods - at the age of 12, 27 and 42, a person on the manifested plane met the mysterious threefold power of his spiritual nature.

The manifestation of Individuality (the highest Manas) is the program of life. On the Wheel of Time, the points of ages are determined, most vividly illustrating the individual characteristics of a person, as a reaction to current events. Three such points are periods of 12, 27 and 42 years. The five points of the pentagram highlight the ages of 9, 21, 33, 45 and 57 years. The sign on the Kala Chakra corresponding to 57 years corresponds to the period three years before birth, which is the body of the Monad or the characteristic of individuality. The laws of Spiritual evolution are wise and irrevocable, nothing can become higher than these Laws, implying that man is the spiritual substance of Nature. No claims to the artificial creation of life, and even more so of man, can be realized by an animal-like consciousness. The Secret Doctrine says: "They [the Divine Kings] struck the sinners with infertility..." ("Secret Doctrine", II vol., IX Stanza, "Comments". P. 242).

*"When the established orders taught by the Lords and Law Institutions have almost disappeared, and the end of Kali Yuga is near, the aspect of that divine Being, who exists by virtue of his own spiritual nature in the character of Brahma and is even the beginning and end, ... will descend to earth; he will be born in the family of Vishnuyashasa, an outstanding brahmin of Shambhala... Gifted with eight superhuman powers. By his irresistible power he will destroy all whose minds are devoted to animosity. He will then restore righteousness on Earth, and the minds of those who will live at the end of the Kali Age will awaken and become as transparent as crystal... The people who will be so transformed by virtue of that special time will be the seeds of human beings and will give birth to a race that will follow the laws of the Crete Yuga.*

*For it is said: "When the Sun and the Moon, and Tishya, and the planet Jupiter are in the same house, then the Age of Crete will return..."*

*("Vishna Purana". vol.III P.282)*



*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.*



# Theosophical Perspectives on Nephilim

by Luke Michael Ironside

*"There were giants [nephilim] in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (Gen. 6:4)*

*"All those skeletons found in the Departments of the Gard, in Austria, Liege, etc., etc. . . have all belonged to men of very high stature" . . . - Frederic de Rougemont, ("Histoire de la Terre," p. 154)*

Legends and myths about giants can be found in all cultures throughout human history. From the Titans and Cyclops of Greek mythology to the Jotnar of the Norse and the Kapres of Philippine folklore, references to these larger-than-life beings are scattered throughout the folktales, scriptures, and traditional stories across the world.

Theosophical evolution, as revealed to the world by Madame H. P. Blavatsky through her seminal two-volume publication, *The Secret Doctrine* in 1888, outlines the cycles of cosmic evolution, or Rounds and Root Races, in which every lifeform, from

the minutest atom to the grandest nebula, undergoes a process of physical, mental, and spiritual development and growth. In line with the Hermetic principle: *As Above, So Below, As Within, So Without*, Theosophy postulates that the evolution of the universe is intrinsically linked to the evolution of the individual, and vice versa.

In certain writings, as found in the collected Mahatma Letters, the Master K. H. and the Master M. both stated that *The Secret Doctrine*, far from being the sole effort of Blavatsky herself, was in fact the "triple production" of their combined efforts. Blavatsky, as opposed to being the sole author of this

momentous work, was rather the "Direct Agent" of the Masters who guided her hand towards the timely promulgation of these timeless truths. The Secret Doctrine is described, in one such letter written by the Master K. H., as being the "epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come."

The work is published in two lengthy volumes, the first of these being "Cosmogogenesis", which is concerned with the origins, birth, and evolution of the Cosmos, the Solar System, and our planet. This it describes in terms derived from the Hindu conception of cyclical development through the alternating periods of activity, or manvantaras, and periods of passivity, or pralayas. The second volume, titled "Anthropogenesis", deals more specifically with the origins and evolution of humanity, through the sequence of Root Races and the lost continents of Hyperborea, Lemuria, and Atlantis. It is this latter work that is relevant to our examination of giants in Theosophical literature.

Anthropogenesis deals in particular with the evolutionary development of humankind. According to the system of Root Races put forward in this volume, the third Root Race consisted of ape-like giants that lived on the (now) lost continent of Lemuria some 18,000,000 years ago. Of this continent, located in the Pacific Ocean, HPB writes: "The third Continent, we propose to call "Lemuria" . . . extended

from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands." (SD II, p. 7).

It was during this third Root Race that life took on a more condensed, physical shape and that the development of organs, tissues, and bones, took place. They were described as being egg-headed, with a single eye at the crown of their heads, and as possessing prognathous jaws. Reproductive changes also resulted in the separation of the sexes, there being developed first "beings in which the one sex predominated over the other, and finally distinct men and women." (SD II, p. 132). HPB emphasizes that while the beings of the Third Root Race may seem rather distinct from the human of today, that they should still be considered as human, as should the essentially non-physical First and Second Root Races. An analogy could be made to the development of the fetus, which while very different from the fully-developed form, would still be considered human in the early stages.

The separation of the sexes marked a fundamental point in the evolution of humanity: the human has become "opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female." (SD II, p. 84). Now, at this crucial point, the he has developed

into human form, even if this form be yet "gigantic and ape-like": he has evolved "the vehicle of desire, or Kâma Rupa," (SD II, p. 116). It is in this stage of development that the human being evolved such attributes as animal passions, physical organs, and the rudimentary ability to gain knowledge and question one's own existence. It was thus in the Third Root Race that the Lower Quaternary of the physical principles was complete; the tangible, physical body took on its shape as the Linga Sharira; Prana vivified this matter into life, and Kâma imbued it with the gift of passion, or instinct, whereby it may continue to evolve into higher states.

"After (the separation [of sexes]) . . . the eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers (the higher gods or angels) . . . Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land (Adi-Varsha, the Eden of the first Races), which had turned into a white frozen corpse" (SD II, p. 201).

It was also during this Third Root Race that another highly significant event in the evolution of humanity occurred. The Lords of the Flame, the Solar Pitris, the Children of the Fire-Mist, descended to Earth to incarnate in human form, choosing from among the race the most developed and prepared for this sacred purpose.

The succeeding race – the Fourth

Root Race – was also gigantic in form. These were the inhabitants of the continent of Atlantis, being particularly enormous and materially dense in stature and appearance. We find this race referenced in Genesis as the "Gibborim", those mighty giants of old. It was this race that was also referred to as the "Titans" of Greek mythology. As stated by HPB:

"The Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and . . . all the subsequent legends and allegories found in the Hindu Purânas and the Greek Hesiod and Homer, were based on the hazy reminiscences of real Titans—men of a superhuman tremendous physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times—and of actual Cyclopes—three-eyed mortals." (SD II, p. 293)

Throughout the period in which this Root Race thrived, further significant evolutionary developments took place, including the intellect and, along with it, speech. The Atlanteans were psychic, having great mastery over the subtle forces of nature. This was both their greatest strength and their weakness, as they were eventually destroyed by the misuse of those powers.

In tracing the evolutionary development of humankind through various stages, H. P. Blavatsky points to evidence of our gargantuan forebears, by referring to reports of fossil bones by such authorities as Tertullian,

Philostratus, Pliny, Herodotus, Diodorus Siculus, Homer, Plutarch, etc., some of whom saw the bones themselves. Modern evidence, likewise, confirms the existence of such fossils.

We may take, for instance, the "Giant of Castelnau"; three bone fragments discovered by Georges Vacher de Lapouge in 1890 in the sediment used to cover a Bronze Age burial tumulus, and dating possibly back to the Neolithic. Writing in the journal *La Nature*, de Lapouge describes the bones in detail:

"I think it unnecessary to note that these bones are undeniably human, despite their enormous size.... The first is the middle part of the shaft of a femur, 14 cm length, almost cylindrical in shape, and the circumference of the bone is 16 cm.... The second piece is the middle and upper part of the shaft of a tibia.... The circumference is 13 cm at the nutrient foramen.... the length of fragment is 26 cm.... The third, very singular, was regarded by good anatomists as the lower part of a humerus.... The volumes of the bones were more than double the normal pieces to which they correspond. Judging by the usual intervals of anatomical points, they also involve lengths almost double.... The subject would have been a likely size of 3m, 50."

And to further examine some statements of HPB:

"If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated

gods and men. ...It would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the bogaterey (mighty giants) of old; and their folklore, most of which has served for the foundation of national histories, their oldest songs, and their most archaic traditions, speak of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in the history of the races, appear to have wielded weapons of a size and weight beyond the strength of the strongest men of modern times." (SD II, pp. 754-55)

"As for the evidence furnished by ancient writers, we need not stop at that of Tertullian, who assures us that in his day a number of giants were found at Carthage... But we may turn to the scientific journals of 1858, which spoke of a sarcophagus of giants found that year on the site of that same city. As to the ancient pagan writers — we have the evidence of Philostratus, who speaks of a giant skeleton twenty-two cubits long, as well as of another of twelve cubits, seen by himself at Sigeus.... Is it possible that prejudice would carry Science so far as to class all these men as either fools or liars?

Pliny speaks of a giant in whom he thought he recognised Orion, the son



of Ephialtes (Nat. Hist., vol. VII, ch. xvi.). Plutarch declares that Sertorius saw the tomb of Antæus, the giant; and Pausanias vouches for the actual existence of the tombs of Asterius and of Geryon, or Hillus, son of Hercules — all giants, Titans and mighty men. Finally the Abbé Pègues (cited in de Mirville's *Pneumatologie*) affirms in his curious work on "The Volcanoes of Greece" that "in the neighbourhood of the volcanoes of the isle of Thera, giants with enormous skulls were found laid out under colossal stones, the erection of which must have necessitated everywhere the use of titanic powers, and which tradition associates in all countries with the ideas about giants, volcanoes and magic." (SD II, pp.278-279)

The overwhelming evidence pointing to the existence of giants in the ancient past provides proof for much of what was put forward in The Secret Doctrine. It provides an alternative account of human evolution, in which the development of the race takes place over a much longer length of time than previously imagined, and in which evolution takes place not only on the physical level, but further on the mental and spiritual levels. Theosophy reveals that we are still evolving — onwards and upwards — to ever higher states of consciousness and spiritual development. We are on the path to Godhood, one evolutionary step at a time.



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# Culturological analysis

## of some of the "Secret Doctrine" Slokas

by Marina Alexandrova

The contribution of Elena Petrovna Blavatsky (1831-1891) to the world treasury of philosophical and spiritual knowledge, her ability to synthesize huge volumes of the most complex information and her tireless desire to bring a new stage in the development of mankind with her work is outstanding in the world history and still amaze both followers of Theosophy and its critics with the depth, comprehensiveness and diversity of the knowledge offered. And indeed, even a very educated and well-read reader can easily get lost, so to speak, in the "caves and jungles" of the philosophical views of Theosophy set forth in the voluminous works of HPB and her followers.

In my speech today, I would like to look at *The Secret Doctrine* from a slightly different angle, not as a teaching that can be understood by rational reason, organized in a linear way, and representing a list of facts that must be remembered in order to master the wisdom contained in this book. And although this rational approach is important, in our opinion, it is insufficient to penetrate the secret doctrine of being. This is rather what

Andrei Bely, a brilliant writer who deeply understood Theosophy, in his epoch-making novel *Petersburg* (1913) called "idle brain game" - thinking that does not lead to spiritual perfection, but keeps it in the plane of his "I" and his chimeric images. In the worst case, the brain game is "only a mask; under this mask, forces unknown to us are invading the brain" (376), including various ideas entering our consciousness from the outside.

While the ideas and knowledge contained in such works as *The Secret Doctrine* do not pose a danger of a negative invasion of unknown forces - on the contrary, even in the case of incomplete awareness of the information received, it at some point sprouts beneficial shoots in the reader's mind - all the same, a more complete perception and interaction with the text occurs not only and not so much through the habitual consumption and processing of information by the brain. As Professor Rafael Marquez de Albuquerque shrewdly noted at one of the recent research seminars, Slokas play the role of seeds that, with proper care, that is, with the help of meditation, will grow into a beautiful lotus in

the soul of the practitioner. Contact with the teaching is possible only through this double action: reading the Slokas, assimilating them and contemplating during meditation, which he compares to water. And since logical understanding is not enough for the full flowering of this secret knowledge, it is necessary for those who embark on the path of searching for truth to go beyond the usual thinking, which is not so easy for a reader who is accustomed to being guided by the Cartesian slogan "I think, therefore, I exist." It was this worldview of her readers that Blavatsky had to take into account when she wrote down the knowledge revealed to her and transmitted it to a world fascinated by the promises of rational science, limited in its possibilities of describing the universe even now, and what can we say about the end of the nineteenth century. The conviction that it is impossible to know all the versatility and diversity of Universal forms only by scientific methods lies at the heart of the teaching of Theosophy. This belief was one of the key points that made the Theosophical worldview so popular among writers, artists, composers, and simply sensitive people who could not satisfy either the dogmas of existing traditional religions, scientific achievements, or fleeting pleasures of the flesh. Feeling that a whole unknown world is hidden behind the veil of Maya, creatively gifted people have found and are finding in Theosophical teaching the key to reaching new levels

of consciousness.

How does the Theosophical teaching expand the consciousness of students and prepare them for the perception of a different dimension in a seemingly familiar reality? And to such an extent that once having known this depth, it cannot, as they say be "unseen"? In the interpretation of the Seventh Sloka it is written that "It is impossible to imagine anything without a reason; such an attempt leads the mind to the limit of consciousness. In fact, this is the state to which the mind must eventually come when we try to trace the chain of causes and effects in reverse order" (89). "Bringing the mind" into such a state - what we now call the technique of changing, or rather expanding, consciousness - is one of the goals and objectives of *The Secret Doctrine* and from this point of view it becomes obvious that this work is not only a collection of diverse knowledge, but also a kind of "mind simulator" designed to help the seeker of truth to rise to new heights of spiritual development.

But that's not all. "The Secret Doctrine" is also a literary work of rare beauty, its "communication" should be conveyed as with poetry, maybe even recited, although this monumental work looks like prose. *The Secret Doctrine* is a highly artistic work, the pleasure of reading which is comparable to the pleasure of reading ancient epics or psalms - in fact, these are songs of supreme love for the Universe.

Thus, I urge you today to “feel” this epic of the New Era, so to speak: “Only a single Form of Existence, boundless, infinite, causeless, stretched out, resting in a Dreamless Sleep; Unconscious life pulsed in Universal Space in the Omnipresence of that which is felt by the open Eye of Dangma” and in English: “Alone, the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconsciously in universal space, throughout that All-Presence which is sensed by the “Opened Eye” of the Dangma.”

The fact that this Sloka sounds like poetry should not surprise us, because the Sloka is the poetic meter that the Bhagavad-Gita and other works in Sanskrit are written with. Thus, even in the structural design of this work, the intention to clothe the innermost knowledge in the poetic form of ancient sacred texts of Hinduism clearly emerges. Combining a Shloka and a Stanza, and a Stanza is a “stanza” or paragraph in the Western poetic tradition, the author symbolically unites East and West in a single sacred poetic work. Although Blavatsky's remarkable literary talent was fully revealed mainly in her works written in Russian and for the Russian public - From the caves and wilds of Hindustan, the Durbar in Lahore, Mysterious Tribes on the Blue Mountains in the wilds of India - in the Secret Doctrine, her writing gift manifested itself in a more subtle form, subordinated rather to the internal laws of the

teaching presented to the world than to the logic of a purely literary work.

However, let us turn to the text of the Eighth Sloka itself. In the previous Sloka it was said that “THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING -- THE ONE BEING ” (89). The eighth Sloka further clarifies the concept of “the one being”, describing it in terms that turn this definition into an exercise in apophaticism, when the deity or, in this case, the “One Form of Being,” is described with the help of negation - “boundless, infinite, causeless.” Combining the description of the state of rest, Pralaya, and dynamically “stretched” being with the inner pulsation of Life accurately conveys the feeling of expectation and readiness for the appearance of something new. Omnipresence can be understood as the “Absolute, supreme deity, infinite essence,” underlying the Universe, but not visible to ordinary people, because they are distracted by the constantly changing forms and colors of Maya and cannot see the reality hidden from them. Only Dangma, “a purified soul, one who has become a Jivanmuktu, the highest Adept... Mahatma,” has the gift of spiritual intuition.

How to reach the stage of spiritual development at which the “eyes of the heart” open? In the work The Key to Theosophy (1889) chapter “What is practical Theosophy?” contains explanations about the inner growth and

improvement of the disciple, or chela. According to Theosophy, there are stages in a person's spiritual development that inevitably leads higher and higher if the disciple makes every effort to ascend. You should always help others, be a virtuous and courageous person, faithful to your chosen path and Teacher. Reading Theosophical books and comprehending what has been read is also an important part of this path. Therefore, the Secret Doctrine is considered by the followers of the ideas of Theosophy as one of the most important sources of secret knowledge.

Another way to "communicate" with the Slokas in particular and with the HPB works in general is to perceive them as music. William James, an outstanding American philosopher and psychologist and one of the founders of the discipline of religious studies in the United States, was one of the first who scientifically began to study mystical and esoteric experience. James presented the results of his research in a series of lectures at the University of Edinburgh, and their publication in 1902 under the title *Varieties of Religious Experience* created a real sensation, upending existing ideas about the psychology of believers and those who, not being believers, experienced mystical experience. Having grown up in a family of theosophists and himself associated with this teaching, James was one of the first to include a quote from Blavatsky's work in a scientific text - a

step that became an important milestone on the way to her recognition as a modern scientist and mystic in the pantheon of great philosophers.

In his book, echoing the doctrine of Theosophy, James called for the acceptance of the unity of the basic principles of all major religions: "Overcoming all the usual barriers between the individual and the Absolute is a great mystical achievement. In mystical states, we both become one with the Absolute and realize our unity. This is an eternal and triumphant mystical tradition, almost unchanged by differences in climate or religion. In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Witmanism, we find the same repeating note, so that in mystical utterances there is an eternal unanimity that should make



the critic stop and think, and which leads to the fact that the mystical classics, as already mentioned, have neither a birthday nor a homeland. Constantly talking about the unity of man with God, their speech precedes languages, and they do not age."

Further, James gives examples of seemingly contradictory phrases, arguing that they are partly similar to "musical compositions": "In mystical literature, such contradictory phrases as "dazzling obscurity", "whispering silence", "seething desert" are constantly encountered. They prove that it is not conceptual speech, but rather music, that is the element with which mystical truth best appeals to us. Many mystical writings are really nothing more than musical compositions." And here he gives a whole set of quotations from Blavatsky's famous work, *The Voice of Silence* (1889), though without mentioning the author.

In addition to the indisputable advantages of the Secret Doctrine (1888) as a philosophical work and a theoretical justification of the basic postulates of Theosophy, it is also an outstanding work in its artistic qualities, the reading of which gives great aesthetic pleasure. Written in the traditions of ancient Indian and Western literature, the Secret Doctrine can simultaneously be understood by the mind and felt by the heart, and this unity of different layers of the work is one of the secrets of this outstanding work.



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# Parabrahman:

Absoluteness as evidence and as negation  
of limitations and attributes

by José Manuel Anacleto

The subject which I propose to address is especially related to the First Proposition of *The Secret Doctrine*. This First Proposition is the essential foundation of the colossal edifice of Wisdom that is Theosophical Esotericism. If the three Propositions masterfully synthesise the content of Philosophy, Science and the Universal Wisdom-Religion which is Theosophy, especially its Cosmogogenesis, I also believe that they unfold successively from one another. The second unfolds from the first, which is therefore the fundamental of all, and the third evolves from the first two Propositions. I will talk a little more about this later on.

I also think that these three Propositions, and above all the first one, however subtle and metaphysical, or even abstruse, some may consider them to be, are self-evident, at least partially, and can offer themselves to our Consciousness with a truly obvious clarity, as something that we can recognise for ourselves.

So, please, allow me to give you a

*\* This lecture was given at the European School of Theosophy, April 2021.*



short story about my own experience.

When I was a child, a very little child indeed, I had two experiences occurring systematically and that I still remember distinctly.

First of all, the astonishment, the amazement at Being, that is to say, the undeniable evidence that there is Being - not a Being but BEING.

Almost without realising it, I was facing the most important, the most radical, the most profound of questions – the one to which all the others ultimately boil down. In fact, it is the same one that places us before the greatest, the most tremendous of mysteries - the mystery of BEING.

Indeed, we can (and we must) doubt almost everything: we can question the validity of our convictions and the reliability of our senses and mind; we can wonder (and maybe with good reasons...) whether the things we see are not merely illusory or simple subjective creations; we can ask ourselves whether we are only characters in a thought or a dream of a Being that encompasses us; we can even ponder the solipsistic conception according to which only the subject that is questioning himself, exists. Still, there is one thing that evidently none of us can doubt: *Something IS*. In other words: there is BEING. As asserted by Parmenides, "Being is, and it is not possible for non-Being to be".

Naturally, in my early youth, I could not rationally elaborate this systematic experience, nor draw from it all the

implications. But I think I was, in fact, before the overwhelming evidence of Being, or rather Be-Ness, as Helena Blavatsky masterfully wrote.

Along with that, I felt the strangeness of the world, of people, of things being as they were. It all seemed to me like a fiction, a dream, a theatre. What was considered normal, I saw as a mere possibility among countless other possibilities, and as something unreal, illusory. I was then too tender, almost too ethereal, seeming to hover in another sphere, to find this world normal. Once again I repeat that, at the time, none of this was something I rationalised or developed much. I can say it was purely living, (but) poorly thought.

After so many years, I now understand much more clearly that any form of existence will always be strange in the sense of relative, of a mere conditionality (among so many possible ones), of no more than a supposed reality that is always fleeting, changeable and contingent. Helena Blavatsky expressed it wonderfully in *The Secret Doctrine*, in these clear and synthetic words:

"Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyanchohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the



things cognised are therefore as real to him as himself" (Vol. I, p.39).

"Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality." (Vol. I, pp. 295-6)

"The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun.

Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself." (Vol. I, p. 283).

But before dealing with the subject in more strictly Theosophical terms, addressing the first Proposition of The Secret Doctrine, let me briefly complete the description of my experience when I was very young.

As time went by, I became more anchored in this world. I took it (or tried to take it) as more or less normal and real. In the more defined and conceptual interrogations that lately I posed to myself, from the age of 14 (more or less), I tried to adapt the reminiscence of those experiences to

the Christian religion in which I was brought up, and to make the Being – absolutely evident – correspond to the God of Christians and of the mainstream religiosity. However, common Christian theology seemed to me rather insufficient and unfair. And I came to realise that a personal, or even individual God, with characteristics and attributes, did not correspond to the absoluteness or limitlessness of Being – Be-Ness, to use HPB's word – of which I had caught such a strong glimpse. No, it was not about God and even less about a God, about one personal or individual God, with all the misconceptions associated with it, and which in the famous Letters 10 and 22 from the Mahatmas to A.P. Sinnett are so unequivocally dismantled.

Now, let us remember how Helena Blavatsky presented the first proposition of *The Secret Doctrine*:

"An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude.

It is beyond the range and reach of thought -- in the words of Mandukya, 'unthinkable and unspeakable.'

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned being. This Infinite and Eternal Cause – dimly formulated in the 'Unconscious' and

"Unknowable" of current European philosophy – is the rootless root of 'all that was, is, or ever shall be.' It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is 'Be-ness' rather than Being (in Sanskrit, Sat), and is beyond all thought or speculation." (Vol. I, p. 14).

In such a wonderful way, HPB fully clarifies the two points that I mentioned and that, in my childhood, I could only glimpse in a partial and unreflective way.

First of all, it is Being (not a personal Being, I repeat). It is absolute Being and Life. It is Absoluteness. It is Reality, and therefore one, indivisible, without beginning or end – in other words, Eternal Duration. Everything which is not one, everything which is composed, everything which has a beginning or an end, as we know, is fundamentally unreal from the point of view of Theosophy.

And though, it is also non-Being, because it is devoid of any attributes, which are always relativising. Any particular way of being, any form of existence with certain specific conditions (and not others among the unlimitedly possible), is relative and therefore strange (in the sense I spoke of at the beginning); is unreal in the last instance. Even in the extant part of the original of the Mānava-Dharmaśāstra or *Laws of Manu* it was stated: "From that which IS and, therefore, IS NOT, from non-Being, the Eternal Cause, is born the being Purusha." It is, hence,

Not-Being anything in particular, anything conditioned, anything that our limited, relative understanding can represent and define. And it is the Eternal Cause but not the First Cause, which already concerns manifestation and temporal, relative existence. We will talk more extensively about this in a forthcoming lecture (next 20th of June) in this School, precisely under the title: "Parabrahman: Emptiness or Fullness; To be or not to be?"

In the title of both lectures, there is the word Parabrahman, one of those which, together with Sat, HPB used to introduce the first proposition, when She wrote: "The ABSOLUTE; the Parabrahman of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being." (The Secret Doctrine, Vol. I, p. 15).

These are terms used in Hinduism, in the Sanathana-Dharma. But, as we know, what one tries to designate with the word Parabrahman (or Brahman without attributes, i.e. Brahman Nirguna) can be alluded to by other terms, used in different spiritual traditions: the Dao to which no name can be given, according to Lao-Tzi; Zeroane Akerne, in Mazdeism; Ain Soph, in the Kabbalah; the Unknown God of the Greeks, and of the famous speech of the Apostle Paul, in the Areopagus of Athens; the Abyss, the Depth, the God who is not, of different Gnostic schools; the Unmanifested One of the great Neoplatonists, from Plotinus to Proclus; The Emptiness of

Other of the original Jonang school of Tibetan Buddhism; the Bottomless Abyss, of Meister Eckart, the Absolute One of Ibn'Arabi and other Sufis, etc., etc.

Now, as we have already mentioned at the beginning, we think and sustain that the questioning of everything is highly recommendable, as long as it is carried out with the intention of seeking the Truth, the Reality, with exemption and seriousness. Theosophy does not appeal to any kind of blind faith, but research, experience, intuitive understanding and spiritual insight.

Nevertheless, the most sceptical of individuals cannot, at all, deny everything. We just have to stop, to listen... and the evidence of Consciousness is there. Silently, immensely and invincibly – grandiosely – it cries out its presence, at that very moment of reflective and internal questioning. And, with the evidence of Consciousness, is that of the inescapable reality that something necessarily IS. This *Something* that Is, because its reality is effectively a present and undeniable evidence of Consciousness and Life, corresponds, after all, to the 1st Proposition of *The Secret Doctrine*, which we complement herein, always quoting its renowned Author:

“This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either

exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness.

Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol.” (Vol. I, pp. 14-5).

If we may, we strongly encourage the realisation of this experience of *Being-Consciousness*: we will verify that it is so, within ourselves. If diving into this Reality-Consciousness is freed from egotistic conditioning, the Advaita Vedanta's assertion (both of various Upanishades and of the first Śāṅkarācārya) about the identity of Ātman and Brahman, of Being and Consciousness understood as Supreme Self, of Universal Being and Universal Consciousness, will be beyond all doubt, like a *touch* of fullness. And, here, we are also coming across, at least, a portion of *The Secret Doctrine's* Third Proposition: “The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root...” (Vol. I, p. 17). Deeply related to this is the experience of the fundamental unity of all existences (human and otherwise), which must echo in us the call of compassion.

Let us also observe, in this way, that solemn and immense Presence that we are able to experience within ourselves. If we pay close attention, it

has a continuous movement, an unceasing breath, that comes and goes, and that is obviously cyclical... This reminds us of at least one part, the most essential and archetypal, of the remaining (the second) fundamental Proposition "...the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe." (*Idem*)

This way, we ascertain that at least a substantial proportion of the synthesis of the whole Theosophical Teaching, of the Eternal Wisdom, can be proved by each and every one of us, provided we are capable of abstracting ourselves from the external noise and its most imprisoning impacts and conditioning. Off course, once the evidence of the basic pillars of the prodigious edifice of the Occult Wisdom has been confirmed, there is (however) a long work, of tens, hundreds, thousands of years, in many lives, to understand it in its endless details, unfoldings, relations, implications and points of view...

Sometimes when we deal with Cosmogony, some students ask: what is the point of such questions, so distant from our everyday experience?

Shouldn't we focus on the practice?

I think that Theosophy is a Theory-Practice of Everything. It is a holistic system par excellence, which excludes nothing from its understanding. Everything is interconnected, everything is interdependent. As it is in the Macrocosm, so it is in the Microcosm. The laws that govern both are fundamentally the same. And everything in the Macrocosm is represented in the Microcosm. The human being is the synthetic reflection of all the powers operating in the great cosmos. Helena Blavatsky recommends, for example, that we always make the analogy between the birth and development of a Cosmos and those of a human being. We can verify this in several of her answers, in *The Secret Doctrine Commentaries. The unpublished 1889 Instructions* (see pages 286, 438, 477, 574-5, etc. of the I.S.I.S. Foundation edition, on the basis of which the organisation I direct, the *Centro Lusitano de Unificação Cultural – Lusitanian Centre for Cultural Unification* –, published the Portuguese translation, in a fraternal collaboration with theosophist brothers in Brazil – from the Theosophical Society of Adyar – and Netherlands – from the Theosophical Society of Point Loma. We can also find that analogy in HPB's esoteric instructions (see *Blavatsky Collected Writings*, Vol. XII).

In Theosophy, study and practice go hand in hand, they presuppose each other. It is no use having Knowledge if

it is not to help the other beings, if it is not to be used compassionately. At the same time, however, it is not enough to intend and to serve the general good, for everything and for everyone, if we do not know how to do this. Additionally, still, the study of the deeper questions leads us to awaken and exercise our higher principles of consciousness, so that Buddhi (the spiritual Soul), as the vehicle of Ātman, leads us and enlightens the mind (Manas), so that we have intuitive understanding. Therefore, such study is eminently practical. Similarly, spiritual practices tune our vehicles, purify us and help us focus on levels of consciousness that will make the study more fruitful, lucid and in-depth. Yes, theory or study and practice are totally complementary and are inextricably linked in Theosophy.

To find within ourselves the reality of the great principles of *The Secret Doctrine*, as we saw before, is, in my opinion, extraordinarily important and constitutes an incomparable bliss. The recognition of the limitlessness of Being and Consciousness – beyond any relative attributes – brings us a sure and certain basis, a foundation of everything, which fills us with determination and demonstrates to us that there is an infinite sea of latent possibilities for us and for everyone. More importantly, it allows us to see the unity of all life and its natural consequence, which is compassion: “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.”, in the words of *The Voice of the Silence*.

Absoluteness is, of course, beyond all our relativity; but at the same time, it is in *Absoluteness* that we “live and move and have our being”, to use the expression of the Apostle Paul in the above-mentioned speech in Athens. The One Life, wrote one of the Mahatmas, “penetrates, nay, is the essence of every atom of matter.” (letter X to A.P. Sinnett).

In each of us Parabrahman corresponds to Ātman – or perhaps Paramātmān, as we shall see in the next lecture. It hovers beyond our usual field of Consciousness. However, through its upādhi Buddhi, we can understand and experience its presence, which is that of pure unity, of love and compassion, beyond all egoisms and separatisms, beyond the great heresy of separateness, spoken of in *The Voice of the Silence*, another wonderful jewel we owe to Helena Blavatsky. What could be more practical and relevant than this?

There is a time for everything, as we read in the third chapter of the *Book of Ecclesiastes*, which is in correspondence with the second Proposition of *The Secret Doctrine*. Each time we are affected by tiredness or maybe some discouragement, when we lose our inspiration, we can always go back to our innermost being, to that non-dual Witness or Consciousness which is Ātman (although veiled by Buddhi-

Manas), so that after this ebb we can flow again with the force of the One Life.

We consider Parabrahman to be a very especially suggestive term to allude to the Absoluteness, the limitlessness, the transcendence of all relativities.

In fact, the Sanskrit word Para conveys the idea of "infinite", "absolute", "supreme", "ultimate", "last limit", highest, superior, different, previous and subsequent; in general, "that which is beyond".

The somewhat frequent recourse to words with this prefix Para is justified in Theosophy by the unavoidable necessity of referring to something which can be absolutely and radically so, something which can be independent of any conditioning, of any relativity; something which is permanent (therefore, real), as opposed to the impermanence (therefore, unreality) of contingent things, of things which acquire new properties and lose others previously manifested; something which is not involved in phenomenal succession, something which is not caused and dependent, something which is the foundation and *substratum* of existence; something that is Be-ness beyond "may-be", something that is infinite and eternal, in the face of ontological, spatial and temporal limitation; something that is the Cause of itself, behind the flux of things caused or created or even radiated;

something that (after everything that is objective, manifested, concrete, individual and specific in this universe has *vanished*), subsists as pure unity, as the "whole being" in the eternal Duration, as what "always was, is and will be"; something, finally, that is fullness of Being and absence of particular attributes.

The notion of superiority that the prefix Para expresses can be found not only in words we have already mentioned – Parabrahman and Paramātman – but also, among many others, in Parapurusha or Parinirvana, for example. However, besides Nirvāna and Parinirvāna, there is Mahaparinirvāna; and in *The Mahatma Letters to A.P. Sinnett* reference is made to Para-Parabrahman (which also appears in *The Secret Doctrine Commentaries*). Therefore, even if we are far from reaching these evolutionary heights, let us never be conformed with what we have achieved. Let us always try to reach further, to deeper and more universal levels of being and consciousness, not for a selfish motivation, but driven by compassion for all humanity and for all beings.

And so, I end by quoting one of the three absolute truths from *The Idyll of the White Lotus*, passed on to Mabel Collins:

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit".



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*where, for the first time, three volumes of texts by Helena Blavatsky and a full Portuguese version of the commentaries on the Secret Doctrine were published in Portuguese. Other books include, in particular, the reprint of "Esoteric Buddhism" by A.P. Sinette and "The Secret Books of Blavatsky" by David Reigle and Nancy Reigle.*

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# Our Work for the XXIst Century

by Vicente R. Hao Chin Jr.

What is our vision for the Theosophical Society by 2099?

In order to look forward, it is helpful to look backward. It has been 143 years since the founding of the TS. The worldwide expansion of the Theosophical Society reached its peak in 1928 when its membership reached 45,000 with highly active and dedicated members throughout the world giving lectures, writing books, establishing schools, forming leagues for various purposes, etc. After 1928, however, the Society consistently declined that today it has just around 25,000 members or a drop of 44%. During the same period the world population has ballooned by 350% to 7 billion people. Our publishing work has declined. So few young people are joining the Society. Almost all our magazines are for our members and not for the public.

For the past 90 years or so, the Theosophical Society has mostly focused on solidifying its teachings – quite unsuccessfully because theosophical literature today has become divided into two main factions. Lodges and sections tend to be inward-

oriented – being concerned mainly about the activities among its members. We have been very weak in bringing theosophy and the theosophical life to the public to help solve the problems of humanity.

Are we becoming less and less relevant to the problems of the world?

It is not an exaggeration to say that the past century has been quite a disappointing period because the Mahatmas intended the Theosophical Society to be a movement for the entire world, not just for a few thousand members. We need to be reminded of the exhortation of the Mahachohan:

For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of theosophy. It is not the individual and determined purpose of attaining oneself Nirvana . . . which is, after all only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true



Theosophist. (Mahatma Letters to A. P. Sinnett, Chron. Ed., Appendix II)

We are now in the first quarter of the 21st century. What work direction should we focus on in order to arrest our decline and make the Society a vibrant movement that will have an impact on civilization and world thought? There are many such directions that can be identified, and the General Council has listed about forty of them. For now, allow me to focus on five areas that I think are important:

1. Globalize Theosophical Work
2. Programs for the Public (Applied Theosophy)
3. Establish Theosophical Schools
4. Draw Young People to Theosophy
5. Work Towards Religious Reform

#### 1. Globalize Theosophical Work

For a century or more, the theosophical countries have tended to work like separate islands of an archipelago. They are absorbed with their own internal problems and goals that they hardly synergize as a global family. No section is strong if the global TS is weak. Many sections have died or are dying without being helped or saved by either the international headquarters or other sections.

China, Hong Kong and Korea have disappeared from the theosophical map. Had we supported our lodge in Hong Kong thirty or so years ago and kept it dynamic, it would have been our gateway to reviving the Theosophical Society in China, the land where

one-quarter of the world lives.

Sri Lanka is just a stone's throw away from Adyar. It used to be one of the strongest sections in the world, having more than two hundred schools established by the Theosophical Society since the time of Henry Steel Olcott, our president. Olcott himself is officially considered a national hero of that country. And yet today only one lodge remains in that former bastion of theosophical philosophy and it is now gasping and trying to survive.

We need to make theosophical work a unified global mission. One for all and all for one. To build this, there are three strategic directions that need to be attended to:

#### A. Annual International Strategic Planning and Review

This aspect of work has been started under our current President where he involved many members of the General Council. We hope that it will be sustained permanently as part of our global work. We have limited manpower and resources and we need to identify and review what would be our work priorities that will create optimum impact upon individual and social transformation. The strategic planning group becomes in effect a high level think tank of the TS, composed of leaders who are in touch with what is happening to the entire theosophical world. This previously untapped group effectively expands the number of volunteers who are helping the international officers perform their global work – not just

limited to the staff in Adyar. Because they are active leaders of the various TS countries, there is a high level of synergy that makes possible many things that cannot be done by any single section. This group that plans, implements and reviews our priority projects will make a pivotal difference in the future of the TS.

#### B. Through Projects, Increase Budget for International Work

In 2017, the budget of the Theosophical Society for "Propagation of Theosophy" including the offices of the international officers was only 4 million rupees or about US\$58,000. This is dismally tiny for a global organization in 55 or 60 countries.

But, we often hear it said, "we don't have the money" to increase this budget. This is not true. It is not the money that we lack. We lack worthwhile projects or programs. We need to remember that it is money that follows projects and not the other way around. In other words, if there are worthwhile projects launched, then money will come. If we have the money and have no projects, then the fund will just dry up.

Let us take a few examples that will demonstrate this principle:

In 1993, a small school in Bhubaneswar, India, for tribal children was set up with 125 students. It was a free school and survived only by the generosity of donors. Because it was seen as something worthwhile and noble, the school grew with increasing donations coming from various

sources. Today, after 25 years, it has grown to become a huge institution with 26,000 students, all staying in free dormitories, with free meals and tuition. The school serves 100,000 meals every day.

This is the Kalinga Institute of Social Sciences, with a current budget of 760 million rupees every year (US\$11 million), all coming from donations.

In 1922, a group of Freemasons in Louisiana, U.S.A., decided to put up a hospital for crippled and burnt children. For forty years, it persisted in this thankless work to serve these unfortunate children. In 1962, the work has grown such that three more hospitals were put up. Today, it has 22 hospitals in various parts of the United States.

This is the Shriners Hospitals for Crippled and Burnt Children, with a budget of US\$500 million every year, all coming from donations or earnings from donated endowment funds.

In 1865, ten years before the Theosophical Society was founded, a Protestant minister and his wife decided to preach to those of very low social status in east London, such as prostitutes, beggars, alcoholics, etc., by helping uplift them in various ways. Their persistence despite hardships attracted the attention of many people who started volunteering for this mission, and donations in larger and larger amounts started to pour in.

This became the Salvation Army, thriving by volunteers and donations. How much is the current budget? It is US\$3.7 billion every year. Every year.

We are not trying to compare ourselves with other organizations. It's not even about the amount of money that these organizations are able to raise. It is about possibilities. These organizations started small or with almost no money. But they had worthwhile projects. Money just came in because people who had the money identified with these worthy projects.

This year, the President and the General Council have identified international priority projects. These should be sustained and promoted. If they are worthy, then the budget of the TS will just naturally grow. There will be volunteers who will come forward. At the same time, it is important that there is a permanent team of coordinators who will follow up on these initiatives as well as offers to volunteer.

### C. Systematically Train Dedicated and Competent Theosophical Workers

The TS in America has a program of training people, especially young ones, to become potential workers, speakers and leaders of the Society. This is not just a one-time training session but a program that is sustained year after year. It is proposed that Adyar should set up a similar training program for young theosophists who are willing to work for the cause of the great teachers of humanity. Different sections can make nominations from among their members. A curriculum can be designed, supported with adequate materials, methodology and the opportunity to have internship or



practicum. In the future, our own theosophical colleges can offer a Master's degree in Theosophy as a formal way to train workers, speakers, authors and leaders. It should be run not like an academic institution but more like an ashram – a seedbed for leaders who live the theosophic life. We must be careful, however, that such a formal training does not nurture dogmatic speakers and writers who will make theosophy look like another set of religious beliefs. H. P. Blavatsky, in nurturing future successors, warned:

I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. (Key to Theosophy)

## 2. Programs for the Public (Applied Theosophy)

The TS must offer programs that will benefit the general public – men, women, children, parents, teachers, public servants, professionals, etc. – not just its members. What we must offer is not just a philosophy or idea. It's the application of philosophies or ideas as solutions to human and social problems. This, in fact, is the mission of

the TS. The Mahachohan has pointed out:

To be true, religion and philosophy must offer the solution of every problem . . . and if our doctrines will show their competence to offer it, then the world will be the first one to confess that must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth. (Mahatma Letters, Appendix II)

We need to remind ourselves: Ideas are not powerful unless translated into practices that can transform. Who will demonstrate that theosophical ideas can be transformative? The theosophists, of course. Setting up long-term programs that will have an impact on people and society can be difficult. But it is the only way to make ideas transformative. What are examples of such public programs?

### A. The Theosophical Order of Service

This is perhaps the most important existing avenue for applied theosophy for the public. The Mahatma K.H. wrote (*italics added*): The first object of the T.S. is philanthropy. The true Theosophist is a philanthropist – 'not for himself but for the world he lives'. This, and philosophy, the right comprehension of life and its mysteries, will give the 'necessary basis' and show the right path to pursue. (Letters from the Masters of the Wisdom, Series I, No 45)

. . . Our Society is not a mere intellectual school for occultism, and those greater than we have said that he who

thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. 'He that hath ears to hear, let him hear.' (Ibid., No. 46)

The Mahachohan asks:

Shall we not devote ourselves to teaching a few Europeans, . . . and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and of their hereafter as best they know how? Never. Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. (Mahatma Letters, Appendix II)

That we the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, . . . should ever allow the T.S. to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. (Mahatma Letters, Appendix II)

It is clear: our work is to benefit the "teeming millions" who may not be interested in high philosophy or esotericism. However, TOS work is not just about food or medical attention or relief. It is ultimately about human development – dignity, self-esteem, selfless service, moral development, social harmony, peace, etc. Like the TS, the TOS needs to synergize the differ-

ent efforts so that there will be a greater impact on a worldwide scale. There can be one or two or three common advocacies across nations that can help change global opinion, attitude or policies on a certain matter. Examples are women's welfare, vegetarianism, animal welfare, education, literacy, character building, parenting, etc.

#### B. Meditation for the Public

Another work to benefit the public is by popularizing meditational practice. It is universally acknowledged that meditation is a transformative practice that can change individuals and societies. There are many movements that have done exemplary work along these lines, such as the promotion of Zen meditation, Vipassana meditation, mindfulness, Transcendental Meditation, etc. The Theosophical Society should be similarly engaged since meditation not only brings about personal integration and equanimity in individuals, but it is also an essential foundation of the spiritual life. Let us choose one or two classic meditation approaches that the Society can popularize through the hundreds of lodges around the world. This has been chosen as one of the priority projects of the General Council and we hope that this will soon become a common feature of our lodge work.

#### C. Self-Transformation Seminars

The Self-Transformation Seminar has been conducted in twenty countries in the world and has been effectively used by TS sections and lodges for their work for the public. Many

outside organizations have requested for it – schools and universities, non-government organizations, religious groups, government units, civic associations, and even the military. It has been offered as a foundational training for the spiritual life.

The Seminar can thus be used as an offering of TS Sections and Lodges to help benefit individuals, organizations and institutions for personal and social transformation. Facilitators have been trained in ten countries. Systematic training can be done more widely.

#### D. Public Magazines on Applied Theosophy

Today there are very few theosophical magazines that are intended for public circulation. Among these are Sofia, Theosophical Digest, Quest, Peace Ideas, Wake Up India and Researches Relevant to Theosophy. They need to be multiplied because they are essential to bring applied theosophy to the public mind, otherwise we are just trying to convince the converted.

It is proposed that more and more public magazines, whether printed or digital, should be issued out in as many languages as possible around the world. Here, synergy is again essential. Sections don't have to invest so much editorial time and effort to start such a magazine. They just need to translate or reprint good articles from existing public theosophical magazines and then put them out regularly.

#### 3. Establishing Theosophical Schools

The key to the future lies in our children and youth. When they change, the world changes. The most powerful institution that can influence the young is the school. It can be more powerful than parenting and media because it can reverse parental miseducation and the harmful values of television, internet, print media and movies.

If we want Theosophy to have enduring influence, we must establish schools as well as influence the world's educational systems. H. P. Blavatsky stressed the importance of this work:

If we had money, we would found schools . . . . Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. . . . We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, unselfish. And we believe that much if not all of this could be obtained by proper and truly theosophical education. (Key to Theosophy, Sec. 13)

At present, there is a renewed interest in starting schools in various countries, particularly Philippines, India, Argentina and Brazil.

#### 4. Draw Young People to Theosophy

In my travels to many theosophical countries, I have observed a common pattern among many lodges – the average age of theosophical members is disturbingly high. In one recent lecture tour, I observed that the average age of the audience attending is about 65 years old, with no attendee younger than 40 years old. Many lodge leaders have bewailed the absence of young people in their midst. Some are closing down activities or selling part of their properties because they don't foresee successors who will take their places. How can we expand theosophical work when we are shrinking our lodges or sections?

The world has changed, and the traditional dissemination approaches are not reaching the young people effectively. Many elders don't know how to use computers, browse the internet, create Facebook accounts, send emails or use Whatsapp or Twitter. The languages of the classic books are no longer appealing to the modern generation. We need to create new approaches to dissemination, and young people understand this better than elders do.

Part of the problem is the tendency of the oldies not to give wider rein to younger members to do their bit or do things in their own way. As a result, the youth shy away from theosophical gatherings because they get bored. They find the meetings irrelevant to the issues that face them or the atmosphere is too restrictive.

#### 5. Work for Religious Reforms

History has shown us the harm that popular religion has brought to the world – inquisitions, wars, terrorism, genocide, intolerance, mutual hatred, etc. The longest war in history is the Crusades between Christians and Muslims. One of the cruelest institutions is the Inquisition, when religious leaders permitted horrific torture in dealing with suspected heretics. The worst form of violence today is religious terrorism – the indiscriminate killing of men, women and children regardless of nationality, race or religion.

The Mahatma K.H. had strongly pointed out that two-thirds of the evils of the world come from religion, and only one-third come from human selfishness. Belief in anthropomorphic gods has made people slaves to sacerdotal authority. He wrote:

Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. (Mahatma Letter, Letter 88)

The Mahachohan and the Mahatma K.H. has declared that:

The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. (Mahatma Letters, Appendix II)

This work must not be forgotten. We need to point out religious superstitions, incongruences, contradictions and conflicts with common sense and

our sense of ethics. This inward moral sense must be an important foundation of future religions, rather than “revealed” dogmas. It is important to disseminate a wider knowledge of the reality of mysticism and the mystical experience as the core of religious experience. The TS must help bring about a world where religions foster love instead of intolerance, exclusivity, hatred and violence. It must promote non-sectarian spirituality and mysticism.

The above are five important work directions, among many, that we need to give primary attention to in this century. What can be our vision of what the Society can do for humanity? H. P. Blavatsky expressed her dream:

The [Theosophical] Society will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men.

If the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years -- tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now! (Key

to Theosophy)

Are we now in such a heaven? If not, then we have a lot of work to do ahead of us. Let us hold our hands together and do it.



*Vic Hao Chin, Jr., is a member of the Theosophical Society in the Philippines. Previously, he served as President of the Theosophical Section of the Philippines and the Indo-Pacific Federation of the Theosophical Society. For three years he directed the Wisdom School of the Theosophical Society in Adyar. Compiled and edited a chronological edition of Mahatma's Letters to A. P. Sinnett. He is the deputy editor of the Theosophical Encyclopedia. Conducts a Self-transformation Workshop in more than twenty countries around the world. President of the Golden Link College Foundation in the Philippines. Author of the books "The process of self-transformation", "Education", "Why meditate?", "Introduction to Morality and Dogmas", "Ageless Wisdom" and "Life that is remembered".*



# Features of technological structure change in the XXI century

by Sergey Jura

*BIIn Space, Cycles have their own specific meanings. It is possible to trace how the essence is confirmed by various energies that predetermine entire epochs. It can be noted how each Cycle especially expresses and reveals the essence of cosmic aspirations. But overall Cycles there is a single Cosmic Law, which is strained by all the energies of the World. So, the whole structure of the Cosmos leads to the principle that is inherent in Being. We will approve the Cycle of Cycles and what is intended will happen. In the Cosmic Battle, the great consummation is tempered. In the Cosmic Battle, every law is tempered, but the great Fiery Law is saturated with cosmic tension. So, the Cycle of Cycles is the victory of the Cosmos.*

*Agni Yoga, The Fiery World, part 3, §199.*

Introduction The authors fully share the statement of the problem that a thoughtful and verified synthesis of past and present knowledge about the world will bear fruit in the field of human evolution, which is undergoing its next and most difficult exam today to reach the necessary stage of SPIRITUAL development. We will consider these most complex processes using the example of the cycles of civilization. Here the following statement of N.K.Roerich is decisive for us: "So, let us now descend from the heights of spirit into the matter of human life, let us descend from the Towers of Culture into the valley of civilization in order to realize once

again how great is the difference between these two concepts. Civilization, according to the Teachers, is the arrangement of life associated with the man-made activity, which is the main form of activity of matter in our dense world. During the history of mankind, various types of civilizations have arisen and developed. Their character was determined, first of all, by the level of interaction with Culture. Whereas the civilization itself arises on the energy field of Culture. This process has not yet been studied, just as the nature of Culture itself has not yet been comprehended. We can only say that in many cases early civilizations, the most ancient of them, were created

and developed together with Culture and actively interacted with this Culture.

The peculiarities of this interaction determined the level of differentiation of Culture and civilization, the degree of their interpenetration and the importance of the dominants of each of these categories. In the early stages, civilization was like the frame setting of a precious stone of Culture, and the correlation of this setting to the stone itself or the degree of their harmony determined the quality of a particular stage of human history, its spirituality and culture. Sometimes the frame was worn out, destroyed due to various circumstances, and then the stone itself was given over to the power of elements, often to the low ones. Sometimes civilization has moved away from Culture to a greater or lesser extent or approached it, but never during the last two millennia, and even earlier, has it existed separately from it. The complete departure of civilization from Culture is the feature of the XX century only, a century standing on the threshold of new evolutionary changes in the life of the Planet. Representing, in contrast to Culture, the mortal transitory matter of human life, civilizations came and went, arose and collapsed, while the eternal spirit of Culture, the carrier of which was humanity as a whole, remained, passing its development cycles through many generations, strengthening their spirit and expanding the energy possibilities of their further evolution" [1].

We will try to consider these cycles and build a bridge between traditional classical science and meta-science (the pinnacle of Culture, which at this stage of society's development includes Agni Yoga, Theosophy and the Teachings of the Temple) [2].

It is known that the main task of science is a predictive function, that is, the prediction of what will happen. The ancient sciences (astrology, metaphysics, etc.) also did the same. Every self-respecting scientist knows the limits of his competence, that is, there is a known forecast horizon for traditional science, for example, a weather forecast for a month, whereas the longer ones are impossible for traditional methods.

We understand that the possibilities of classical science are limited. Here is what the Russian scientist-encyclopedist L.V. Leskov writes: "Firstly, scientists failed to predict a single major turn in world history in the twentieth century. Secondly, by the end of the century, in some countries, for example, in Russia, the number of strategic systemic miscalculations sharply increased, the cost of which turned out to be prohibitively high. Scientists failed to provide decision makers with sufficiently convincing evidence of the fallacy of these strategic decisions in advance" [3]. Moreover, the number of Nobel laureates in the field of economics is greater than others, however, it is the economy that has the most problems... Thus, we denote the problem: insufficient

effectiveness of the predictive apparatus of classical science.

And the forecast is needed for as long as possible, because the longer the period of time is introduced into the scientific forecast, the more accurate it will be. This non-trivial idea was expressed by V.V. Pak, whose name bears the Department of Higher Mathematics of Donetsk National Technical University [4]. It is V.V. Pak who gave the variants of the forecast — short and long — and convincingly showed the advantages of a long one (Fig.1). And since classical science is hundreds of years old, while the meta-science is hundreds of thousands years old, therefore there are quite good reasons to study the data of meta-science and synthesize them with the data of classical science, which we will try to do in this work on the example of economic cycles and on the example of changing technological patterns of mankind.

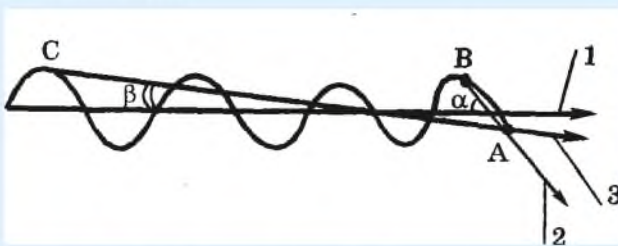


Fig.1. Short (2) and long (3) forecasts, direction of movement (1)

The purpose of the article is an attempt to fit the modern Kondratiev waves (small and large), as well as the Schumpeter and Juglar cycles into the gnostic cycles of meta-science (Vedas, Secret Doctrine) and try to make a

forecast of the next change in the technological way of life of mankind, to determine its character, and thereby try to find a way out of the systemic crisis. Forewarned means forearmed.

Cycles of classical science. In the mid-1920s, the Russian economist Nikolai Kondratiev (1892-1938), put forward the theory of cycles of economic conjuncture lasting 40-60 years. Kondratiev had such predecessors as H. Clark, B. Jevons, A. Gelfand and many others who guessed the existence of a large cycle in the economy and tried to explain it. But fundamental progress in research began only after his seminal work "Big Cycles of Conjuncture", published in Moscow in 1928. However, his further research was interrupted. On April 19, 1928, Kondratiev was dismissed from the post of director of the Institute of Conjuncture, in 1930 he was repressed following the "case of the Workers' Peasant Party", in January 1932 he was imprisoned in a concentration camp, and on September 17, 1938, he was shot. Even in prison, he continued to work, getting new results that other researchers obtained decades later.

In his main work, Kondratiev analyzed some macroeconomic indicators of Western Europe and the United States from 1790 to 1920 (there were no more complete statistics at that time). Having built and smoothed the charts, eliminating short-term fluctuations, he found that the values of these indicators move synchronously in the long term. Highs were reached around 1815

and 1873, and lows in 1845 and 1896. In addition, during the rise of the long wave, the number of wars and uprisings increased, and new countries and regions were involved in world trade and the world division of labour. Based on these observations, Kondratiev made a long-term forecast until 2010, predicting, in particular, the Great Depression of the 1930s.

The outstanding Austro-American scientist Joseph Alois Schumpeter created the "innovative theory of entrepreneurship", based on which, already in the 30s, he developed the "Kondratiev cyclic paradigm" in the direction of the innovative concept of "long waves", set out in the fundamental two-volume book "Business

Cycles", which was published in 1939. Innovation played a central role in Schumpeter's theory. He described it "as the establishment of a new production function" [5]. This may be the production of a new product, the introduction of new forms of organization, such as, for example, a merger, the opening of a new market, etc. Innovation is different from invention (novation), which precedes innovation. All cycles are generated by innovations. Innovation (novelty) is the final result of the introduction of innovations in order to change the object of management and obtain an economic, social, scientific, technical, environmental or other effect. What is interesting here is the fact that "innovation"

from the point of view of metacognition is a connection with a Higher (Teacher), which will inevitably increase with the development of metacognition and the expansion of consciousness.

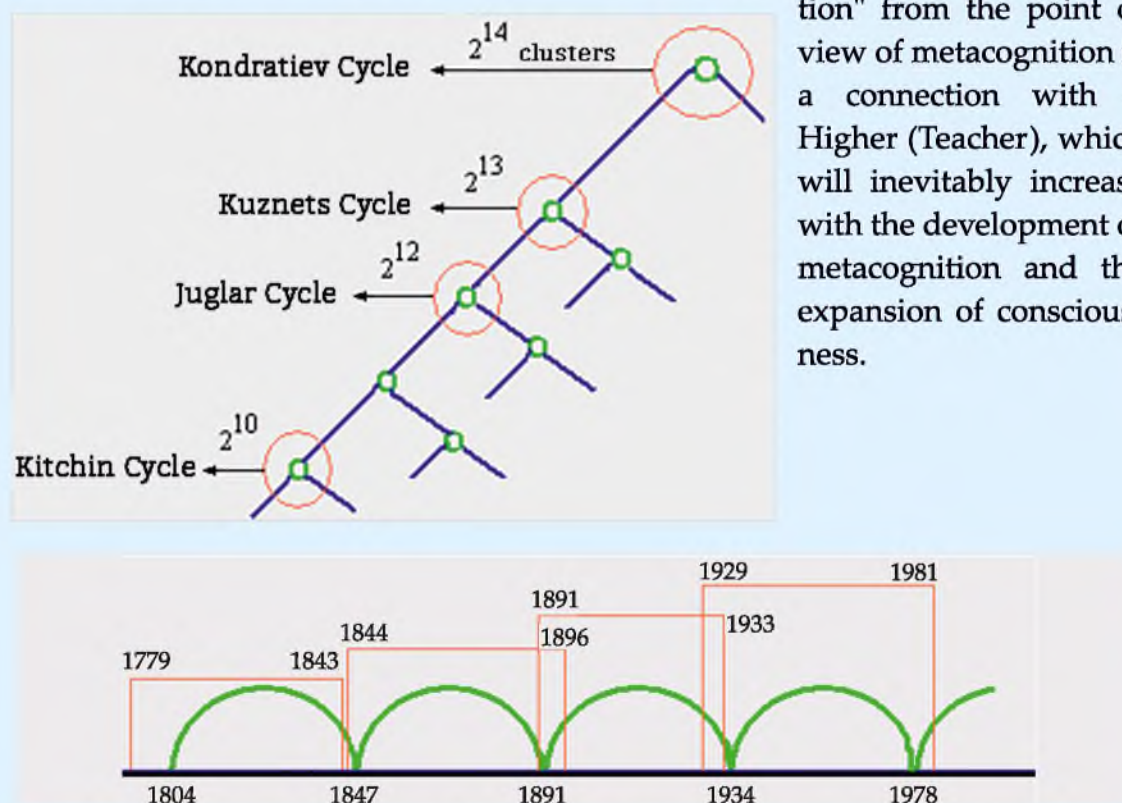


Fig. 2. Economic cycles as a process of self-copying of the human network 1847-1891. (above). Human network cycles and Kondratiev waves.

Within the framework of classical science, there is no generally accepted theory or concept that can explain these cycles and waves of human history development. It is possible that this article will indicate directions in solving this problem. The process of understanding and then comprehending each of these cycles will be common and will consist of several common stages.

- Recognition has come, the phenomenon is considered complex, the reason to explain it is not the only one. There are many competing, sometimes mutually exclusive theories.

- Transition to synthetic theory (the highest level of synthesis is metaknowledge).

- Awareness of the futility of all attempts, including traditional synthesis, understanding of the true nature of phenomenon.

- Acceptance of finalism.

- The phenomenon is either not fully recognized by official science or is at the stage of recognition [5].

Apparently, this is not the case. Here is a futuristic, and partly fantastic forecast on the issue of cyclicity for the coming millennium. After the launch of the fifth rank network ("post homo"), the new cycle constant, which sets the duration of historical and economic cycles, will be only 4.77 hours. This time interval is so small, and the population growth associated with it is so negligible that there can be no question of any cyclicity. As it will be shown later, the "post homo", this "golden age"

of crisis-free development, will last a quarter of a million years, and the population will increase by only a third during this time. And only after the Neolithic "post homo" the cyclical development will appear again. For a cyborg who "inherits" human consciousness, five hours of time will probably be as significant as forty years for a person [5].

Let's turn to meta-knowledge to find the answer. H.P. Blavatsky writes in *The Isis Exposed*: "Whether we adhere to the method of Aristotle or the method of Plato— we should not stop researching; but it is a fact that ancient astrologers claimed to have a complete understanding of the external and internal nature of a man. Despite the superficial hypotheses of geologists, we begin to receive almost daily evidence confirming the claims of these ancient philosophers.

They divided the endless periods of human existence into cycles, during which humanity gradually reached the culmination point of the highest civilization and then gradually descended into disgusting barbarism" [6].

And it is said in the "Secret Doctrine": "This is how the cycles of sevenfold evolution take place in Sevenfold Nature; spiritual or divine nature; psychic or semi-divine; rational, passionate, instinctive or *cognitive*, semi-material; and purely material or physical nature. All of them develop and progress in cycles, passing from one to another, following a twofold process, centrifugal and

centripetal, *unified* in their ultimate essence, *septenary* in their aspects. Of course, the lowest is the one that depends on and is subject to our five physical senses, of which there are actually seven, as will be shown later, on the basis of the authority of the most ancient *Upanishad*.

All this applies both to individual, human life that feels consciously, as well as to animal or vegetable life. Each of these lives is a microcosm of the macrocosm both of the higher and the Universe, manifested periodically for joint promotion of countless lives, the opposite of one Life; that way, the permanent deployment of space each atom in this boundless Universe, would have passed through the form-

lessness and intangibility, using mixed half-earthly nature, up to the matter in the full origin, and then, with each new period, again would be able to ascend higher closer to the ultimate goal; for each atom, as we claim, could reach through *personal individual achievements and efforts* to the plan where it once again becomes ALL Single and Unconditional.. But between Alpha and Omega there is a heavy "path" bordered by thorns, which first goes down, and then incessantly ascend in Circles. Yes, until the very end...». [7].

For greater clarity, the following calculations are given in detail by Rao Bahadur P. Srinivas Row in "The Theosophist" as of November, 1885.

Table of relations between East and West cycles

	<i>THE MORTAL YEARS</i>
360 days for mortals make up one	year
The Crete Yuga contains	1,728,000 years
Creta Yuga contains	1,296,000 years
Dvapara Yuga contains	864,000 years
Kali Yuga contains	432,000 years
The totality of all four of these Yugas makes Maha-Yuga	4,320,000 years
Seventy-one of such Maha-Yugas constitute the reign of one Manu	306,720,000 years

The Reign of the Fourteen Manus covers a duration of 994 Maha Yugas, which is equal to	4,294,080,000 years
Add Sandhis, i.e., the intervals between the reign of each Manu, which will correspond to six Maha Yugas equal to	25,920,000 years
The total of these reigns and interregnums of fourteen Manus is equal to 1,000 Maha Yugas, which is a Kalpa, i.e., one Day of Brahma	4,320,000,000 years
Since the Night of Brahma is of the same duration, then One Day and One Night of Brahma will contain	8,640,000,000 years
360 of such days and nights make up one Year of Brahma, equal to	3,110,400,000,000 years
100 similar years constitute the full period of the Age of Brahma, i.e., Maha-Kalpa	311,040,000,000,000 years

These are the exoteric figures accepted throughout India, and they correspond quite closely to the figures of Secret Teachings. The latter, in addition, supplement them with a division into several Esoteric Cycles, never mentioned in publicly available Brahmin scriptures — one of which, namely the division of Yugas into Racial Cycles, is given as an example in other text. The rest, of course, have never been published in detail. Nevertheless, they are known to every "twice-born" (Dvija or Initiated)

brahmin, as well as The Puranas contain mentioning of some of them in veiled expressions, that none of our Orientalists have yet tried to decipher, and could not do it even if they wanted to [7].

That is, the cycles of meta-science are disproportionately larger than the cycles of classical science and, therefore, according to V.V. Pak, are more useful and informative. Question: how to combine or how to fit classical science into meta-science? The answer to this question is certainly not trivial,

and, moreover, we do not know whether it is included in the esoteric part, whether it is allowed to be made public, that is, whether this knowledge is open or not. Each reader will extract from the meta-knowledge exactly as much as he deserves to receive, this is the uniqueness of the meta-knowledge, cryptographed in a special way.

Let's delve into the cycles of meta-science. Visually, the cycles of evolution can be represented as in Fig. 3.

Some hints on the questions raised about Cycles can be found in the "Instructions for Inner Group Students" collected by H.P. Blavatsky: "There are real and conditional time cycles. Every day brings before our consciousness the events that took place in the past, as in our cyclical journey we pass through the same land. Cycles are measured by the consciousness of humanity, not by

Nature. It is precisely because we are all the same people as in past eras that these events happened to us"[5].

From the above reasoning it follows that the solution of the problems of classical science lies in meta-science, which is confirmed by the philosophical principle of transcendence (going beyond). That is, if you do not know the answer to your question, you need to go beyond the system, because in fact the meaning of the word "meta-" is "going beyond". But, nevertheless, it is necessary to fit these metaphysical truths into an almost exact concept of traditional science. A great connoisseur of meta-science and its most authoritative interpreter is E.I. Roerich, who wrote about this: "The life cycles on the Lunar Chain, which is lower than the Earth, were embodied on the latter. But there are a few further details that can be added, although they are too close to the forbidden limit to be

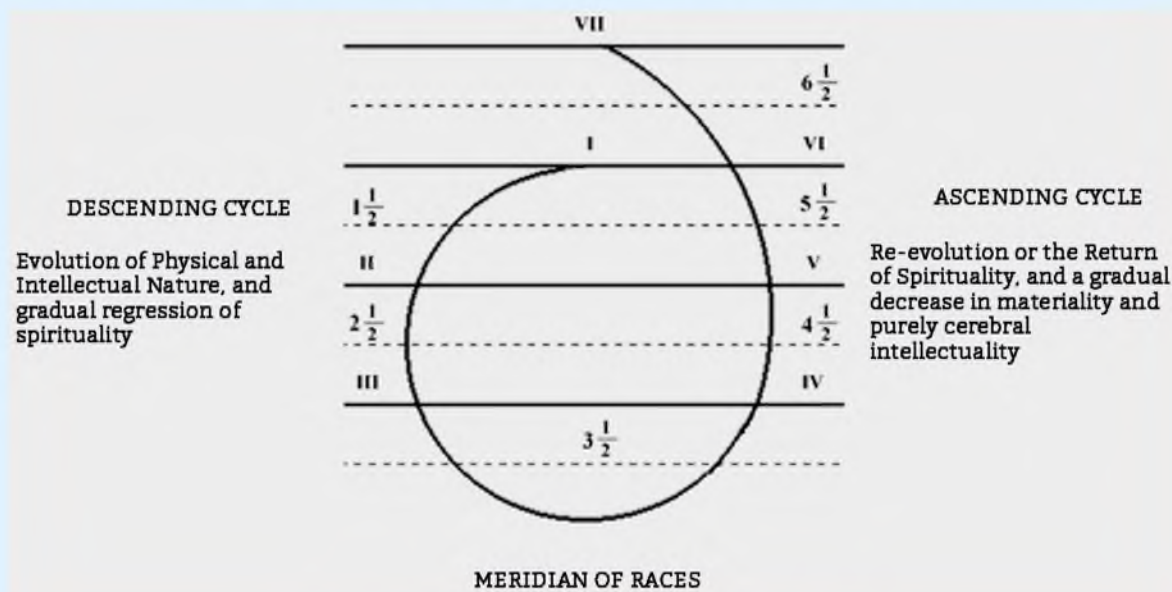


Fig. 3. Cycles of evolution of meta-knowledge.



fully discussed in detail. The last word of the Mystery is revealed only to Adepts, but it can be pointed out that our companion is only a rough body of its invisible principles. Since there are Seven Earths, there are also Seven Moons, and only the last of them is visible; the same applies to the sun, which visible body is called Maya,

reflection, as well as the human body! "The true Sun and the true Moon are as invisible as the true man," says the occult dogma"[9].

But let's return to the technological structures corresponding to the Kondratiev cycles, which are shown in Fig. 4.

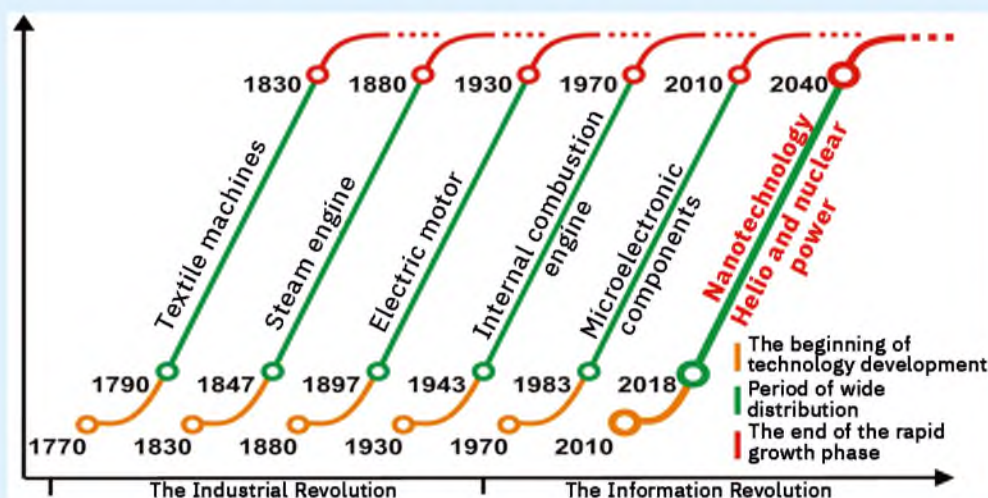


Fig. 4. Technological structures.

Kondratiev cycles are presented in more detail in Fig. 5.

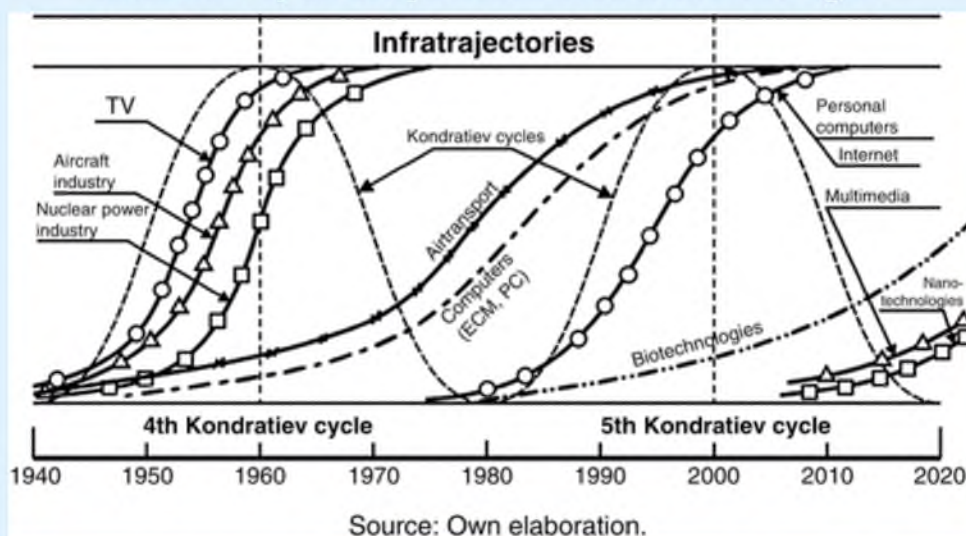


Fig. 5. The natural cycle of development of macrotechnologies according to N.D. Kondratiev.

Technological structures are presented in more detail in Fig. 6

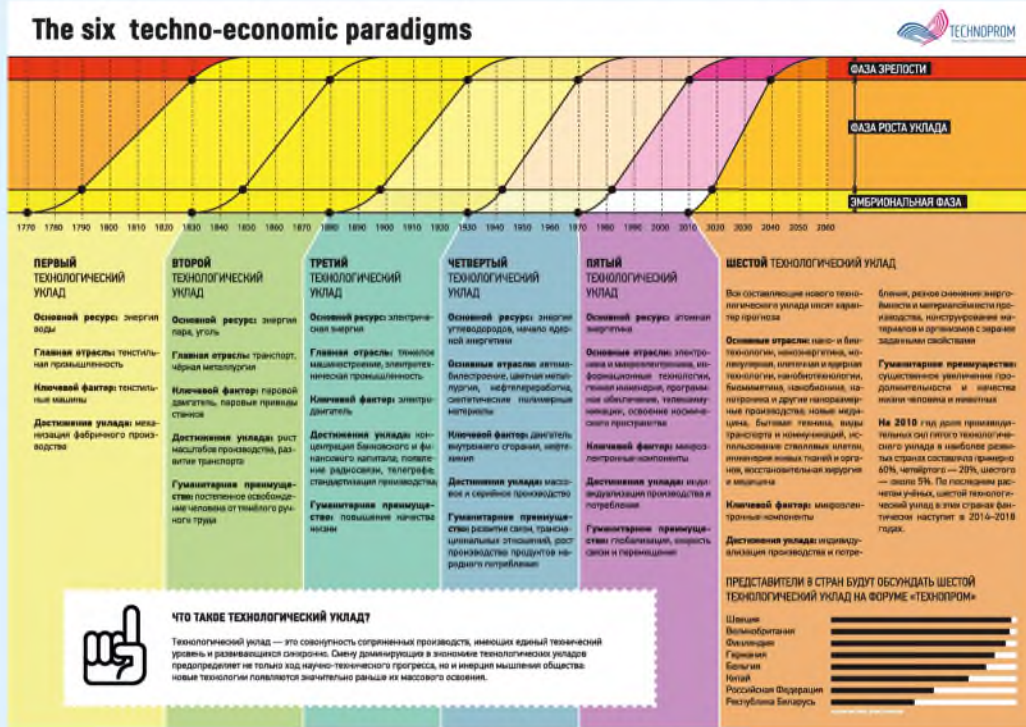


Fig. 6. Features of technological structures.

How to fit these cycles into the metacycles of the universe? We find a hint in the "Isis Unveiled", where the "wheels of Ezekiel" are described: "Therefore, we will remember: 1) that the universe is not a spontaneous creation, but the evolution of pre-existing matter; 2) that it is only one of an infinite series of universes; 3) that eternity is divided into great cycles, during each of which twelve transformations occur with our world, following its partial destruction by fire and water alternately. So when a new smaller period begins, the earth turns out to be so changed, even geologically, that it practically represents a new world; 4) that in these twelve transformations, the earth after each transformation of the first six ones becomes coarser, and everything on it —

including man — becomes more material than after the previous one, whereas after each of the remaining six ones the opposite happens — the earth and man become more and more refined and spiritual with each earthly change; 5) that when the end of the cycle is reached, gradual dissolution occurs, and every living and objective form collapse. But when this point is reached, humanity is already able to live both subjectively and objectively.

And not only humanity, but also animals, plants and every atom. After the time of rest, Buddhists say, when the new world becomes self-formed, the astral souls of animals and all beings, except those who have reached the highest nirvana, will return to earth again to finish their cycles of transformation and become, in turn,

people" [6].

Thus, we see that cycles occur not only on the visible plane, but also on the 7 planes of the invisible. That is, the picture of the world is immeasurably more complicated than the picture accepted by traditional science. It turns out that it is necessary to coordinate the cycles of the invisible worlds with the open cycles of the visible ones. Our presentation at the previous conference [10] is devoted to the problem of the multidimensionality of the universe. The enormity of the task is felt if, for brevity, we reduce the cycles of meta-knowledge in a table where they can be represented as the Days of Brahma corresponding to the years of a person (Fig. 7).

Brahma Day	Years
1st Circle	154 285 714
2nd Circle	308 571 428
3rd Circle	462 857 142
4th Circle	617 142 856
5th Circle	771 428 570
6th Circle	925 714 284
7th Circle	1 079 999 992

Fig. 7. Days and years of Brahma.

However, the authors of this article are not scientific experts either in economics or in meta-knowledge and, it would seem, they cannot even talk about it in a substantive way, much less to professionally answer the question posed. But in this sense, the position close to us is of Professor M.A. Basin of St. Petersburg University, who wrote

in one of his books devoted to the evolutionary rhythms of humanity: "The book is dedicated to humanity as a whole — and for this it is desirable that the authors be free from complete knowledge in a separate section of the science of man and society - that is, they must be to some extent amateurs. However, dilettantism is perhaps a desirable, but not at all sufficient condition for writing such a book" [11].

That is, "dilettantism" in some matter can be an important advantage, because this is a prerequisite (but not a guarantee) of the authors' openness and, consequently, the freshness of their view. And analogies with meta-knowledge can serve as a guarantee of the accuracy of their conclusions (we believe that the disclosure of this thesis is, by and large, the meaning of this conference). There are enough examples of such analogies. Increasingly burdening themselves with all kinds of devices (gadgets), humanity is moving away from the true evolution outlined by the Higher Powers, and ignorance of the true cycles of human development, that is, "ignorance" according to Socrates, is the main source of all troubles.

The ways out of the situation are known in the traditional way, but this, as they say, is from the evil one, because "earthly wisdom is blasphemy before the Lord," and the logic of the earthly (lower) world is opposite to the logic of the higher (upper) world. Which way should I go? The answer is found in the "Facets of Agni Yoga"

by B.N. Abramov: "Soon science will put humanity before the facts of the out-of-body activity of consciousness and its manifestation in the subtle body, and the area of the world invisible to the physical eye will make it accessible and visible with the help of apparatuses. But Our goal is to arm a person without any devices. What is the use of equipment when all the devices are enclosed in a man? But it will not soon reach the point of reproducing and duplicating the functions of some centres, as, for example, it reached the camera or phone, copying the structure of the eye and ear, but it will still reach a lot. Just think how many wonderful things are contained in a person such as, for example, their centres and functions. And how much time it takes of refined and hard work to awaken to life at least one of them. A simple denial can kill and extinguish the fire of the centre at the very moment of its origin, if it is not recognized. How many nascent higher abilities in children have been killed by their ignorant parents. The child trustfully tells the mother about what he sees and hears, but receives in response: "It seems to you, it's a fantasy, I don't believe it." And they even take the child to the same ignorant doctor, who pours bromine into the insights of the spirit. But soon science will make you believe in the undoubted" [12]. These ideas of meta-knowledge are confirmed by modern research.

The impasse of the current civilization is obvious. We find a way out of the

impasse in the "Cosmic Legends of the East": "Spiritual consciousness has lagged behind physical knowledge. Ethics was lost among the heaps of formulas. Machines have distracted man from the art of thinking. There are enough of robots now! For the balance of the World, a heart is needed — in this Decree there is an urgent salvation... In the New Era there will be many such people who will replace the most complex devices. Now they are still inventing robots, but after a mechanical fever, they will again pay attention to the human forces contained in a man. A person was constantly afraid of everything mysterious, forgetting that the key to Sesame was in himself" [13].

It turns out that, from the point of view of meta-knowledge, humanity is going the wrong way, and this is confirmed by the forecasts of computer scientists. Here the emphasis should be placed not on technology, but on the development of man's inner abilities: "The Lords indicate the main direction of evolution and the lines along which human development should go. And the will of everyone who has taken this direction is free to choose a path consonant with the spirit. The direction of evolution is Infinity and the Spheres of distant worlds. The means for this are the awakening and rekindling of the centres of the human microcosm and the refinement and improvement of the human apparatus. The goal is to arm a person without a single apparatus, because all the equipment, more perfect than any mechanical

apparatus, in its potential state is concentrated in it. Awareness of this fact will open new ways of searching and opportunities for new, amazing achievements. All inventions and devices created by human genius are needed, but only until one's own device has started working at full capacity. What this means can be understood from the fact that there are no factories nor plants on distant high-level planets and there are no machines and no equipment. Life in all its phases is regulated by creative thought and the energy of the spirit. By creating, they create everything that a person needs to have for life." You cannot pass without help from above: "You cannot pass without Teaching, you cannot pass into the future without Teaching, and therefore the affirmation of the Teaching is the immediate task. The best way to affirm the Teaching of Life is by personal example. Words will not be convincing if they are not confirmed by personal example, that is, if the Teaching is not applied by the speaker himself in practice in life" [12].

As the modern scientist-encyclopedist L.V. Leskov writes: "construction of a new theory will be possible only if it goes beyond the existing scientific paradigm" [3]. The author of this paradigm concept T. Kuhn believes that normal science develops in such a way, "as if they are trying to "squeeze" nature into a paradigm, as in a prefabricated box... Phenomena that do not fit into this box are often, in fact, generally overlooked. Scientists in the

mainstream of normal science do not set themselves the goal of creating new theories, usually they are also intolerant of the creation of such theories by others" [14].

This is exactly the case today with parapsychology and, one might say, with the theoretical interpretation of the phenomenon of consciousness in general. The way out of this situation, according to T. Kuhn, is revolutionary changes in the paradigm, which also changes the scientific view of the world. The whole question is, what will this transition be like? Let's assume that it will partly continue as a technological one, because humanity as a cyclist cannot stop, although the risks are increasing, because the lag (from the English lag — "lag", "delay") between the comprehension of new technologies and the introduction of these technologies increases every year, and humanity is a projectile rushing to nowhere at an ever-increasing speed.

Alexander Nikonov called his book "Riding on a bomb. The fate of the planet Earth and its inhabitants". That is, if you do not change your worldview, then humanity is destined for a sad end. And there are several scenarios, they are described, in particular, in the book by V.A. Zubakova "Wisdom of the house (about the worldview of the XXI century) [15]. This is cyborgization, if we continue these technological stereotypes in the traditional way. And in part, apparently, it will go like this, because it is

necessary inevitably to develop technologies to protect your country. But meta-knowledge gives a different path- the path of development of man himself and the technologies commanded to him - these are the technologies of John Keely and Nikola Tesla. But they are not in demand by humanity, which does not even notice them. An example of this is the presentation in the magazine "Delphis" of the book "Nikola Tesla - an angel man" [16].

The world reacts poorly to innovation. No matter how much D.S. Strebkov has spoken on this topic at all world energy forums, there is no reaction [17]. Because the whole energy industry works according to its usual technologies, and it is not known where to put it. We have described this in more detail in the book "Ethical

Algorithms of the Universe", which we present at this conference (???) [18].

Due to the inability to fully present the calculations and present the analysis of the literature [19-30], we will give at least part of it and show briefly the characteristic features of the cycles of traditional science in the figures.

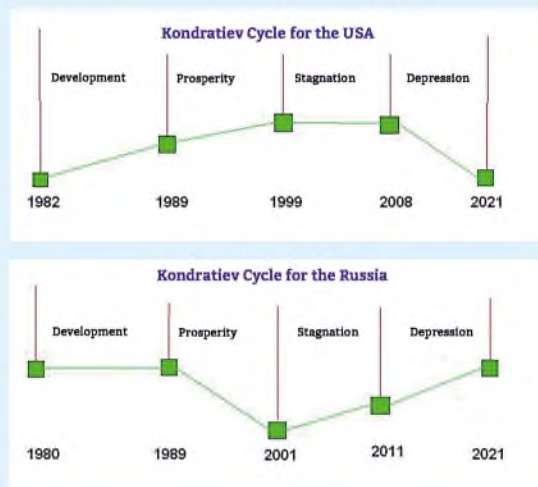


Fig. 8. Kondratiev cycles for the USA and Russia.

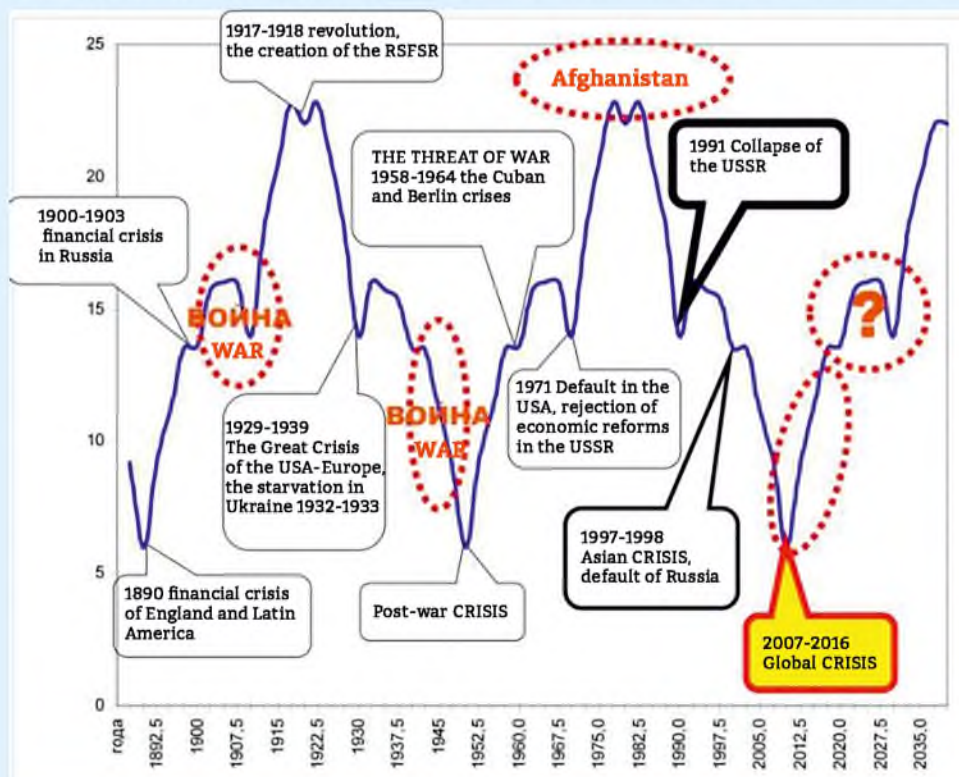


Fig. 9. Kondratiev's forecast cycles for Russia.

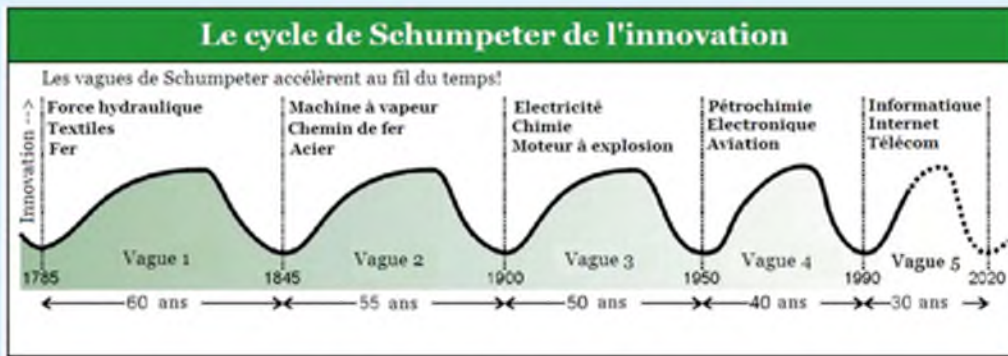


Fig. 10. Schumpeter's innovative cycles..

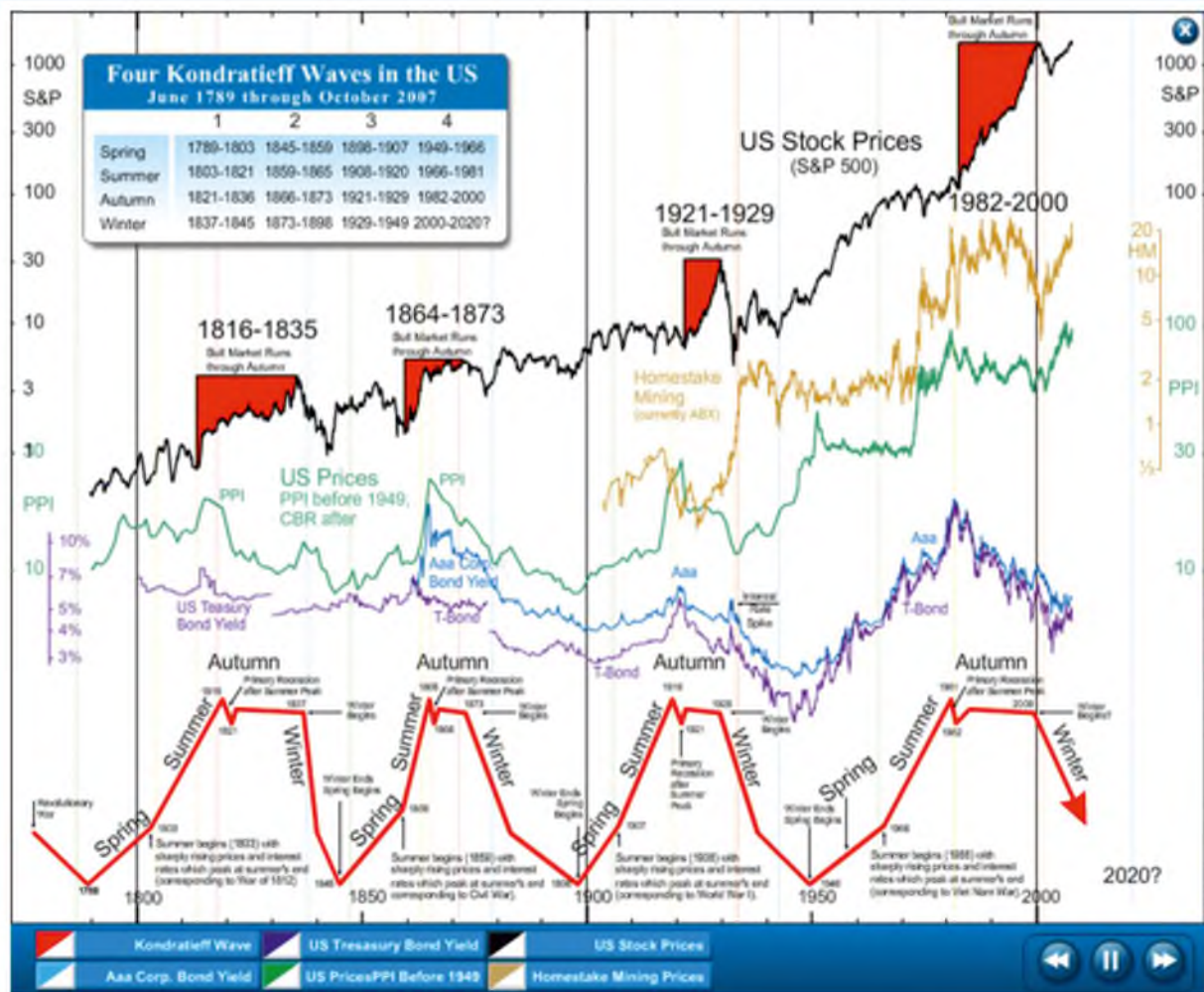


Fig. 11. Kondratieff waves, technological patterns and theory of industrial revolutions. (I. E. Grinin).

Conclusions:

1) Cosmic evolution has its own cycles and patterns that manifest themselves in time and space. In the foreseeable historical period, it was the XX century that turned out to be the turning point that preceded a new evolutionary turn in the development of mankind. The coming changes were felt in many areas, primarily in science and philosophy. In the XXI century, the Kali Yuga metacycle ends and the Satya Yuga cycle begins, which is superimposed on the small Kondratiev cycle with a change in the technological way of life of mankind.

2) In the "Letters of the Mahatmas" it says: "There are cycles in 7, 11, 21, 77, 107, 700, 11000, 21000 and so on; so many cycles form one big one, etc. Wait for your time, the book of records is well maintained. Just be on your guard: Doug-pa and Geluk-pa [representatives of black and white magic] are fighting not only in Tibet alone, look at their vile work in England among "occultists and seers!" [Letter 47. M. - Sinnet. Received March 3, 1882].

3) The calculations and reflections given in the article confirm the idea of A.V. Vladimirov, who said that "the scientific and technical revolution should be replaced by a scientific and spiritual revolution that frees humanity from total technocratic dependence, returning man to his true dominant

place on the planet and to the meaning of human existence" [30]. The coming Union of Russia, Ukraine and Belarus (and not only, but this is the backbone — we remember the testament of St. Sergius) should remove the atheistic bridle from science, open new dimensions to science, discover new metals and new spatial energy in nature. Russia (and Ukraine as a part of it) must reveal a new spiritualized culture, a new all-conquering beauty, harmony of the spirit and body. Russia should manifest the union of religions on the basis of reality and versatility of Aboveground existence, consolidate the spiritual energy of humanity in one Hierarchy. Russia should establish a bridge for constructive cooperation between humanity and Distant Worlds. Finally, in order for all this miracle of new opportunities to happen, Russia must become the core of the future planetary Community [30].

4) The seventh way of life should be the World Community, as commanded in the meta-knowledge, and the language of interethnic communication should become Russian instead of English. This, in particular, confirms the fact that in kindergartens in the West, if one or two Russian-speaking children appear, then very quickly all children begin to speak Russian. This is a general trend.





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*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.*

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*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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# Attempted reconstruction of the esoteric septenary classification

by Konstantin Zaitzev

*A talk given at the VII All-Russian Theosophical Conference, 23 March 2018.*

The septenary classification of the constitution of man is familiar to all of us, although perhaps even in this hall there will be people who have the differing views of what it exactly is. This classification was not widely known before the Theosophical Society, and the first publication on the septenary classification was by A.O. Hume in *The Theosophist* of October 1881, but this classification was somewhat different from that familiar to most of us. It was quoted in the article "Fragments of Occult Truth" — this was a large article in three parts. Mr. Hume gives the following classification:

1. The Physical body, composed wholly of matter in its grossest and most tangible form.

2. The Vital principle — (or *Jivatma*), — a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.

3. The Astral body (*Linga Sharira*) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of

the body; its activity, consolidation and form depending entirely on the *kama rupa*.

4. The Astral shape (*kama rupa*) or body of desire, a principle defining the configuration of —

5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than, the reason, instinct, memory, imagination, &c., existing in the higher animals.

6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the perfect man, though the lower dimmer animal consciousness co-exists in No. 5.

7. The Spirit — an emanation from the Absolute; uncreated; eternal; a state rather than a being.

Then the classification was issued, which was given in "Esoteric Buddhism" and "The Secret Doctrine" (since it is widely known, I don't give it here), and when it began to spread widely (of course, first in the theosophical circles), it immediately was met with criticism. T. Subba Row, in his lectures given at the convention of the Theosophical Society at the end of

1886, says:

"These seven principles, as generally enumerated, do not correspond to any natural lines of cleavage, so to speak, in the constitution of man. Taking the seven principles in the order in which they are generally given, the physical body is separated from the so-called life-principle; the latter from what is called *linga śarira* (very often confounded with *sukshma śarira*). Thus the physical body is divided into three principles. Now here we may make any number of divisions; if you please, you may as well enumerate nerve-force, blood, and bones, as so many distinct parts, and make the number of divisions as large as sixteen or thirty-five. But still the physical body does not constitute a separate entity apart from the life principle, nor the life principle apart from the physical body, and so with the *linga śarira*. Again, in the so-called "astral body," the fourth principle when separated from the fifth soon disintegrates, and the so-called fourth principle is almost lifeless unless combined with the fifth. This system of division does not give us any distinct principles which have something like independent existence. And what is more, this sevenfold classification is almost conspicuous by its absence in many of our Hindu books. At any rate a considerable portion of it is almost unintelligible to Hindu minds; and so it is better to adopt the time-honored classification of four principles, for the simple reason that it divides man into

so many entities as are capable of having separate existences, and that these four principles are associated with four *upadhis* which are further associated in their turn with four distinct states of consciousness. And so for all practical purposes — for the purpose of explaining the doctrines of religious philosophy — I have found it far more convenient to adhere to the fourfold classification..." ("Philosophy of *Bhagavad Gita*", I).

It's noteworthy that being a person with quite different background (T. Subba Row was a Hindu and an initiated *advaita*, while A.Hume was a scientist, an ornithologist, an Englishman to the bone), Mr. Hume puts forward essentially the same arguments, for in his correspondence with the *mahatmas*, when the question arose about the peculiarities of the



character of H.P. Blavatsky, Hume was told that one of her principles was being withheld so that some secrets would not be divulged. Then, listing the principles from the classification given to him, he wrote:

"Now I know all about the Brothers' supposed explanation, that you are a psychological cripple, one of your seven principles being in pawn in Tibet — if so more shame to them keeping other people's property to the great detriment of the owner. But grant it so, then I ask my friends the Brothers to "precisez" as the French say — which principle have you got old chaps? It ain't the Hoola *śariram*, the body — that's clear for you might truly say with Hamlet "Oh that this too solid flesh would melt!" And it can't be the *linga śariram*, as that can't part from the body, and it ain't the *kama rupa* and if it were, its loss would not account for your symptoms. Neither assuredly is it the *Jivatma*, you have plenty of life in you. Neither is it the fifth principle or mind, for without this you would be "quo ad" the external world, an idiot. Neither is it the sixth principle for without this you would be a devil, intellect without conscience, while as for the seventh that is universal and can be captured by no Brother and no Buddha, but exists for each precisely to the degree that the eyes of the sixth principle are open.

Therefore to me this explanation is not only not satisfactory — but its having been offered — throws suspicion on the whole thing."

To that he got the reply:

"Very clever — but suppose it is neither one of the seven particularly but all? Every one of them a "cripple" and forbidden the exercise of its full powers?" (The Letters of H. P. Blavatsky to A. P. Sinnett, No. 156, Marginal comments to the letter by A.O. Hume in M.'s handwriting).

In general, the answer was relatively satisfactory, except that it was unsatisfactory as to form, as it was earlier said about one principle, and it's the classification what interests us now.

H.P. Blavatsky has later commented on Subba Row's objections:

"Every Esotericist who reads The Theosophist must remember how bitterly Subba Row, a learned Vedantin Brahman, arose against the septenary principles in man. He knew well I had no right to and dared not to explain in The Theosophist, a public magazine, the real numeration, and simply took advantage of my enforced silence. The doctrine of the seven *Tattvas* (the principles of the universe as in man) was held in great sacredness, and therefore secrecy, by the Brahmans in days of old, by whom now the teaching is almost forgotten. Yet it is taught to this day in the schools beyond the Himalayan Range, but it is now hardly remembered or heard of in India except through rare Initiates. The policy has been changed gradually; Chelas began to be taught the broad outlines of it, and at the advent of the T.S. in India, in 1879, I was ordered to teach it in its exoteric form to one or

two, and obeyed. To you who are pledged, I give it out esoterically." (Esoteric Instruction No. III, BCW, vol. 12).

And then she proceeds to give the new, esoteric classification, to the pledged members of the E.S.T.:

1. Atman, or Jiva, "the One Life," which permeates the Monadic Trio. (One in three and three in One.)

2. Auric Envelope; because the substratum of the Aura around man is the universally diffused primordial and pure Akaua, the first film on the boundless and shoreless expanse of Jiva, the immutable Root of all.

3. Buddhi; because Buddhi is a ray of Alaya.

4. Manas (the Higher Ego); it proceeds from Mahat.

5. Prana, the Breath of Life, the same as Nephesh. At the death of a living being, Prana re-becomes Jiva.

6. Linga-Sarira, the Astral Form, the transitory emanation of the Auric Egg.

7. Lower Manas, the Animal Soul. (The three latter are the transitory aspects produced by the principles).

"It is not in the course of natural law that man should become a perfect Septenary Being before the Seventh Race in the Seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth Principle (Manas), should receive its complete development before the Fifth Round... Even in the coming Seventh Race, at the close of this Fourth Round, while our four lower principles will be fully

developed, that of Manas will be only proportionately so." (The Secret Doctrine, vol.II, Stanza VII, sloka 24).

I am emphasizing this because the classification given in the Esoteric Instructions as a kind of improved and "esoteric" one, violates this very order of numbering: the fourth principle in it is not kama, but manas; moreover, the whole numbering there is from above to below, from atma (and regardless of the direction of numbering manas still remains to be the fourth one). This information on rounds also dismisses the argumentation sometimes used that the numbering of principles is generally arbitrary and emphasizes that principle which is more relevant for the given individual.

There is also another issue of historical interest. Annie Besant, being at that time a new person in theosophy, came up with a completely new system of septenary classification, and this was only seven years after her acquaintance with theosophy and H.P. Blavatsky. Moreover, for some reason this system was adopted by many and now is accepted universally. People who, perhaps, have not heard of theosophy, but who have heard something about the septenary constitution of man, if asked, what this constitution is, will most likely answer using Besant's classification. This also applies to various New Age schools, etc. Alice Bailey accepted this classification too, and this despite the criticism she expressed against Besant and Leadbeater (who became, perhaps, one of

the most active exponents of this new classification, making it popular).

Probably, it was because the classification by Besant was more in line with the the "natural lines of cleavage in the constitution of man" if to use the expression of T. Subba Row, and was confirmed by experimental studies. For instance, the French parapsychological researcher Hector Durville wrote: "Although I accept as a whole the theory of theosophists, which I consider to be the most rational, my experiments, like those of Baron von Reichenbach and Colonel de Rochas, contradict their statements as to the size and color of the aura of the etheric body. Probably, if they had not so neglected the experiments in general and with the doubling in particular, which they theoretically consider extremely dangerous, they would have corrected their descriptions." ("Le fantôme des vivants", Chap. 2). It is significant that when speaking of the "theory of theosophists", Durville refers precisely to Besant's book "Man and His Bodies", the classification of which, albeit with reservations, he recognized as the most consistent with his experimental data.

What did Besant essentially do? To put it simply, she took the three higher principles that were used in the classification of the mahatmas and Blavatsky, and added to them the four vehicles, similar to those in the classification of the Hindus. It turned out three principles and four bodies. My opinion is, and this is one of the theses of my

report, that principles and bodies are completely different things. Principles are some abstract acting forces, while bodies are what is created for a time being by the interaction of these very principles, serving them as their vehicles and forms.

Yet why hasn't the septenary classification been issued for a long time? To this, the answer was given that it could be used for evil by people with knowledge of magic. In our understanding, any knowledge about Atma cannot bring any special harm, as well as about the other two higher principles. Moreover, we read that people who have firmly embarked on the path of evil generally lose their connection with the higher triad, and therefore cannot use it in any way. Probably, having made the decision to issue the septenary classification in its exoteric form, the mahatmas wanted to hide knowledge about some other things, and not about the higher triad. And taking the classification that we have, we should look for exoteric disguises there. And in my opinion, they are clearly visible. These are the physical body and the *linga śarira*. (You can also say this about *kama-rupa* if they mention it, but we already have the principle of *kama* and the principle of *prana*, that is, these are principles, not bodies participating in the lower quarternary). While I expected to find two more principles that could apply for this role. Let's return to the sequence of progress through the rounds. Why I give to it the special



importance: Besant, and after her Leadbeater, although they took a slightly different classification, nevertheless, when talking about rounds, they clearly follow the classification given by H.P. Blavatsky. They didn't give it up. Under this I mean the "classical" version of the classification, namely, given in "The Secret Doctrine" and "Key to Theosophy": 1) Rupa, or Sthula śarira; 2) Prana; 3) Linga Śarira; 4) Kama-rupa; 5) Manas; 6) Buddhi; 7) Atma. ("The Key to Theosophy," Chap. VI).

When speaking about the constitution of man, they used a different one for convenience sake, but where it was necessary to focus on the development of principles, they did not change the classification. But we do not know the complete correspondence of principles to rounds, or rather, I could not find it. We know that in the fourth round it's kama what develops, in the fifth round it's manas, then buddhi... But what is being developed in the first and second rounds, I don't know and cannot understand enough. For our physical body certainly couldn't develop in the first round, as we did hadn't it there at all. But in this classification it was the first one.

But in the oldest lists of principles, the jiva is mentioned. Sometimes it is written "jivatma", but for example, when Olcott wrote about Blavatsky, he used the word "jiva": "I have sometimes been even tempted to suspect that none of us, her colleagues, ever knew the normal H. P. B. at all, but that

we just dealt with an artificial animated body, a sort of perpetual psychical mystery, from which the proper jiva was killed out at the battle of Mentana, when she received those five wounds and was picked out of a ditch for dead." ("Old Diary Leaves", vol. I, ch. XVI). It should also be remembered that in the classification published by Hume, there was a second principle, jiv-atma, while there was a seventh, the spirit. So obviously it was not atman — the atman cannot be killed; in this case, jiva meant something else. And yet, although this jiva did not exist, she continued to live and act. Also the information given in the Esoteric Instructions is of interest, namely, from which universal principle the particular human principle comes from. For example, manas comes from mahat; the auric egg comes from akasha. What are our candidates? What do we know about the principles that need to be guessed? Among them, firstly, was the principle that was extracted from H.P. Blavatsky, and secondly, we also know about these principles that they could be used by magicians and therefore knowledge about them had to be hidden. From aforesaid I suggested that we can conditionally call one of these principles a jiva, and this principle comes from Fohat, that is, this is what allows the rest of the principles to be held together (since Fohat passes through all the planes, just ensuring their coherence). And it was that principle which H.P. Blavatsky has lost when she actually died and was

revived by the Masters. And that's why this principle can be important for magicians: knowledge about it would allow to animate or create artificial living beings like this. And in general, to connect everything they need. And probably it enables all other principles, as mentioned in the letter quoted above, to "exercise their full powers" . And as to the second one — and this is also easy to assume — that the any body that we observe and study is the interaction of principles. And there must be a principle that allows all other principles to create forms (remember the kama-rupa). Let's call this principle Rupa.

Here use the classification from "The Key to Theosophy", where the double name "rupa, or sthula śarira" is used. Rupa is also one of the skandhas in Buddhist teachings. That is, the two sought-for principles (and the initial ones in the order of their development) are what allows you to create forms and what keeps all the principles together, making them the one being. As for the fourth principle, strictly speaking, I would call it Kama, not Kama Rupa. The following quotes can be given in favor of this: "It is erroneous, when speaking of the fifth human principle, to call it "the Kama-Rupa." It is no Rupa, or form at all, except after death, but the Kamic elements, animal desires and passions, such as anger, lust, envy, revenge, etc." (Esoteric Instruction No. III, BCW, vol. 12). "It is dual in its potentiality, and after death forms, what is called in the East Bhoot,

or Kama-rupa" (H.P. Blavatsky & M. Collins, "Dialogue between the two editors on astral bodies, or doppelgängers" [Lucifer, Vol. III, No. 16, December, 1888, p. 328-333], BCW, vol. 10). Thus, the proposed reconstruction of the septenary classification turns out as follows:

1. Atma;
2. Buddhi;
3. Manas;
4. Kama;
5. Prana;
6. Jiva;
7. Rupa.



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# The seven ways to bliss

by Ifigenia Kastamoniti

What are these seven ways?

The “Seven Paths or Ways to bliss of Non-Existence”, comments HPB, did not exist because the Universe was still empty and existed only in the Divine Thought. But when she was asked about them in the Blavatsky Lodge meetings, she mentioned that the subject was “far more fully treated of in the Aryasanga School.” (Trans. of BL, p. 25).

Now, we know that Aryasanga is the one who taught his students what we read in the Voice of the Silence. The three Fragments from the Book of the Golden Precepts were translated by HPB – as she writes in her introduction to this little book, which she dedicates to the very few. So, let us first turn to the words written in the last part of Fragment II, on p. 43:

“Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals.”

In the next Fragment of the Voice of the Silence, on p. 45, we see that the

seven Paths or Ways or Portals are also called “paramitas, noble gates of virtue, seven strongholds guarded by Powers”. Apparently, these are the first set of gateways through which the pilgrim soul should pass, or the aspirant and the neophyte. But before achieving this, he is called to avoid every temptation lurking at each corner on his way, to develop each one of the virtues, to conquer oneself, to control one's personal ego and thus become able to unlock the seven portals, the one after the one, by using the golden keys. These portals all lead to “the other shore” and gradually to the Non-existence.

Then, on p. 65 of the Voice of the Silence, Aryasanga says: “Once that a Sowanee hath crossed the seventh path, all nature thrills with joyous awe and feels subdued.”

(A Sowanee is the candidate who has taken the First Initiation.)

And again, on p. 66, we read: “Shall he not use the gifts which it confers for his own rest and bliss, his well-earned

weal and glory — he, the subduer of the great Delusion? Nay, O thou candidate for Nature's hidden lore! " (The Voice of the Silence).

Nature is also mentioned in the words of Zenon, the Stoic philosopher of ancient Greece, who says that "The final goal towards which nature leads us, is virtue". According to the Stoic philosophy, now, "nature" is governed by necessity and fate.

In many traditions, necessity seems to be a divine power, a force which rules everything in the manifested universe, perhaps even in the unmanifested one. One might say it could be that force which defines the periodical appearance and disappearance, the manvantaras and the pralayas of a cosmos. She could also be related to Karma and the Lords of Karma, collectively in the manifested universe. So, the idea of necessity can be seen in many cosmological myths and systems of antiquity. Some relate it with fate, some with destiny and others with both.

For example, if we have a look in Greek mythology, we see that Necessity is called Anagge, a word which also means "coercion", and she is a goddess, a cosmic force standing higher than all gods and goddesses. She is related with Fate and is usually shown weaving everybody's destiny on her loom. She has wings on her head because she can fly about and modify the fate of a person, god, or cosmos according to her will and the law, and it is said that even the gods cannot escape

the grip of Necessity.

One might also say that in the Stoic teachings about nature being governed by Necessity, we meet the notion of the karmic law initiated by the Nidanas as mentioned in Sloka 4. In other words, the karmic law is initiated by "the 12 causes of existence, or the chain of causation, the concatenation of cause and effect in the whole range of existence through 12 links", as we read in the Theosophical Glossary, p. 229.

The main issue of Stanza 1 is that there is no manifestation yet, at this stage, and in Sloka 4 we are told that there is no ignorance nor illusion to awaken these Nidanas, "the causes of being", which, "belonging to the stream of catenated law, produce merit and demerit, and finally bring the Karmic law into full sway", as we read in HPB's comments (SD I, p. 38).

Furthermore, "They are the enumeration of the chief causes which produce the severest reaction of effects under the Karmic law. Being moral agents in the universe, they are included in the Maya, the illusion or ignorance, which awakens them", as she explains in the Blavatsky Lodge meetings (Trans. of BL, p. 25).

So, the new Manvantara of our Solar system had not dawned yet, there was no differentiation and the cosmos had not come into being. This means that life on our Earth had yet to appear and all its kingdoms to start evolving, each following its own line of development and evolution. And here arises the question: how could the seven ways to

bliss appear when Humanity had not been born? How could this be when:

·The “Dauntless hearts” of the Voice of the Silence had yet to appear among the members of humanity, with each one treading on their special ray, one of the seven rays, and pursue the truth by following the teachings of the presiding Masters, the Heads of these Rays – thus becoming able, at some point, in one's long life through countless incarnations to “cross the Paramita heights”.

·There were no pilgrim souls, nor neophytes and aspirants to fight and strive against ignorance, illusion, faults, and all the other obstacles which block the way to these Paths.

·There were no Initiates to make their choice in front of the Seven Portals; neither those who, having traversed the human kingdom after the Fifth Initiation, stand at the threshold of the superhuman life as liberated Spirits, having a new set of Seven Paths in front of them to choose, and are about to wear one of the three vestures, spoken of in the Voice of the Silence.

There was nothing of all the above..., neither the seven ways to bliss nor the nindanas and maya. Not yet..., because everything was still in the Divine Ideation, the “divine Unity, from which all proceeds, whither all returns”, as we read in the Proem.

This Unity is symbolized by the “immaculate white disk within a dark black ground” – a symbol that we see in the Proem of SD I. It is “the symbol of the ONE LIFE, eternal, invisible, yet

Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealizable, yet the one self-existing reality; truly, <a chaos to the sense, a Kosmos to the reason>”, specifies HPB.

The word Chaos, now, as is used in the SD, should not be considered as disorder; it means abyss and void which, however, is also a plenum – a space completely full of undifferentiated matter. So, this chaos is a pre-order – as Joy Mills puts it in her book: *Living in Wisdom*, p. 16 – and contains all the possibilities of ordering.

Chaos is a Greek word and is mentioned by the ancient Greek poet, Hesiod, in his *Theogony*. And as HPB points out in SD I, in the footnote of p. 336, “Chaos is infinite, boundless, endless and beginningless in duration.... Space filled with darkness, which is primordial matter in its pre-cosmic state. For in its etymological sense, Chaos is Space, according to Aristotle, and Space is the ever Unseen and Unknowable Deity in our philosophy.”

Hesiod uses this word to define the first aspect of the cosmogonical trinity stated as Chaos, Gaia, Eros – all of them being ideas and aspects which can be met with different names or terms further down in the SD, in other Stanzas of both the first and the second volumes.

Therefore, since we are still in the

stage of darkness before the new dawn, there can be no time, no universal mind, and no paths to bliss.

Thank you for listening....



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*She is the Secretary of the European School of Theosophy since 2018.*

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# Reflections on the Stanzas of Dyzan

by Gary Kidgell

*"Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon."*

When considering the sloka in question, which forms part of Stanza One which describes the "Night of the Universe," we are informed of the fundamental kosmic mechanisms which underlie the creation and the purpose of each successive manvantara.

The universal mind or Mahat is the Kosmic Principle of Intelligence. The Kosmic Ideation arising from the universal mind activates the energies of the plane of Fohat below which H.P.B. states is:

"the Alpha and the Omega of universal creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of Mahamaya, the great Illusion and Deceiver."

H.P. Blavatsky. *The Secret Doctrine*, Adyar, India: Theosophical Publishing House, 1979, Vol II P100

It is the energies of the plane of Fohat which give rise to the "father" mother and son," the latter undertaking the "pilgrimage" upon the "new wheel."

The Ouroboros is an ancient symbol depicting a dragon serpent devouring its tail. This is held to symbolise infinity together with the cycle of life, death and rebirth leading to immortality. It is also a symbol of primordial unity related to that existing in or persisting before any beginning, and possessing such force or qualities that it cannot be extinguished — equating with the concept of Parabrahman. In the first of three fundamental propositions in the proem of *The Secret Doctrine* we are informed of Parabrahman as:

"An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or



similitude.”

Ibid, p2

The serpent is related to Ananta Shesha the cosmic serpent who when he coils time exists and creation is manifest, and when he recoils the universe is in pralaya. Ananta Shesha floats on the waters of space forming a bed for the supreme lord Maha-Vishnu. A lotus protrudes from the navel of the supreme lord from which the creator god Brahma emerges. The lotus is a symbol for the archetypal goddess who provides the means by which deity manifests. The goddess factor or “mother” can be found on all planes of being below that of Fohat from which “father, mother and son” emerge.

Indian teachings use the term 'shakti' to denote the active power of deity manifest. This is depicted symbolically in myth as the deity's goddess or consort. In India the symbolism of the lingam, or phallus, penetrating the yoni, or vagina, represents the transcendent being pouring out the energy of life into the field, or womb, of creation which is symbolised by the various goddess figures found in world mythology.

When we contemplate the symbolism of the god and goddess in embrace we are pondering over the means by which life is generated together with its profound mystery. The active and passive powers of the single transcendent principle (Parabrahman), which are essentially as one, appear as a duality. When creation manifests,

duality occurs as the Absolute is differentiated into antagonistic, but also co-operative pairs of opposites. Though apparently opposites, they are in essence one — as alluded to by the sloka under consideration.

The symbolism here is often described as the hieros gamos or “sacred marriage.” The hieros gamos represents the interaction between “father and mother” which produces the “son” of necessity — the monad. As monads we seek to recreate the hieros gamos in microcosm when we “awaken for the new wheel” for the “pilgrimage thereon.”

The mediaeval alchemists symbolised the microcosmic hieros gamos by the coniunctio or unia mystica which relate to the attainment of the elusive Philosopher's Stone (a symbol for the awakened Self). Carl Jung described this as the attainment of individuation where all opposites within the human psyche, including spirit and matter; male and female; and light and dark, are unified. In Theosophy we describe this by means of the higher initiations.

The “pilgrimage” relates to the many lives which the Soul undertakes upon the Wheel of Rebirth seeking to unfold its symbolic lotus petals whilst overcoming the lower nature of its “instrument” — the human personality. The latter is symbolised on the Buddhist bhavacakra (a symbolic representation of samsara or cyclic existence) by the pig, the bird and the snake which symbolise ignorance, attachment and aversion respectively.

The immersing of our spiritual essence — the monad — in the circumstances of the material world is referred to by the Hindus as the pravritti marga, meaning 'path of desire.' The factor of desire enables the monad, via its instrument — the Soul or higher Self — to experience everything that life in form has to offer as it undergoes many incarnations in the various races and cultures of our world.

Desire urges us to activate latent psychic energies to develop faculties and to expand our consciousness. However, this comes at a cost with desire creating attachments to objects, to circumstances and to people. These serve as metaphorical "chains" which bind us to the material world whilst creating myriad karmic entanglements within the realm of maya. Plato illustrated this in his work *The Republic* by his famous analogy which depicts humanity as prisoners within a cave, transfixed by the observation of phantom apparitions upon a wall.

Eventually, the Soul reaches a saturation point in terms of acquiring experience in the realm of matter. The personality then experiences "divine unrest" as the transient affairs of the physical world no longer satisfy nor sustain one. The nivritti marga — the "path of renunciation," then beckons. One begins the journey back to the source of one's being. This is a most challenging process. H.P.B. states:

"There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of

the Universe."

H.P. Blavatsky. *Collected Writings Vol 13*, Theosophical Publishing House, Wheaton, Illinois, 1966, p219

The entire "pilgrimage" occurs within the bosom of the "mother," whose energies and qualities related to the manifestation of deity. These have been described throughout the ages by goddess symbolism developed by various civilisations and cultures throughout world history. The goddess factor can be found in all levels of existence beneath the first cause. It is therefore, within the "realm of the goddess" that we, as monads, undertake our long evolutionary journey in pursuit of acquiring spiritual staying power.

Joseph Campbell, the great 20th century student of myth informs us that the Goddess religions of India describe the archetypal qualities of the "mother" by stating:

"She is time and space itself, and the mystery beyond her is beyond all pairs of opposites... everything is within her, so that the gods are her children."

Joseph Campbell, *The Power of Myth*, with Bill Moyers from transcripts of the TV series. (New York: Anchor Books 1991) 210.

He proceeds:

"The Indian name for that Being of all beings is brahman, which is a neuter noun, neither male nor female. And the Indian name for the woman is Maya-Shakti-Devi. 'Goddess Giver of Life and Mother of Forms' ...It's the female as the giver of forms. She is the one

who gave life to the forms and she knows where they came from. It is from that which is beyond male and female. It is that which is beyond being and nonbeing. It is both and is not. It neither is nor is not. It is beyond all categories of thought and the mind."

Ibid., p226

In tarot symbolism, the realm of transcendence, beyond the boundaries of manifestation, is located behind the veil of The High Priestess card. The High Priestess represents the pure essence of consciousness. She is the source of the vibratory patterns of the universe that underlie all manifestation. Her "virgin milk" provides life and sustenance to all levels of creation. The High Priestess tarot card is situated on the Hermetic Qabalah, or Tree of Life, between the sefirot Kether and Tiphareth — these relate to aspects of the monad and the higher Self respectively. The Hebrew letter assigned to the path of The High Priestess is gimel, meaning "camel." The camel symbolises a means of transport which can enable one to cross the desert of the abyss. It serves the same symbolic function of what Indian teachings describe as a "ferryboat" which can take one from the shore of everyday life to the shore of transcendence.

The nivritti marga or "pilgrimage" is symbolised in India by the river crossing from the shore of everyday life to the shore of transcendence. It is also represented by the hero myths of our world.

In the British Isles this is symbolised

by the Grail Quest. After attaining a partial vision of the Grail, the questing knights enter the Forest of Adventure in pursuit of the sacred vessel: a symbol of the Soul or higher Self which, at the third initiation, becomes a divine receptacle for the energies of the monad. The attainment of the Grail heals the Fisher King or Maimed king allowing him to enter into sovereign union with his kingdom which has formerly been a wasteland. The Maimed King is a symbol for the challenges and constraints which physical incarnation places upon the monad as the "son of necessity" which undertakes the "pilgrimage in pursuit of spiritual staying power. This relates to the ability to develop and express the latent qualities of the monad amidst the constraints of physical incarnation. This enables the "son" to fulfil its role in the vast evolutionary universal plan.



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# Primordial Substance and Divine Thought

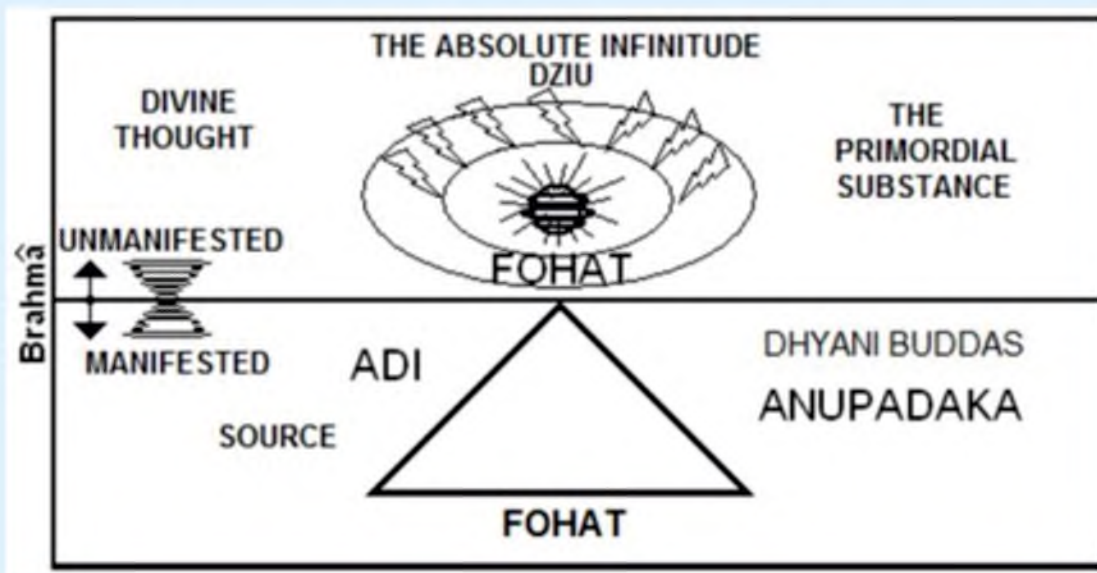
by Kishore Ongole

"As it would seem irrational to affirm that we already know all existing causes, permission must be given to assume, if need be, an entirely new agent.

"Assuming, what is not strictly accurate as yet, that the undulatory hypothesis accounts for all the facts, we are called on to decide whether the existence of an undulating Ether is thereby proved. We cannot positively affirm that no other supposition will explain the facts. Newton's corpuscular hypothesis is admitted to have broken down on Interference; and there is, at the present day, no rival.

Still, it is extremely desirable in all such hypotheses to find some collateral confirmation, some evidence aliunde, of THE SUPPOSED ETHER. . . . Some Hypotheses consist of assumptions as to the minute structure and operations of bodies. From the nature of the case, these assumptions can never be proved by direct means. Their only merit is their suitability to express the phenomena. They are REPRESENTATIVE FICTIONS." — ("Logic," by Alexander Bain, LL.D., Part II., p. 133)

Ether, this hypothetical Proteus, one of the "representative Fictions" of modern Science — which, neverthe-



less, was so long accepted — is one of the lower "principles" of what we call PRIMORDIAL SUBSTANCE (Akâsa, in Sanskrit), one of the dreams of old, and which has now become again the dream of modern science. It is the greatest, just as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultists, however, both ETHER and the Primordial Substance are a reality. To put it plainly, ETHER is the Astral Light, and the Primordial Substance is AKÂSA, the Upadhi of DIVINE THOUGHT.

In modern language, the latter would be better named COSMIC IDEATION — Spirit; the former, COSMIC SUBSTANCE, Matter. These, the Alpha and the Omega of Being, are but the two facets of the one Absolute Existence. The latter was never addressed, or even mentioned, by any name in antiquity, except allegorically. In the oldest Aryan race, the Hindu, the worship of the intellectual classes never consisted (as with the Greeks) in a fervent adoration of marvellous form and art, which led later on to anthropomorphism. But while the Greek philosopher adored form, and the Hindu sage alone "perceived the true relation of earthly beauty and eternal truth" — the uneducated of every nation understood neither, at any time.

They do not understand it even now. The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear

but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be initiated into perceptive mysteries, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise — outside such initiation — for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the "First Cause" is little better than veiled materialism — the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly Sirocco, has withered and blighted all current ontological

speculation.\*

DIVINE THOUGHT, OR  
CINERITIOUS MATTER.

From the early ages of the Fourth Race, when Spirit alone was worshipped and the mystery was made manifest, down to the last palmy days of Grecian art at the dawn of Christianity — the Hellenes alone had dared to raise publicly an altar to the UNKNOWN GOD. Whatever St. Paul may have had in his profound mind when declaring to the Athenians that this "unknown," ignorantly worshipped by them, was the true God announced by himself — that Deity was not "Jehovah" (see "The Holy of Holies"), nor was he "The Maker of the world and all things." For it is not the "God of Israel" but the "Unknown" of the ancient and modern Pantheist that "dwelleth not in temples made with hands" (Acts xviii., 23-4).

Divine thought cannot be defined, or its meaning explained, except by the numberless manifestations of Cosmic Substance in which the former is sensed spiritually by those who can do so. To say this, after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all. It is like attempting a transcendental equation of conditions for the true values of a set, having in hand for deducing them only a number of unknown quantities. Its place is found in the old primitive Symbolic charts, in which, as shown in

the text, it is represented by a boundless darkness, on the ground of which appears the first central point in white — thus symbolising coeval and co-eternal SPIRIT-MATTER making its appearance in the phenomenal world, before its first differentiation. When "the one becomes two," it may then be referred to as Spirit and matter. To "Spirit" is referable every manifestation of consciousness, reflective or direct, and of unconscious purposiveness (to adopt a modern expression used in Western philosophy, so-called) as evidenced in the Vital Principle, and Nature's submission to the majestic sequence of immutable law. "Matter" must be regarded as objectivity in its purest abstraction — the self-existing basis whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.

Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance — the latter being the manvantaric vehicle of the former — from its undifferentiated pralayaic state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and

incomprehensible by human Consciousness, results in Cosmic Energy (Fohat). Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus Seven Protyles (as they are now called), while Aryan antiquity called them the Seven Prakriti, or Natures, serving, severally, as the relatively homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. The term "relatively" is used designedly, because the very existence of such a process, resulting in the primary segregations of undifferentiated Cosmic Substance into its septenary bases of evolution, compels us to regard the protyle \* of each plane as only a mediate phase assumed by Substance in its passage from abstract, into full objectivity.

#### THE UNIVERSAL ILLUSION

Cosmic Ideation is said to be non-existent during Pralayic periods, for the simple reason that there is no one, and nothing, to perceive its effects. There can be no manifestation of Consciousness, semi-consciousness, or even "unconscious purposiveness," except through the vehicle of matter; that is to say, on this our plane, wherein human consciousness in its normal state cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular

aggregation or fabric that Spirit wells up in a stream of individual or sub-conscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE — Cosmic Substance and Cosmic Ideation — are mutually inter-dependent. In strict accuracy — to avoid confusion and misconception — the term "Matter" ought to be applied to the aggregate of objects of possible perception, and "Substance" to noumena; for inasmuch as the phenomena of our plane are the creation of the perceiving Ego — the modifications of its own subjectivity — all the "states of matter representing the aggregate of perceived objects" can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena which are likewise non-existent per se, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing. From the stand-point of the highest metaphysics, the



whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in its mode of consciousness. The pure object apart from consciousness \* is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures — to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego (the Higher Self) from the thralldom of these senses — so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of things in themselves (or Substance). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only from our plane), is scaled that peak of Omniscience — the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyān Chohan must bow in silence and ignorance — the un-

speakable mystery of that which is called by the Vedantins, the PARABRAHMAM.

Therefore, such being the case, all those who sought to give a name to the incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation — save in its phenomenal aspect — is like trying to bottle up primordial Chaos, or to put a printed label on ETERNITY.

What, then, is the "primordial Substance," that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical speculation in every age? What can it be finally, even in its phenomenal pre-differentiation? Even that is ALL in manifested Nature and — nothing to our senses. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. . . . In short, it is the "upadhi," or vehicle, of every possible phenomenon, whether physical, mental, or psychic. In the opening sentences of Genesis, as in the Chaldean Cosmogony; in the Purānas of India, and in the Book of the Dead of Egypt, it opens everywhere the cycle of

manifestation. It is termed "Chaos," and the face of the waters, incubated by the Spirit proceeding from the Unknown, under whatever name. (See "Chaos, Theos, Kosmos.")

The authors of the sacred Scriptures in India go deeper into the origin of things evolved than Thales or Job, for they say:—

"From INTELLIGENCE (called MAHAT in the Purânas) associated with IGNORANCE (Iswar, as a personal deity) attended by its projective power, in which the quality of dulness (tamas, insensibility) predominates, proceeds Ether— from ether, air; from air, heat; from heat, water; and from water, earth "with everything on it." "From THIS, from this same SELF, was the Ether produced," says the Veda. (Taittiriya Upanishad II. 1).

*The sixteen terms and the explanation given in the below blogspot, from the Theosophical Glossary, are all intimately related to the term Mulaprakriti and the concept of Primordial Substance, and the notions contained therein form a large body of Theosophical Metaphysical principles. Therefore an understanding that all of these terms are more or less synonymous and inter-connected, although applying to different levels and degrees of reality, can make the study of The Secret Doctrine somewhat easier.*

<https://theosophyproject.blogspot.com/2019/10/theosophy-basics-primordial-substance.html>



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*He graduated from Nagarjuna University with a Bachelor Degree of Commerce. Since 1996, he has been working at the State Bank of India in capacity of a Deputy*

*Manager. Since 2009, he has been a member of the Theosophical Society and the Theosophical Lodge of Sri Krishna. He participated in the Adyar International Convention, Chennai, India. In 2010 and 2011 he appeared as a speaker at the Royalseema Theosophical Society Conference in Nellore Lodge, India. In 2013, 2020 and 2021 he participated as a speaker at the International Theosophical Online Seminars of the Theosophical Society of Russia, Adamant Lodge, at the 97th Easter Online Conference in 2021 held by the Theosophical Society of India.*

\* For instance, when he terms the "First Cause" — the UNKNOWABLE — a "power manifesting through phenomena," and "an infinite eternal Energy" (?) it is clear that he has grasped solely the physical aspect of the mystery of Being — the Energies of Cosmic Substance only. The co-eternal aspect of the ONE REALITY — Cosmic Ideation — (as to its noumenon, it seems non-existent in the mind of the great thinker) is absolutely omitted from consideration. Without doubt, this one-sided mode of dealing with the problem is due largely to the pernicious Western practice of subordinating consciousness, or regarding it as a "by-product" of molecular motion.

\* The term Protyle is due to Mr. Crookes, the eminent chemist, who has given that name to pre-Matter, if one may so call primordial and purely homogeneous substances, suspected, if not actually yet found, by Science in the ultimate composition of the atom. But the incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the evolution of the Seven Protyles. It is the last of these — having recently detected the possibility of its existence on our plane — that Mr. Crookes is in search of.

\* Cosmic Ideation focussed in a principle or upadhi (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of upadhi, e.g., through that known as Manas it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the Buddhi resting on the experience of Manas as its basis — as a stream of spiritual INTUITION

# On the Way to our True Nature

by Sergey Kolganov

In the comments to the first stanza of the "Secret Doctrine", the genius of Helena Petrovna Blavatsky is fully manifested: here she cites the well-known Indian formula that the Supreme Being (Non-Being) is SAT-CHIT-ANANDA or BEING-CONSCIOUSNESS-BLISS.

In these words, in an extremely concentrated form, the whole meaning and purpose of human life is expressed. Any person, who is in his right mind and strong memory, will deduce for himself these values as very basic ones! We will try to demonstrate this by contrasting opposing categories to them.

First, long live BEING, for it is opposed by the opposite category of non-being, the striving for which is unnatural for a normal person, and in Christianity, it is also considered to be the gravest sin.

Secondly, the opposite of CONSCIOUSNESS is the absence of a conscious state. Breaks in consciousness, according to the Indian philosophical tradition, certainly exist, but they are quickly replaced by a new consciousness - in a new body and in a

new environment, as a result of the soul reincarnation. In fact, a non-religious person does not believe, that the characteristics of this environment are generated by causal factors, coming from his past lives. The consciousness of a little baby is not a Tabula rasa (a blank slate - a term from the philosophy of J. Lock) because of the gaps in the functioning of his memory - a person simply cannot remember past lives, as Gautama did 2500 years ago, recalling his 550 earthly reincarnations. Every religious person strives with all his might for the joy of eternal consciousness. In the Christian Orthodox tradition, the same idea is enshrined in the establishment of the Bright Sunday of Christ (Easter) as the main religious holiday- as a return to the lost consciousness through the expectation of the Resurrection from the dead.

Thirdly, the BLISS is what we also always choose as opposed to suffering. But you have to be Siddhartha, in whose life 4 fateful meetings happened and whose life until the age of 30 can be compared with the fairy tale by Hans Andersen about the princess on the pea, who was coddled to the limit. It

was the palace joys that allowed Prince Gautama to experience all the variety of everyday refined types of suffering

that human life is so filled with.

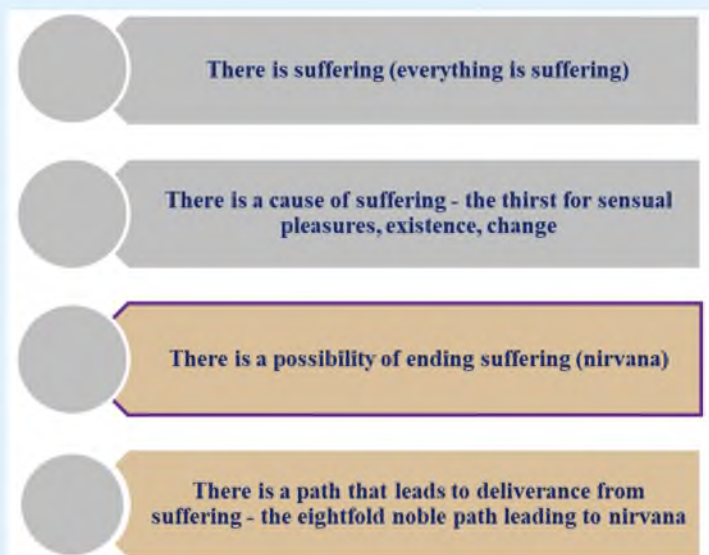
We present here only a small part of them:



Hence, in this sloka, an absolutely correct conclusion is drawn: "This system is based on the great truth, that one should be afraid of reincarnation, as the existence in this world brings to a

person only suffering, misery and pain ..."

And from here comes the FIRST NOBLE TRUTH of the Buddhist path:



The concept of suffering has such an all-encompassing character in the Buddhist tradition that, while showing the highest feeling for relatives and friends, we should not use the solemn word "love", but the word "compassion". And how can one love the various manifestations of Maya from Buddhist point of view, which only lead to suffering and annihilation?

The sloka being discussed also mentions 7 paths to Bliss, and these, of course, are not the well-known Christian Beatitudes, of which there are nine.

Elena Petrovna in the comments to the "Secret Doctrine" explains what these 7 paths are: "These are certain abilities, knowledge of which is given to those who deeply study the occultism."

Indeed, even if one diligently observes the prescriptions of the initial stage (yama) of classical yoga, then in the life of such a person, according to the Patanjali system, the following

supernatural forces (siddhi) begin to manifest themselves:

- observance of non-violence (ahimsa) creates a peaceful atmosphere around the yogi, neutralizing any hostility, and even hungry animals do not attack yogis;

- thanks to the truthfulness (satya), the words of a yogi always turn out to be true, no matter what he says;

- non-stealing (asteya) without any effort brings all kinds of treasures to the practitioner, everything necessary comes to him without his efforts;

- non-possession (aparigraha, literally: "not clinging to everything around") - freedom from hoarding and generosity gives one access to the understanding of one's current and previous births;

- Observance of chastity (brahmacharya) gives yogi tremendous strength, endows his body with power and makes him charismatic.

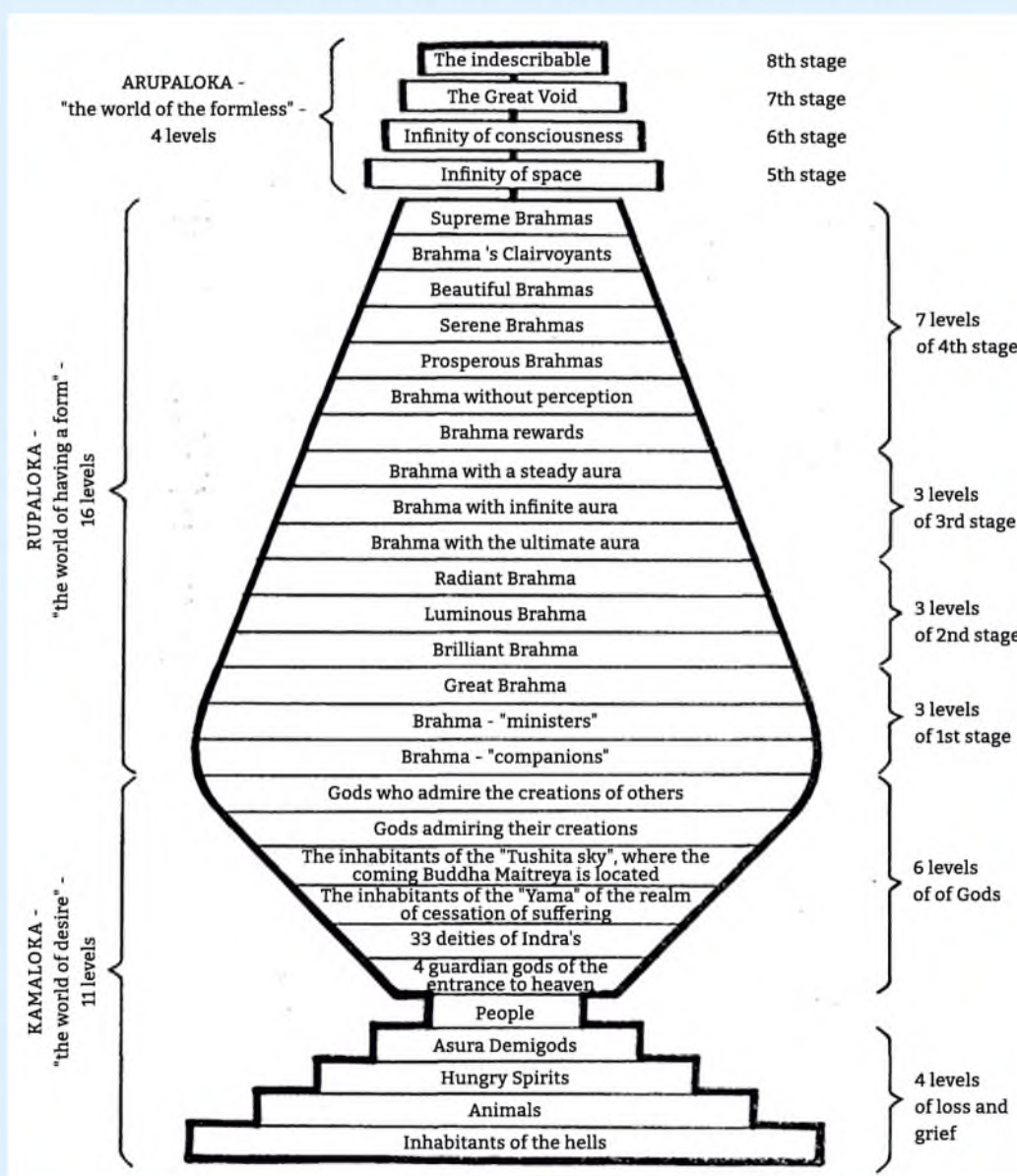
If we remember the highest siddhis, then there are at least seven of them, in particular - this is the ability to make your body invisible, the ability to turn out in any distant point in space, etc.

Special attention should be paid to the theory of the flow, that appears in this stanza, which in Buddhism is represented as a flow of the "initial bricks of the universe" - of dharmas.

The word "flow" clearly shows the Buddhist theory of the dharmic composition of being, according to which, the reality consists of particles of varying degrees of density. In Buddhism, dharma means eternal and unchanging elements of the impersonal life process, which are flashes of psychophysical energy.

Blavatsky doesn't use much the term "dharma" in her work, but it is one of the most important concepts of Buddhist philosophy, along with the concepts of "nirvana" and "karma". Without it, it is difficult to imagine the Buddhist theory of psychocosmos (not the cosmos and cosmology in their usual sense).

### THE STRUCTURE OF THE UNIVERSE IN BUDDHISM



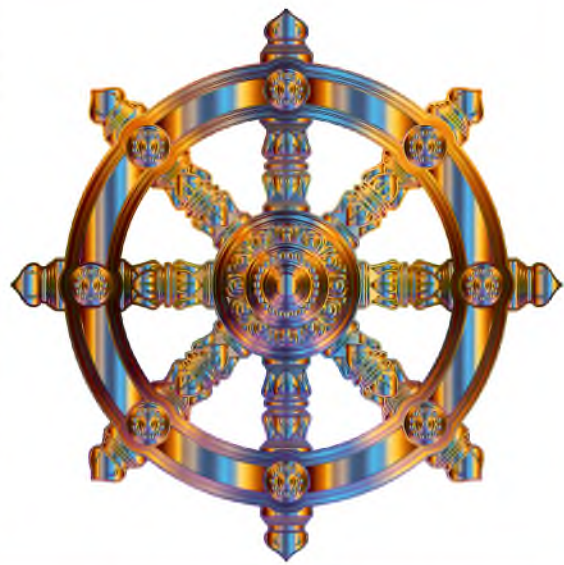


KALEIDOSCOPE- THE SYMBOL OF SAMSARA HAS NO LIMIT

On this figure, you can clearly see what does the 31st levels of existence in Hinayana Buddhism represent. If good dharmas prevail in a person's stream of consciousness, then he receives favorable karma and can spend the next life at a higher level of existence.

Let us cite the statement of O.O. Rosenberg being the classic of Russian Buddhism, regarding dharmas, which deserves our attention in connection with further considerations: "The concept of "dharma "in Buddhist philosophy is of such an outstanding importance, that the system of Buddhism, in a certain sense, can be called the theory of dharmas. Thus, we emphasize in the philosophy of Buddhism that specific feature of it, thanks to which, it differs from other directions of Indian philosophy ... ".

It is the dharmas, that form the groups that are called skandhas in the philosophy of Buddhism. Dharmas are instantaneous, continuously appear



THE VARIETY OF PATTERNS IN THE WHEEL OF LAW

and disappear, their agitation forms both a person and the world as a whole. It is the dharmic composition of not only the physical, but also of other, more important planes of existence, that changes at the rate of 1 billionth the speed of lightning flashing. As a result of this, we can imagine how the processes of cohesion of elements in the dharmic flow are instantaneously carried out.

The reality, in this case, is very reminiscent of a giant kaleidoscope! People who used to disassemble the kaleidoscope did not find fabulous worlds inside: just a bunch of small mirrors and colored glass pieces was all that awaited them.

The same applies to the illusory stream of particles of being, which H.P. Blavatsky speaks about.

Let us cite the remark of the outstanding Russian orientalist E.A. Torchinov, regarding the insurmountable difficulties of rational



comprehension of the world: "... language, in principle, cannot adequately describe reality, because all linguistic forms are inadequate to reality. Philosophical thinking, operating with concepts and categories, is also inadequate. Logical thinking is unable to comprehend reality as it is, and language is unable to describe it. Consequently, no ontology, no "science of being" is possible, because it will always be connected not with reality, but with our ideas about it, or even with some pseudo-reality constructed by our thinking skills and false ideas. Everything that is real is indescribable, everything that is described is unreal. Does this mean that reality is fundamentally incomprehensible? No, because what is inaccessible to logic and discourse is



### INSUBSTANTIALITY OF SUBJECT AND OBJECT OF A COMPUTER GAME

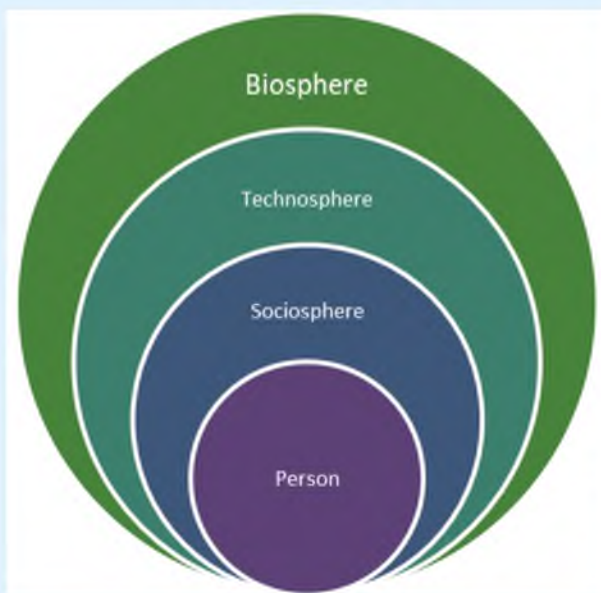
sees the world as it is, in addition to our perception deforming it. This is the world in its "suchness" (tathata), and nonduality (advaya) reigns in this world; there is no place in it for the opposition of subject to object, one to many, rest to movement, etc., because each element of such a pair is empty by itself, acquiring the appearance of reality only thanks to its own empty opposite, which is just as empty itself".

In relation to the concept of dharma, it is worth remembering another concept of Buddhism - "anatman". Anatman consists not in denying the existence of the eternal principle, that has a connection with the flow of dharmas, but in affirming the untruth of the empirical person, his non-identity with the Atman, the true self.

We are accustomed to the fact that a person is present and interacts with 3 spheres of being:

- 1) With the natural environment.
- 2) With the world of things created by his own hands, an artificial habitat.
- 3) And finally, with society.

From the point of view of the



accessible to yogic comprehension, while in the act of wisdom-understanding the yogi-bodhisattva

theory of dharmic flow and anatman, our reality is more similar not to the technosphere, sociosphere or biosphere, but to a virtual reality. And the participant in life's adventures is a person, who is more like the one among the characters in a computer game fighting for life in the desert of reality, surrounded with a computer scenery (Maya), where both the object and the subject itself are illusory.

As at the dawn of the 20th century, O.O. Rosenberg wrote, that for the Buddhist thinker, there is no separate "man" and "sun", but there is a certain unified field of experience - "a person who sees the sun".

The theory of flow and the theory of insubstantiality of the human soul poses the most important question for Buddhologists: who, then, is reborn in samsara? There's no answer

Let's recall the Buddha himself, who answered with silence to some metaphysical questions, in particular to the following ones:

- Is the universe eternal or is it not?
- Is the universe finite or is it infinite?
- Are Jiva and body the same?
- Or is the Jiva one thing and the body is another one?
- Does an Arhat exist after death or does it not?
- Or does it exist and does not exist at the same time after death?
- Or does it neither exist, nor does it not exist after death?

"And this also will pass away" is one of the most famous and wisest sayings, which informs us about the

only thing that is guaranteed in our life - it is a change.

If we get stuck in an unpleasant situation, it may seem that in the future, little will change. But be sure to know, that the change cannot be stopped. Let's give up the habit of thinking, that everything will remain unchanged forever - there is no absolute stillness and peace in the world, for this world is only an endless stream of Maya.



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*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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# The main four ideas of the Secret Doctrine

by Ritva Lappi

*"Politely listen, kindly judge"*  
W. Shakespeare

That is the first guiding principle to study the Secret Doctrine in beginning introduction. Elena Blavatsky has given us more instructions because we have to know the basic ideas about its content.

When we read The Secret Doctrinen we have to see four main ideas:

existence is Oness

there are two sides; Spirit or Consciousness and Material substanssi

there are not dead material

hermetic axiom

Elena Blavatsky has said; there are not makrokosmos and microcosmos, there is only One existence. (Foundations of Esoteric Philosophy from the writings of Elena Blavatsky.)

Elena Blavatsky urges us to research by basic views. We have to remember them when we analyzing also the Prologue:

there is an eternal

boundless

unchanging principles

there are the rootless root.

Its existence is described in two forms:

abstract space

abstract movement (which represents independence consciousness).

other name is The Great Breath

he basic conclusion is the Absolute Being.

The universal consciousness sends the sparks with universal consciousness of features. Elena Blavatsky has used name monadi – spiritual individual. But monadi are not aware initially. The monadi has to goes through evolution prosess and

HPB URGES US TO RESEARCH BY BASIC VIEWS. WE HAVE TO REMEMBER THEM WHEN WE ANALYZING ALSO THE PROLOGUE:

THERE IS AN ETERNAL  
BOUNDLESS  
UNCHANGING PRINCIPLE  
THERE IS THE ROOTLESS ROOT.



ITS EXISTENCE IS DESCRIBED IN TWO FORMS:

ABSTRACT SPACE  
ABSTRACT MOVEMENT (WHICH REPRESENTS INDEPENDENCE OF  
CONSCIOUSNESS)  
THE OTHER NAME IS THE GREAT BREATH.  
THE BASIC CONCLUSION IS THE ABSOLUTE BEING.



becomes aware of his origin. HPB did not request us to believe her words but she requested us to investigate and think for ourselves.

The great teacher Je Tsongkhapa's Three Principal Aspects of the path by Commentary His Holiness Dalai Lama have splendid text about consciousness:

"When this pure state of mind comes into contact with different levels of physical body, consciousness also manifests itself more or less coarsely, depending upon what particular physical body it is being designated to...Such a pure, natural state of mind, which exists independently of the physical body, is called primordial clear light or the primordial consciousness - a consciousness which has always been present."

The Prologue and introduction try to help us to understanding for example Esoteric buddhism teachings which are those also of the Brahmins. If we don't know exactly words' meaning: Buddhism - the religion systems of ethics, Buddha - the Enlightened, Budha - wisdom or knowledge, Vidya (sansk.budh= to know) and Buddhi -

the faculty in us and the vehicle of Atma, we have difficulty to understand main idea how this the "Wisdom Religion" is the inheritance of all the nations and the world over.

The second important words are Adi and Adi Budha "Subreme Wisdom" because Brahma word not being in the Vedas early works. "Adi-bhuta" is translated "the primeval uncreated cause of all". One sentence is also important to remember in this context; to keep mind that no theosophical book acquires the least additional value from pretended authority. Truth does not follow persons, trend in fashion or fame.

The third important word is Dzana. It has the meaning of jnana, from which it can be stated first: it is primordial wisdom, jnana, wisdom as the realization of the Ultimate truth (Maitreya on Buddha Nature, Ken Holmes).

Prof. Ravi Ravindran's book Patanjali's Yoga Sutrashas has written about meaning's jnana; gnosis, wisdom and sacred knowledge (as distinct from vijana which is

THE THIRD IMPORTANT WORD IS DZANA. IT HAS THE MEANING OF JNANA, FROM WHICH IT CAN BE STATED FIRST: IT IS PRIMORDIAL WISDOM, JNANA, WISDOM AS THE REALIZATION OF THE ULTIMATE TRUTH (MAITREYA ON BUDDHA NATURE, KEN HOLMES).



profane knowledge, science). "Since the root cause of the problem is ignorance, naturally, the solution is jnana, knowledge. As was already said (see 1.49), this knowledge is a radically different kind than the scientific or philosophic or scriptural knowledge."

One biggest and most difficult are stantsat/poems to explain. Dzyanin Book was unknown to scholar but the initiateds have known. The scientist can open secret text and language today better as Elena Blavatsky predicted "science is good ally". The good example is Blavatsky's Secret Books Twenty Years' Research by David and Nancy Reigel.

The Book of Dzana has a source The Books of Kiut-ten, which can be found in the libraries of Tibetan gelugpa monasteries. Kalacakra is the most important of the books of Kiu-ten available. Elena Blavatsky has written; jnana is the instrument of the mystical word and both instruments (hinajana ja mahajana) sharpen that man is freed from rebirth and suffering even from the deceptive bliss of the deviant by attaining wisdom and knowledge that alone banishes the fruits of ignorance and delusion. It is a question of discernment, which things bring lasting happiness and which only suffering. Buddhist the Guru Yoga text has prayer: " I pray ;

grant me(recognition)the innate jnana."

Elena Blavatsky used to consult Subba Row whenever there were difficult with manuscripts. He corrected the Secret Doctrine. Subba Row was very learned person. He has written Esoteric Writings and there are lot of knowledges and details about Buddhism and Ancient Wisdom Religion.

Elena Blavatsky said straight out what western scholar have done and how missionary interpreted these old traditions and wisdom. There had not respect but lot of ignorance. Elena Blavatsky noted: " The truth can never killed; hence the failure to sweep away entirely from the face of the earth vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it.." The Buddhist Holy books of the Canon and an ancient Brahmin's works are hidden that Europeans scholars will not find them. " The Occultists assert that all these exist, safe from Western



**HPB NOTED: " THE TRUTH CAN NEVER BE KILLED; HENCE THE FAILURE TO SWEEP AWAY ENTIRELY FROM THE FACE OF THE EARTH VESTIGE OF THAT ANCIENT WISDOM, AND TO SHACKLE AND GAG EVERY WITNESS WHO TESTIFIED TO IT.." THE BUDDHIST HOLY BOOKS OF THE CANON AND AN ANCIENT BRAHMIN'S WORKS ARE HIDDEN THAT EUROPEANS SCHOLARS WILL NOT FIND THEM.**

spoliating hands, to re-appear in in some more englightened age, for which in words of the late Swami Dayananad Sarasvati,,”.

Buddhist terma texts are hidden also and texts become founded only in special time and by a special person. HPB has written; only the initates can read by symbols. The universal signals and symbols are the languages of budhi and intuition. The book Maitreya on Buddha Nature is mention of Maitra's teaching; is to let us know that the intellect can never give an adequate answer. ..Ultimate truth in inconceivable”.

However, it has been said that the Secret Doctor's idea was a ubiquitous religion in the ancient and prehistoric world. Elena Blavatsky has said; Dzyan's book is the work which is called poems` the secret source and them have formed the basis of the Secret Doctrine. “Golden Instructions” has called the secret source of the Voice of Silence.

Dzyan book has brought together vanished Kalacakramulantra. When Kiu-ten books have recognized 1981 and analyzed (The Books of Kiu-te, or Tibetan Buddhist Tantras), Kalacakrantra is HPB's one of the most important the Secret Books. H.P. Blavatsky's Collected Writings has The Secret Books of “Lam-Rin and Dzyan”. Indian Tibetan traditio says; Kalackakra dockrine has coming straight from Sambala. Kalacakrantra`s the first part tells how the world system and its

inhabitants were born. These same main things are in the Secret Doctrine.

C. Jinarajadasa edited book The Early Teachings of the Masters 1923 have A.P. Sinnett's text; notifications of Kiu-te books. There has mentioned how these books are the treasure house of occultism and adepts have these books in Tibet.

N and D. Reigel believe the Secret books will still be found.

The ancient texts roots are deep in the Indian Vedeanta and Upanishad texts. The Buddhist tradition of wisdom has been revealed in the Secret Doctrine and HPB notes, it is as old as the mountains where it has appeared. It was already before Gautama Buddha four manavantaras and 4 Buddhas. We need to understand what India means in this context.

The Prologhy continues with basic consepts and ideas:

Unknow Presence

One Life

Space

The Spirit is the first manifestation and the starting point is in the Space.

There are written how during the fifth and sixth manvantara, man acquires the ability to understand the Space. The two senses are still closed will unfold in the next stages of development. That eternal movement the so-called Great Breath, the movement of the universe, where the universe is the Space. The different traditions describe its in their own way for example: active or passive time and Brahman's day and night.

Jeanne De Salzman has written splented; I belong to Absolut. I cannot outside Absolut,,, my true self is like space, pure and boundless.( J.D.S,The Reality of being: The four Way of Gudjieff 2010).

An acnostic cosmologist stated that time is an illusion. He commented on Aristotle's argument; without changes there is no time but cosmologist said; it is not true. The cosmologist stated that 13.8 billion (sciense`s view)years ago, when the so-called universe was born, time was also born. When time and space are together so-called space time. But the so-called separate time would not be for example like a film where are numerous images and only when they are moved quickly we get the illusion of a moving film. There is only this moment: the past, the present and the future are there.

There is no time in quantum physics, quarks only dance there, said the atelist professor of physics. The theory of relativity and quantum physics give different explanations for example black holes. The cosmologist stated that there may have to be one theory of everything that could combine those two explanations. He added that perhapst consciousness is known then. Neither time nor space goes anywhere, there are only four dimensions of

space: length, width, depth and time. He asked to imagine empty space, even if nothing were moving, there would be those four dimensions. The brain scientist and the cosmologist discussed on radio in Helsinki October 2020.

What has written in the Secret Docktrine II:

“The present is the child of the past; the future, the begotten of the present. And yet, O present moment! Knowest thou not that thou has no parent, nor canst thou have a child; that thou are ever begetting but thyself? Before thous has even begun to say I am the progeny of the departed moment, the child of the past, `thou hast become that past itself. Before thou utterest the last syllable, behold ! Thou are not more the present but verily that future, thus, are past, the present, and future, the ever-living trinity in One – the Mahamaya of the Absolute is.”

If truth changes about after 2 years how we can trust that kind knowledges? One the most main idea is permanet in Easten tradition. Maybe now is time when western people can respect more an eastern and ancient wisdom? Elena Blavatsky opened the door to us.





*Ritva Anneli Helena Lappi was born in Central Finland, Pieksämäki, in 1949. She received a diploma of secondary education in Helsinki. Since 1972, she has been engaged in social work with young people in Järvenpää, received the degree of deacon of the Christian church and continued social service in Vantaa. She studied at the Polytechnic Institute of Satakunta, Social Services and Healthcare in Pori, received a diploma in Rehabilitation Counseling and*

*planning.*

*In 1975, Ritva got acquainted with theosophy and found a new way of understanding life. In 1978 she became a member of the Theosophical Society. Since 1980, she has worked as a consultant and school curator at a special school for children with hearing impairments, passed training in therapeutic care, organized community education in two special schools in Helsinki. In 1990, Ritva Lappi worked as a rehabilitation instructor at the University Hospital of Helsinki. She studied social psychology, cultural anthropology, English and Swedish at the Open University. He has been a member of the Tara Rokpa therapeutic group (Buddhist philosophy and Western psychotherapy) for about 20 years. She has lectured in Finland, Estonia and Russia. Member of the Blavatsky Lodge in Helsinki to the present.*



# Consciousness Cosmic and Human

by Petra Meyer

Some aspects from the “Book of Golden Precepts”, which shares a common origin with the SD and HPB’s “Voice of the Silence”, were translated and published in 1931 from a collection of lectures given by Dr. Gottfried de Purucker. In 1935 he published a revised edition in a narrative form, which starts with a description of the ‘Path to the Heart of the Universe’, where it says,

... that there is a hunger in every human heart – a hunger for the Real and the Sublime – a kind of homesickness brought about by the soul-memory of our spiritual abode, whence we came and towards which we are now on our return journey, it is the saving power in men.

The pathway of wisdom and illumination begins in any incarnation right here on earth in our present life, the pathway of conscious and spiritual realization, leading ever inwards to the mystic east. Although the path is one, it is different for every human being, because every human being is himself that path, it’s core, build of thought and consciousness.

The stream of consciousness that flows through the mighty Whole flows also through man, an inseparable portion of the Universe. It is that inner path of Self, of pure consciousness and pure love for all that is.

In her CW XII p. 656 HPB says, that to give the merest outline of the States of Consciousness is the most difficult

thing in the world, since the Universe is embodied Consciousness, and a knowledge of the States of Consciousness means knowledge of the different planes of the Universe, and of all correspondences in the Kosmos, the Solar System and Man.

When Kosmos is spelt with a "K" manvantaric manifestation as a whole is meant, when spelt with "C", the phenomena of our Solar System and the Universe is described. She further says (CW XII p. 657), that an attempt to figure Consciousness in Kosmos would deceive the student by inducing him to believe, that Kosmic Consciousness could be explained, whereas the whole of even the lowest plane of Kosmos transcends the highest Adept on Earth ... its explanation in material words would be to try to confine infinitude in a nutshell ... Kosmic Consciousness is absolutely outside all terms of Earth consciousness.

SD I p. 289: The Initial Existence in the first twilight of the Maha-Manvantara ... is a Conscious Spiritual Quality ... like a film from a divine Breath to the gaze of the entranced seer ... a colourless spiritual Fluid, existing everywhere, forming the first Upadhi (foundation or vehicle) on which our Solar system is built.

In her Article "Psychic and Noetic Action" (CW XII) HPB says, that Occultism regards every atom as an "independent" entity, and every cell as a "conscious" unit; as soon as atoms group to form cells, the latter will

become endowed with consciousness of its own kind, and that memory has its seat in every organ of the body

Self-consciousness belongs to Man alone and proceeds from the Self or Higher Manas. Only the psychic element, or Kama-Manas in Sk, is common to both animal and human being, although in a far higher degree in man, due to the greater perfection and development of the cerebral cells. Between the psychic and the noetic

– or the Personality and the Individuality – there exists an abyss which could be compared to "Jack the Ripper" and the Holy Buddha says HPB.

How suddenly a higher aspect of consciousness can be experienced was told for example by the Naval Officer and Astronaut Dr. Edgar Mitchell in his book "The Way of the Explorer".

Coming back from a successful mission to the moon in 1971, he was monitoring the Spacecraft's system, and since everything functioned perfectly, he could lean back in weightlessness, watching the slow progress of the heavens through the module window, when a great tranquillity started to surround him, a growing sense of wonder, feeling tuned into something much larger than himself.

Although he knew, that there was much strife and discord beneath the blue and white atmosphere of the Planet Earth they were heading to, looking beyond the Earth itself to the

magnificence of the larger scene, there was a startling recognition, that the nature of the Universe was not what he had been taught. There was a feeling of ubiquitous harmony, of interconnectedness with the celestial bodies surrounding the spacecraft, a silent authority that shook him to the core. He suddenly experienced the Universe as intelligent, loving, harmonious – the view of Planet Earth was a glimpse of divinity, he says.

After such an experience nothing will ever be the same again. In 1972 Mitchell left the US Navy, turning his investigation from the outer to the “inner worlds”, to the study of human consciousness, trying to prepare a common ground between science and spirit. In 1973 he founded the “Institute of Noetic Sciences” with the German Aerospace and rocket engineer Wernher von Braun, by now a very prestigious and non-profit making Organization, sponsoring research into the nature of consciousness and related subjects.

Confronted with the strange behaviour in the sub-atomic world, many scientists have turned for inspiration to the philosophy of esoteric teachings, especially when the mystery of consciousness is involved.

In the 1990ies Stuart Hameroff , Prof. for Anaesthesiology at the University of Arizona, teamed up with Sir Roger Penrose, Prof. of Mathematics at Oxford University, trying to solve in an united effort as far as possible the mystery of

consciousness, how it comes about, and what its transmitters are.

We all know what it is like to be conscious or have awareness, but what is this conscious “mind”? How can the subjective nature of our phenomenal experiences – or our inner life – be explained in scientific terms, they asked themselves.

The universe is perfectly tuned. The physical parameters (or measurable aspects of a system) determining physics, chemistry and biology (like the mass of a proton, the charge of an electron etc.) are precisely what they need to be to produce stars, light, life and consciousness. If any of these parameters were even slightly different, we would not exist.

Traditional religious systems suggest that God produced the physical parameters as they are. Some modern scientists take the view, that there must be an infinite number of parallel universes (or the multiverse), that we just happen to be in one of them that supports consciousness – the so called Anthropic Principle, that is able to ask these questions.

But meanwhile another very interesting theory has emerged. Roger Penrose suggested serial rather than parallel universes, aeons within one overall universe, that the Big Bang was preceded by a previous aeon, one preceding the other, or mutate in an evolutionary process. But then the question was, what is the universe evolving towards.

As mentioned above, in the 1990ies



*Stuart Hameroff and Roger Penrose*



*Edgar Mitchell*

Penrose teamed up with Stuart Hameroff from the University of Arizona, who's professional job as an Anaesthesiologist had been for decades, to take peoples consciousness away and to restore it again after a certain time. Together they developed a theory which is called 'Orchestrated Objective Reduction' (Orch OR), which roughly contains the following assumptions:

Consciousness is a process intrinsic to the fine scale structure of physical reality, or fundamental space/time geometry at the Planck scale, named after the German Physicist Max Planck, which is the smallest measurement of a length or of time with any meaning; but beyond that, there is still information in a subjective realm, where the physical parameters are embedded and determined. If so, then the obvious conclusion would be, that with each Big Bang and rebirth of the universe, the physical parameters may slightly change or mutate in an evolutionary process. This would mean, that the universe is evolving to optimize consciousness.

The SD I p. 149 expresses it like this: ... Nature runs down (a process called entropy today) and disappears from

the objective plane, only to re-emerge after a time of rest out of the subjective, and to re-ascend once more. Our Kosmos and Nature will run down only to re-appear on a more perfect plane after every Pralaya (or rest).

Hameroff's and Penrose' hypothesis is, that spiritual and contemplative traditions as well as some scientists and philosophers consider consciousness to be intrinsic, woven into the fabric of the universe, that conscious precursors and Platonic forms and ethical values are preceding biology, existing all along in the fine scale structure of physical reality; that it is consciousness which is driving the universe.

Hameroff compares it with what Hindu Philosophy calls Brahman, the essence of an omnipresent and aware universe; that Atma would then be an individualized ripple of that consciousness, "spirit in the fabric of space and time", coalescing in a particular region with this underlying fabric of the universe, the container of all potentialities; that there is an inner connectedness among human beings and the essence of the universe, a field of quantum vibrations containing platonic values or ethics, which



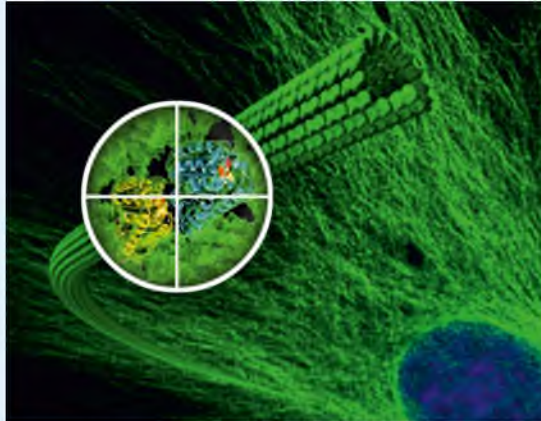
*Earth seen from the Moon*

humans can access as a kind of divine guidance; that the quantum vibrations of consciousness are more like music than computation (or mathematical calculations).

The physical medium for consciousness to occur in the brain seem to be microtubules, the largest filaments within cell structure and the brain's neurons. Penrose and Hameroff propose, that aspects of quantum theory, like the phenomenon of wave function "self-collapse", are essential for consciousness to occur.

The particular characteristics of microtubules suitable for such quantum effects include their crystal-like lattice structure. They are hollow tubes, around which their sub-units, called tubulins, or globular proteins, are symmetrically arranged, that they co-operatively interact, having the same frequencies as ultrasound, they can be assembled and dis-assembled as required by the cell. Not only can they connect with the brain as a kind of quantum computer, but also to the universe itself.

Monitoring the brain waves of dying persons by using an EEG (or electro-encephalogram) showed amazing results. About 80 – 100



*Microtubules*

megahertz is our usual scale of consciousness, 40 – 60 when under anaesthetics, lower frequencies are a sign of brain damage.

When the heartbeat of a dying person stops, the brain waves drop to 0. But then something extraordinary happens. Suddenly an absolute burst of activity up to 90 megahertz appears in the neurons of the brain again for about 90 seconds to 20 minutes, even with patients who are brain-dead as well as animals. One could say, that death seems to be the most awake moment, which the scientists interpreted as the soul leaving the body, when the person experiences all the stages of his or her life like in a film, as reported from near death experiences. This led to the argument for an eternal soul.

Since the soul as an individualized unit of the very fabric of the universe itself, it acts as a quantum container of stored information of a person's life experiences, and can exist outside the body, or with other words "survive it" in a kind of entangled quantum soul with all the necessary ingredients of accumulated experiences and latent possibilities for further evolution. And since it is able to attach itself after an

“out-of-body” experience to the existing body once more, why should it not be able to attach itself again to a new body in form of a re-incarnation in an evolutionary process of optimizing its conscious awareness for its spiritual destiny.

CW II p. 92: ... “By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness and beauty ...

SD I p. 167: Lead the life necessary for the acquisition of such knowledge, and powers and wisdom will come to you naturally ...

Ref.: Purucker “Book of Golden Precepts”; HPB CW II; XII; SD I; ML; – Mitchell “The Way of the Explorer” - Penrose/Hameroff Articles on Orchestrated Objective Reduction (Google) and interviews on YouTube



*Petra Meyer – born in 1947 in Essen/Germany. After getting higher education she started an Apprenticeship with a Chemical Company in her home town, and after graduation worked in their legal-department for several years.*

*In 1984 Petra moved with her family (husband, one son, one daughter) to London where she still lives. In 1991 she joined the Theosophical Society and in 1992 the Blavatsky Lodge.*

*In 2015 Petra Meyer became the Program Secretary and in 2016 she was elected President of the Blavatsky Lodge*

# Madam Helena Petrovna Blavatsky - The Final years of Martyrdom and Altruism

by Arni Narendran

*" The more I progressed in Occult matters the less I had any chance of  
Happiness in this Life: for it became more and more my duty to  
SACRIFICE MYSELF for the Good of others and to my own personal  
detriment. Such is the Law."  
Helena Petrovna Blavatsky ( In a letter to A.P.Sinnet)*

February 8th 1885 - As the Golden Sun dips into the Sea in the Bay of Bengal , it is Dusk and the gleaming rays of the Sun, shines on the wriggling fishes ensnared in the dragnet. The fisherman of the Adyar River, a little hamlet on the suburbs of Madras, are dragging the Catamarans to the shore, gathering collective strength, singing songs in Tamil, the vernacular of the land. The Birds come home to roost and the crickets commence their symphony, reverberating in the darkness of the Woods. Amidst the Mango grove, is a pristine white painted 'Huddleston Garden Mansion, with its wide piazza, under the porte cochere'. In the Bedroom , a patient lies motionless . The cry of the fox, the rustle of the leaves under the dart of the deers, and the hooting of the Owl, replace the otherwise mellifluous

strains of 'Nochka', the patient's favorite Russian song, which on other days drown the patio. Col Olcott on a tour of Burma is recalled through a telegram. The Doctors walk away helplessly into the night, leaving the two English attendants Mrs Isabelle and Mr. Cooper Oakley in a state of gloom and uncertainty.

Well into the midnight, a saffron robe Indian yogi with a female ascetic arrives, and walks into the Bedroom unobstructed. He ties a Ball of Holy Ash (Vibhuthi) at the front end of the Bed and smears the 'Vibhuthi' on the patient's forehead chanting mantras with devotion and closed eyes. As they walk away into the Night, he says he was sent by the Mahatma of Tiruvellum ( An Ashram 90 miles away). The next morning, to the utter delight of the servers, the patient



wakes up and calls for a cup of hot milk. The Oakleys and the Indian attendants run into the Bedroom. They are witness to a miracle of the patient's return from the jaws of death.

The patient- none other than the Legendry occultist and the most famous during her time, Madam Helena Petrovna Blavatsky .Born on 12th August 1831, at Dnipro in the former Soviet Union to a lineage of the Fedeyevs and Hahns a Blue Bloded Russian Cossack aristocracy. Of Jewish stock and Greek orthodox church upbringing. Bestowed with para normal abilities and conversant with Russian, French, English, Sanskrit and the archaic symbolic language of the Druze and (middle East) Senzar (Tibet).Traversed the World in search of her elusive Adepts. Greece, Egypt, the wilderness of Canada, the American West Coast, to Mexico and to Peru, finally arriving at New York, where she obtains her American citizenship. It was here that she meets her Lifelong Spiritual ally, Henry Steel Olcott and together they establish the Theosophical Society of America in November 1875. Upon the directions of her Adepts, she leaves for India , bidding farewell to the Chandelier (at times the only third object other than the founders in the initial days) at the Lamasery ( her abode in NY) . She arrives in Bombay in 1879, to set up at French Bridge, the first Lodge (Blavatsky Lodge/20th February 1880) in the Eastern hemisphere.Again in 1882 she relocates to Madras, arriving at the

Banks of the Adyar river to establish the iconic Headquarters of the Theosophical Society, which today celebrates its 144th year of serving as a spiritual Beacon to the World.

She leaves behind an Ancient , Timeless and Ageless Wisdom for progeny through her magnum opus-'The Secret Doctrine',published in 1888, at London, and many other works on Esoterism. The Secret Doctrine described as a wisdom manual for an occultist,an enabler to mankind to progress to higher levels of Consciousness and wellbeing. HPB is described by Frank Hartman as" Sphinx of the 19th Century " and others as a 'Mother of the New Age'.

As we rewind to Madras of 1885, Madam HPB as she is popularly referred, is advised by her Doctors, to leave for Europe to a more salubrious climate,away from the heat of Madras. She arrives in Naples Italy, to stay at Hotel Torre del Greco and in late April moves to the German town of Wurzburg, ( where she works on the Secret Doctrine manuscripts) taking up residency at #6, Rudwig Strasse. It was here that her aunt Madam de Fadeyev stays with her and recounts years later the phenomena that she witnessed. In July after a short holiday in St.Cergue in the canton of Vaud in Switzerland, she arrives for a longer sojourn at Ostende, Belgium. Her Health actually deteriorates and she suffers from Bright's disease, kidney ailments and Sciatica. The situation grows so acute that two Doctors, two

lawyers and the American Consul were witness to a will, which however was not the last, It was in Ostende that master Morya appeared to her and informed that her plan to move to London would aggravate her pain and suffering and she had the choice to exit the Body, if she chose. HPB requested the Master to facilitate extension of her life till her pending works were completed. This was the acme of her sacrifice for Humanity and resonates to the sacrifice of Christ preferring the stake to possible escape. She has been quoted by Countess Constance Wachtmeister, who is her benefactor and caretaker till the end of HPB's life. She quotes HPB in her memoirs : " When I thought of the students to whom I shall be permitted to teach a few things and the Theosophical Society in general, to which I have already given my Heart's Blood, I accept the Sacrifice, and now to make things complete (note her sense of humour) fetch me some Coffee and something to eat and give me my tobacco Box."

One incidence narrated by the Countess needs mention. The Countess is in Stokholm, Sweden attending to her family Business when through a telegram she is requested to reach Ostende, Belgium to help HPB shift to London.

As she is packing her luggage a Book falls from the shelf and very mechanically, she places it in her suitcase. On arriving at Ostende, HPB, asks her 'where is that Book on

Kabbalah and Tarot? Master told me you will bring it' and remembering the Book that she had packed, the Countess hands over the Book to HPB, it was the very Book she wanted.

In October 1887, Madam HPB moves to London, despite her fragile Health where there are a growing number of servers. The Countess Wachtmeister, Dr. Archibald Keightly and his nephew Bertram Keightley, loyal to the core, assist the movement to London. The Gebhard family accompanies the entourage. Initially staying at Maycot cottage in Norwood, but eventually shifting to #17, Lansdown Road. It is this period between October 1887 till 8th May 1891, that Madam Blavatsky completed a great amount of writing. This was apart from her evening audience to the London Spiritual and intellectual glitterati. Her only other respite was an hour of "patience" (playing cards) and her fondness for Turkish Tobacco, which she would roll into cigarettes. Unfortunately this was a period when her Health was at the lowest ebb, ever in her life. She had difficulty in mobility and painful rheumatism, which greatly troubled her. She would sit at her desk writing away page after page, which was typed and edited by the Keightlys. One peculiarity they found some of the pages would be numbered on the reverse, evidencing HPB writing from the astral text that her Masters were providing. She would be seen working at her desk from morning 6.30 a.m to

evening 7.00 p,m, with a brief break for meals. Her meeting with her audience to whom she gave a patient hearing, would go into early hours of the next morning. Lord Crawford, Countess de' Adhemar, Countess Caithness were among her regular audience. Her fame had spread like wild fire and the seekers came as far as America.

We may enlist the various works completed and executed during the period by Madam Blavatsky:

a) Completed the Publication of "The Secret Doctrine" which was released in 1888.

b) Established the Blavatsky Lodge, London.

c) A Theosophical Publishing Company was Established.

d) Lucifer- the new journal was launched in August 1887

e) She established the Esoteric School for more serious students of the occult.

f) She wrote a book on "Inner Group Teachings"

g) The 'Key to Theosophy' was published.

h) The Voice of the Silence was published.

i) She conducted classes to explain to aspiring students desirous of understanding 'The Secret Doctrine'.

j) La Revue Theosophique- a French magazine was launched.

k) She continued to contribute to the Russian journal, 'Russkly Vestnik' in the name de plume of Radha Bai. She was once heard to remark 'I wish I could have done more for Russia' She

satiated her fondness for Russia by writing to Russian journals, even while at Madras.

In spite of her tireless work, the ignorant and dark forces questioned her veracity and the very existence of the Masters. She had to undergo the pain of blackmail, treachery (Coloumbs) and vilification campaign (Hodgson Report), with the lone support of her Masters and a few faithful servers. She resigned from the General Council as she was not allowed to sue the Coloumbs. Yet she said, "I am relieved that the Theosophical Society has been spared and I have been made a lone victim, I am willing to suffer for the cause of Truth" Who else other than a Messiah can so honorably take the onus, regardless of her innocence.

To sum up with a quote from the Swedish Countess Constance Wachtmeister:

"The torture she endured from slander and insult, and at the same time watched the growth and prosperity of the Society, in the comparative calm and genial atmosphere, secured and sheltered by her conspicuous personality. Who can judge the greatness of the debt they owe her, when too many do not even suspect their indebtedness."

On 8th May 1891, the eternal Soul of the first Ray- left a battered body. The world owes Madam Helena Petrovna Blavatsky, a repayable debt for her Martyrdom and Altruism. Forsaking a Bougeois Lifestyle of Russian

Aristocracy, she chose to be a Searching Upasika, traversing a thorny Path. Braving a near death experience, at the Battle of Mentana, stage coaching through the wild West of America, integrating with the natives in Egypt and Greece, traversing across Mexico and and Peru, the land of the Incas and finally braving the dangers of the forbidden Land of Tibet, where at last she finds the Home of the Adepts. Her discovery of her Shambala. She had retrieved the Golden fleece of Theosophy to the World. A Wisdom which has professed and facilitated a Universal consciousness, and at the same time respecting the diversity of the spiritual and metaphysical eco system. A SELF-LESS SACRIFICE FOR THE BENOVALANCE OF THE PLANET. On the Morning of 9th May Col Olcott witnessed a rare spectacle at her Huddleston Garden Pond, at Adyar- the pristine Soul of HPB had manifested in the form of 'A White Lotus'.



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( Courtesy of Nathaniel Altman, New york )

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Blavatsky's Huddleston Garden residence.

# The Absolute Principle- The Parabrahman

by U. S. Pandey

## Descriptions:

The first of the three fundamental propositions which The Secret Doctrine establishes says: "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought--in the words of *Mandukya Upanishad*, "un-thinkable and unspeakable." Hindus call this Absolute Principle as Parabrahman.

This one absolute reality antecedes all manifested, conditioned being. This Infinite and Eternal Cause is the rootless root of "all that was, is or ever shall be." Parabrahman, being the "Supreme ALL," the ever-invisible spirit and Soul of Nature, changeless and eternal, can have no attributes; absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. Parabrahman (the One Reality, the Absolute) is the field of Absolute Consciousness--and is essentially without any relation to manifested, finite Being, the conditioned existence

and of which conscious existence is a conditioned symbol. It is No-thing, No-Being but "Be-ness" (Sat), and is beyond all thought or speculation.(SD I,14-15)

CONSCIOUSNESS, ABSOLUTE. The state of consciousness which is beyond limitation, and hence is beyond the cognizer and cognized. It is thus a state of unconsciousness.

Parabrahman, having no relation, as the absolute all, to the manifested world--the Infinite having no connection with the finite-- can neither *will* nor *create*; that, therefore, Brahma, Mahat, Ishvara, or whatever name the creative power may be known by, creative gods and all, are simply an illusive aspect of Parabrahman.

It is the ONE LIFE, eternal, invisible, yet Omnipresent without beginning or end, yet periodical in its regular manifestation, between which periods reigns the dark mystery of non-Being, unconscious, yet absolute consciousness, unrealizable, yet the one self-existing reality; truly, "a chaos to the sense, a Kosmos to the reason."(I, 2).

Parabrahman is not "God," because It is not a God. "It is that which is supreme (*paravara*)," explains

Mundaka Upanishad. It is "SUPREME" as CAUSE, not supreme as effect. Parabrahman is simply, as a "Secondless Reality," the all inclusive KOSMOS--or rather, the infinite Cosmic Space-in the highest spiritual sense, of course. Brahman (neuter) being the unchanging, pure, free, undecaying supreme Root, "the ONE true Existence, Para-marthika," and the absolute Chit and Chaitanya (intelligence, consciousness) cannot be a cogniser, "for THAT can have no subject of cognition."(I,6)

A Master says: An impersonal, non-thinking and non-intelligent Principle is called by Advaitin as Parabrahman. (ML-LMWI-30, 481)

The Universe was evolved out of its ideal plan, upheld through eternity in the unconsciousness of that Parabrahman.

There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare Chidakasa (the field of Confucius)... This grand universe in reality but a huge aggregation of various states of consciousness and the ultimate state of unconsciousness is considered as Parabrahman by the Advaitin.

In The Key to Theosophy (Section V), in answer to a query it is said:-- IT does not think; for the simple reason that it is Absolute Thought itself. Nor does it exist, for the same reason, as it is absolute existence, and Be-ness, not a Being.

T. Subba Row in his *Philosophy of The Bhagavad Gita* says: Parabrahman is not

Ego, it is not non-Ego, nor is it consciousness--or to use a phraseology adopted by our old philosophers, it is not *jnata* (knower), not *jnanam* (knowledge) and *jneyam* (knowable). Of course every entity in this cosmos must come under one or the other of these three headings. But Parabrahman does not come under any of them. Nevertheless, it seems to be the one source of which knower, knowledge and knowable are the manifestations or modes of existence.

All Vedantic writers of old have formulated the principle that Parabrahman is the one essence of everything in the cosmos. Parabrahman as Spirit -Matter or Matter-Spirit or substance-principle is immanent in each particle and is that particle in the manifested universe.

The idea of the Deity according to the Esoteric Philosophy is that there is but One Life-- Absolute, boundless, immutable, infinite, antecedent conditioned existence to which It bears no relation, and which, human thought, being finite cannot conceive. It is the unknown, unknowable causeless cause, rootless root of all that was, is and ever shall be. In nameless THAT, universes of duality arise, evolve, dissolve and disappear in regular cycles of manifestation and non-manifestation like the ebb and flow of the tide in the ocean, according to the Karmic and cyclic law inherent in It--Deity and Law being one.

A Master says: Our teaching respecting the one life is identical with

that of Advaitin with regard to Parabrahman. And no true philosophically trained Advaitin will ever call himself an agnostic, for he knows that he is Parabrahman and identical in every respect with the universal life and soul--the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being. Having found Gnosis we cannot turn our backs on it and become agnostic. (ML 88, 271)

It (Nirvana) is a state of absolute Rest and assimilation with Parabrahman--it is Parabrahman itself. (ML 104, 360-61)

In *The Brhadaranyaka Upanishad* the sage Yagyavalka says that whole manifested universe which was, is and will be--is pervaded by Akasha (unmanifested *akasha*) and that this *akasha* is pervaded by that which is called *Akshara* (Immutable). It is neither short, nor long, neither of any colour, nor oiliness, neither shadow nor darkness, neither air nor ether, neither savor, nor odor, no organs, no *prana*, not measurable, neither experiencer nor visitor, nor eater neither eaten by anybody. It is imperceptible, undecaying, unattached. It never feels pain and never suffers. Further that whole manifested universe is in order under Its effect.

Then further explaining Brahman Yagyavalka says that It is never seen but is the Witness, never heard but is the Hearer, is never thought but is the Thinker, is never known but is the Knower. There is no other witness,

hearer, thinker, or knower but THIS, by This *Akshara* is pervaded. This SELF is described as *neti, neti* ('nor this, nor this', or 'nor yet, nor yet'). It is imperceptible, undecaying, unattached. It never feels pain and never suffers injury.

Another mantra of the same Upanishad describes: That (Brahman) is full; this (universe) is full. The full proceeds from full. Taking the full of the full, yet remains the full.

Knowing that by knowing which everything is known, that is- duality ceases. What is worth being known cannot be known, but one can become That. You cannot know Brahman because Brahman is the Knower, the subject. It cannot become the object. But, you can become Brahman-- that is, realize that you are Brahman.

Various Designations: The nameless Absolute is designated variously in texts like: Non-being, Absolute Being, Adi-Buddha (first or primeval wisdom), Ain-Soph; Unknowable-being (Herbert Spencer), the One Absolute" Reality, The One Secondless Existence (*ADVAITA*), "without a Second," EN (or *Ain, Aior*) is the only self-existent (*Chaldean Book of Numbers*), The ever-unknowable and incognizable *Karana* alone, the Causeless Cause of all causes, *Akshara*-Imperishable, "GREAT EXTREME" (of Confucius), or the Deity concealed by PTAH, etc.

The Unknowable, referred to in various ways in Rig-Vedic verse, such as "Nought Was," called later on



"Parabrahman;"

**Symbols:** The symbols used for describing Parabrahman: The Brahmanical "Golden Egg," from within which emerges Brahma, the creative deity; the "circle with the central Point" of Pythagoras. In the Secret Doctrine the concealed UNITY--whether representing PARABRAHMAN, or the "GREAT EXTREME" of Confucius, or the Deity concealed by PTAH, the Eternal Light, or again the Jewish AIN-SOPH, is always found to be symbolized by a circle or the "nought" (absolute, *No-Thing* and nothing, because it is Infinite and the ALL); while the god-manifested (by its works) is referred to as the *diameter of that circle*. (II, 553)

The circle indicates the bounding, circumscribing quality of the *All*, the Universal Principle which from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos... In symbology the central point is *Jivatama* (the 7th principle), and hence Avalokiteshvara, the *Kwan-Shaiyin*, the manifested "Voice" (or Logos), the germ point of manifested activity... while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but the latent Potency... (ML 111, 378-79)

In the Key to Theosophy It is described as a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes--

ITSELF.

**Duality and Evolution:** This "Beness" is symbolized under two aspects--absolute abstract Space, representing bare subjectivity; and absolute abstract Motion representing Unconditioned Consciousness. This latter aspect of the one Reality is also symbolized by the term "The Great Breath." (SD I, 14)

Once we pass in from the Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter; the Subject and Object. Spirit (or Consciousness) and Matter are, however, not independent realities, but as the two facets or aspects of the Absolute (Parabrahman), which constitute the basis of conditioned Being whether subjective or objective.

The Great Breath assumes the character of pre-cosmic Ideation which is the origin of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, pre-cosmic root-substance (*Mulaprakriti*) underlies all the objective planes of Nature and is the substratum of matter in various grades of differentiation. (SD I, 15)

In contradiction to the manifested universe of matter, the term *Mulaprakriti* (from *mule*, "the root," and *prakriti*, "nature"), or the unmanifested primordial matter--called by Western alchemists Adam's Earth--is applied by the Vedantins to *Parabrahman*... *Parabrahman* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. (SD I, 10 fn.)

Esoteric doctrine says that, while Mulaprakriti, the noumenon, is self-existing and without any origin--is, in short parentless, Anupadaka (as one with Brahman)--Prakriti, its phenomenon, is periodical and no better than a phantasm of the former; so Mahat, the first born of Jnana (or *gnosis*), knowledge, wisdom or the Logos--is a phantasm reflected from the Absolute NIRGUNA (Parabrahman), the one reality, "devoid of attributes and qualities"; while with some Vedantins Mahat is a manifestation of Prakriti, or Matter. (SDI, 62)

It is idle to speak of "laws arising when Deity prepares to create" for: (a) laws or rather LAW is eternal and uncreated; and (b) Deity is Law, and *vice versa*. Moreover, the one eternal LAW unfolds everything in the (to be) manifested Nature.. (SDI, 152)

The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPE, the one radical cause. It is called "substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System.* It is latent in every atom in the Universe, and is the

Universe itself.

The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of philosophy. For though the noun may be derived in this case from the verb *esse*, 'to be,' yet It cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither spirit nor matter, but both. "Parabrahman and Mulaprakriti' are One, in reality, yet two in the Universal conception of the manifested. (SDI, 273)

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action... The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and whom we call Dhyani-Chohans or Angels (Devas)—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. (SD I, 274). In fact the Universal Law and Karmic as well as Cosmic Laws are manifestation of Parabrahman.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING: and PHENOMENAL--the world of illusion, the reflection, and

shadow thereof...three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the central germ and forming with it a Supreme Unity; the *initial*, the *manifested*, and the *creative* triad. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one only, the Ever-Existing. (SD I, 278)

The ever-unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have a shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (SD I, 280- From Proven Facts)

The one prevailing, most distinct idea--found in all ancient teaching, with reference to Cosmic Evolution and the first "creation" of our Globe with all its products, organic and inorganic--is that the whole Kosmos has sprung from the DIVINE THOUGHT. This thought impregnates matter, which is coeternal with the ONE REALITY; and all that lives and breathes evolves from the emanations

of the ONE *Immutable*--Parabrahaman=Mulaprakriti, the eternal one-root. the former of these is, so to say, the aspect of the central point turned inward into regions quite inaccessible to human intellect, and is absolute abstraction; whereas, in its aspect as *Mulaprakriti*--the eternal root of all--it gives one some hazy comprehension at least of the Mystery of Being. (SD I, 340)

The Logos or creative deity, the "Word made Flesh," of every religion, has to be traced to its ultimate source and Essence. In the Zohar, Ain-soph, is also the ONE, and the infinite unity. the AION who springs as a Ray from ain-Soph (who does not create), and Aion who creates or through whom rather, everything is created, or evolves.

At the commencement of a great Manvantara, Parabrahman manifests as Mulaprakriti and then as Logos. This Logos is equivalent to the "Unconscious Universal Mind," etc. , of Western Pantheists. It constituted the Basis of the SUBJECT- side of manifested Being and is the source of all manifestations of individual consciousnesses. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT- side of things-- the basis of all objective evolution and Cosmogogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. *It is the transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the

One Reality. (SD II, 24)

These are the Spirit and Nature, which two form our illusory universe. The two inseparable remain in the Universe of Ideas so long as it lasts, and then merge back into Parabrahman, the One ever changeless. (SD II, 36)

The principle MAHAT, or Intellect, the "Universal Mind" (literally "the great") is the first Cosmic aspect of Parabrahman or the esoteric SAT, the Universal Soul, as Occultism teaches--is at the root of SELF-CONSCIOUSNESS. (SD II, 58-59)

The Gods and Dhyani-Chohans (Devas) proceed from the First Cause--which is not Parabrahman, for the latter is ALL CAUSE, and cannot be referred to as the "First Cause" which is called in the Brahmanical Books Jagat-Yoni, "The womb of the world," mankind emanates from these active agents in Kosmos. (SD II, 108)

The three Cosmic Aspects, or Principles viz. 1. The Unmanifested Logos, 2. Universal (latent) Ideation, and 3. Universal (or Cosmic active Intelligence) are classified by Vedantic philosophy as the highest trinity, or rather the Trinitarian aspect of *Chinmatra* (Parabrahman) which is explained by them as bare potentiality of *Prajna*--the power or the capacity that gives to perception: *Chidakasha*, the infinite field or plane of Universal Consciousness; and the Asat (Mulaprakriti), or undifferentiated matter. (SD II, 597 fn.)

In the opinion of Advaitin, a conscious God cannot be the origin of the

Universe, as his Ego would be the effect of a previous cause. They cannot admit that the *grand total of states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation cease during Pralaya.

Apart from Absolute Consciousness, which Blavatsky considers as unconsciousness, consciousness implies limitations and qualifications. It needs an object to be conscious of, and an entity to be conscious of the object (SD I, 56).

Prior to the manifestation of the cosmos, the primordial state of consciousness is called *chidakasa*, consciousness in *akasa* or primordial space. Its emergence is in seven degrees. The first is coeval with the first and second unmanifested Logoi. At this stage it is still latent. Then when manifestation or differentiation occurs, the latent consciousness becomes MAHAT, or COSMIC IDEATION (CW X, 360). What follows are the manifestations of consciousness in the lower planes of nature.

In the Key to Theosophy (sec.VI) it is said that we believe in *no creation*, but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being, at regular intervals of time, covering periods of immense duration. No one creates Universe. Science would call the process evolution; the pre-Christian philosophers and the Orientalists called it emanation: the Occultists and Theosophists, see in it the only

universal and eternal *reality* casting a periodical reflection of *itself* on the infinite Spatial depths. This reflection of the objective *material* universe is a temporary *illusion* and nothing else. That alone which is *eternal is real*.

According to *Advaitins* Parabrahman plus Maya Becomes Ishwar the creative principle-- a power commonly called God which disappears and dies with the rest when pralaya comes. Or you may hold with the northern Buddhist philosophers and call it Adi-Buddhi, the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity--"Avalokiteshvara" (a manvantaric intelligent nature crowned with humanity)--the mystic name given by us to the hosts of the Dhyana Chohans taken collectively. (ML 67, 181-82)



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*He presented his reports on Theosophical Topics in Australia, Singapore, Pakistan, Indonesia, the United States, Brazil, and Sri Lanka, as well as during online international seminars.*

*Mr. U. S. Pandey is a life member of the Theosophical society and its international speaker.*

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The page numbers of SD and ML as indicated within brackets after certain paragraphs in the matter are with reference to:

1. SD -The Secret Doctrine-Seventh (Adyar) Edition 1979 (3 Vols.), 1st Reprint 1987
2. ML -The Mahtma Letters to A.P. Sinnett (chronological edition) published by TPH Adyar-First Edition 1998, First Reprint 2003.

# The concept of time

in modern science and theosophy

by Sergey Roshchupkin

*Do you know that at this very moment you are surrounded  
by eternity? And do you know that you can take advantage  
of this eternity if you only wish?*

*Carlos Castaneda*

The concept of Time in modern natural science is perhaps the most profound and complex, and therefore very far from its solution. Since the time of And . Newton's understanding of "Time" has undergone more quantitative than qualitative changes to this day. Even today we do not understand how the "arrow" of time (causality) arises in physical processes. Time is still a kind of "parameter" that appears out of nowhere...

The article provides an overview of the main scientific ideas and hypotheses about time [1-20]. An attempt is also made to give the basic theosophical ideas about time based on the "Secret Doctrine" of H.P. Blavatsky [1,2]. In addition, mystical hypotheses about time are considered [7,8].

## 1. ESOTERIC IDEAS ABOUT TIME

According to the "Secret Doctrine" [1, 2] there was a period when there was no time. This is reflected in the text of the first stanza:

### STANZAI

1. The Eternal Mother Giving Birth, hidden in her Veils, Eternally Invisible, once again dozed for Seven Eternities.

2. There was no time, it rested in the Infinite Depths of Duration.

Duration, having neither beginning nor end, is a perfect abstraction that contains Time. The manifestation of Time does not occur immediately, but only with the emergence of a Large Cycle. The cosmos exists in 2 states or phases, which replace each other at strictly defined time intervals.

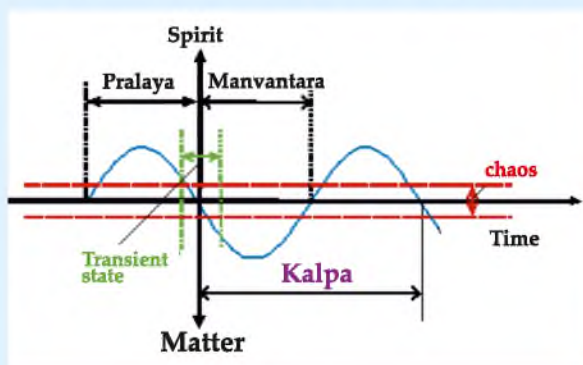


*Blavatsky E.P.*

This process is figuratively called the Great Breath. At the same time, the period of manifestation of the Cosmos (the formation of the Universe and its differentiation) is called Manvantara, and the period of dissolution –decomposition) is called Pralaya. E.P. Blavatsky gives the following greatest periods of time:

- 1 day of Brahma -  $4.32 \cdot 10^9$  лет  $\approx 1.36 \cdot 10^{17}$  сек,
- 1 day of Brahma -  $8.64 \cdot 10^9$  лет  $\approx 2.72 \cdot 10^{17}$  сек,
- 1 year of Brahma -  $3.1104 \cdot 10^{12}$  лет  $\approx 10^{20}$  сек,
- Mahakalpa (age of Brahma)-  $3.1104 \cdot 10^{14}$  лет  $\approx 10^{22}$  сек

These times are amazing, especially the time period of Mahakalpa (Mahapralaya plus Mahamanvantara). We do not know such periods of time in modern science! Figure 1 schematically shows the process of manifestation and dissolution of the universes is infinite in time, while there is a small transition period during the transition from Pralaya to Manvantara and vice versa. On the positive axis of the ordinates, the most subtle states of matter, which can be called Spirit, are



conventionally designated, and on the negative axis - the coarsest forms of Matter, in particular, our astronomical universe. In the state of Pralaya, the material World decomposes into ever more subtle states, returning, as it were, to the original undifferentiated state. Therefore, this phase is represented by the upper part of the sine wave. In the state of Manvantara, the formation of various universes takes place. Matter differentiating first forms the coarsest forms (the first part of the lower sinusoid), and then passes back into more subtle forms (the second part of the sinusoid). With the beginning of Manvantara, seven Cosmic Principles "generate" seven Universal Principles (noumenon "generates" a phenomenon), which, differentiating into infinite chains of seven sub-principles, cause all the diversity of physical and metaphysical processes and phenomena. In this case, worlds with a different number of spatial and temporal dimensions are formed. The Fourth Universal Principle - Fohat unites various types of energies (*an ever-present and unceasingly active destructive and creative force*) and manifests itself in Akasha - all possible types of matter. The sixth Universal Principle - Prana is a vital principle that combines various types of life and, finally, all these principles manifest themselves in the last seventh Principle, which is the Laya Center - the "germ" or prototype of the universe. We emphasize that Fohat, in fact, is a manifestation of a Single time and

the differentiation of Fohat is connected with the differentiation of a Single time, which manifests itself in various life-giving and destructive cycles. Time is an active force influencing all metaphysical and physical processes in the universes.

It is important to emphasize that ancient civilizations developed calendars that took into account various cycles, within which time actively influenced all life processes. At the same time, the influence of each component of time that changes the state of being (phase of development) was clothed in one or another animal (hare, boar, snake, dragon, horse, etc.) or an element of the coloring of this animal (metal, wood, water, fire, earth, etc.). The calendars of ancient peoples reflected the eternal rebirth and renewal of all living things.

For example, the Chinese calendar (lunar calendar) is based on the 12-year rotation period of Jupiter. At the same time, each year is characterized by a certain animal having 5 possible phases of development. Therefore, the full cycle is 60 years. The Zoroastrian calendar (solar calendar) begins on March 21, the day of the vernal equinox. The year consists of 12 thirty-day months. The full period is 32 years (the period of Saturn's revolution). Each year corresponds to a specific animal with its own totem and antitotem. The Svarog calendar (the ancient Slavic calendar) has a full cycle equal to the precession time of the Earth's rotation axis, which is 25920 years. This period is

divided into 16 equal parts, which is 1620 years. Note that in Russia this calendar was canceled in 1700 by Peter I.

It is important to note the works of the Russian Esoteric School of Theosophy named after E.P. Blavatsky under the leadership of V.A. Bakanova [3]. Based on the works of H.P. Blavatsky and E.I. Roerich created the Kalachakra (wheel of time or knowledge) of theosophy (see Fig. 2). We emphasize that a detailed analysis of this kalachakra is given in [3]. Vladimir Anatolyevich Bakanov is the author of more than 40 tables compiled on the basis of the works of E.P. Blavatsky and helping them to comprehend. It is important to emphasize that this calendar contains not only nested time cycles, but also different energy of these cycles in different epochs, i.e. cycles are permeated with living energy, under the influence of which life develops. This means that the cycle time has an active life component that affects all life processes.



*Vladimir Anatolyevich Bakanov (V.M. Roslev)*



It is worth noting the very important work of Vilena Sanjeevna Dylykova-Parfionovich, who translates Kalachakra-Tantra, the ancient Indo-Tibetan cosmological system of knowledge about the Universe and its inextricable connection with the human personality [4-6].



*Vilena Sanjeevna Dylykova-Parfionovich*

It is also necessary to mention the metaphysical experience of a number of mystics who confirm the concept of worlds with a different number of dimensions of space and time. So, Carlos Castaneda, being a graduate student at the American University, "accidentally" got to study mystical knowledge with one of the heirs of the oldest Toltec knowledge (the 3rd subrace of the Atlanteans). As a result, Castaneda repeatedly visited parallel worlds that differ from our physical world in the number of dimensions of space and time [7].

It should also be noted Daniil Andreev, who during the period of enlightenment traveled to the parallel

worlds of the Earth (the brahmfature of the Earth - Shadanakar). In his book "The Rose of the World" he described in detail the lower and higher layers of Shadanakar [8]. He noted that Shadanakar consists of 242 different (in terms of the number of dimensions of space and time) worlds. There are worlds with the number of dimensions of space from one to six, and time - from zero to 236.



*Carlos Castaneda*

## 2. SCIENTIFIC IDEAS ABOUT TIME

For the first time, a scientific understanding of space and time was given in the works of I. Newton [9]. Space and time were understood as something absolute, independent of matter and physical processes. At the same time, space was assumed to be homogeneous and isotropic, and time was assumed to be homogeneous.

By time, Newton understood the sequence of events, their duration.



*Isaac Newton*

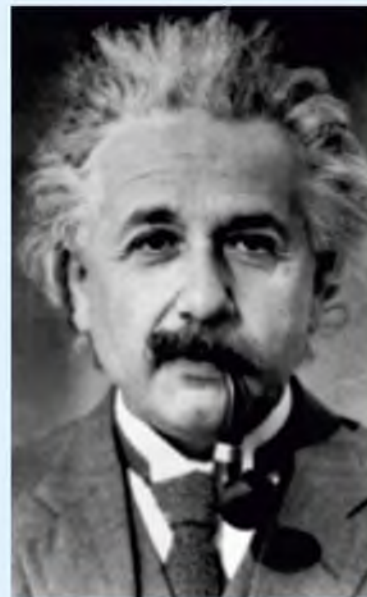
Time was uncreated, irreversible, inescapable, unique. Like a single, eternal and uniform stream flowing from the past to the future and uniformly covering the entire universe.

The simultaneity of events is uniform and universal. No events can affect the imperceptibly smooth passage of time.

Considering the fact that, in addition to works on natural science, And. Newton had a large number of works on the occult, it can be assumed that he was familiar with esoteric ideas about space and time. This is what allowed And. Newton introduced the concepts of Absolute Space and Absolute Time as the fundamental principles for the study of all physical processes. At the same time, the properties of uniformity and isotropy of space and uniformity of time were extremely important. Centuries later (in the XX century), it will be understood that it is these fundamental properties of space and time that lead to the laws of conservation of momentum, angular momen-

tum and energy. Thus, the basic laws of conservation of physics are related to the fundamental properties of space and time.

At the beginning of the XX century, Albert Einstein changed our ideas about space and time [10, 11]. If earlier space and time were absolute and independent of each other, now they form a single space-time or a 4-dimensional Minkowski world. It is important to emphasize that in Minkowski space, three spatial coordinates are real quantities, and the fourth coordinate associated with time is purely imaginary. Therefore, in Minkowski space, time is qualitatively different from ordinary three-dimensional space. Note that according to the special theory of relativity (SRT), the longitudinal dimensions of bodies and the time between two events are relative quantities depending on the velocity of the body. Thus, the flow of time depends on the speed



*Albert Einstein*

of the body, the greater the speed, the slower time flows. At the same time, in any inertial frame of reference, time is homogeneous. In general relativity, the flow of time depends on the strength of the gravitational field, the larger the field, the slower time flows. Thus, the flow of time depends not only on the velocity of the body, but also on the magnitude of the gravitational field in the place where the body is located. Time becomes inhomogeneous, i.e. time flows at different speeds at different points in space.

In 1918, at a seminar of the Göttingen Mathematical Society, a theorem was presented, which eventually became the most important tool in mathematical and theoretical physics [12]. It connects each continuous symmetry of a physical system with a certain conservation law (for example, if processes in an isolated system of particles are invariant with respect to the time shift, then the law of conservation of energy is fulfilled in this system). Emmy Noether proved this theorem — and this result, along with the most important works on abstract algebra that followed, deservedly allows many to consider Noether is the greatest woman in the history of mathematics. Madame Noether's discovery connects the uniform flow of time with the law of conservation of energy. In fact, the fundamental properties of time determine the energy of the system.

This is a fundamentally important



*Emma Noether*

and fundamental result! The direct relationship of energy with time was clearly obtained in quantum mechanics. Each particle corresponds to a de Broglie wave, i.e. the particle is characterized by a certain frequency, and this frequency is directly related to the energy of the quantum particle  $E = \hbar\omega$ . The de Broglie frequency corresponds to a certain period of oscillation, i.e. some characteristic time. So, the characteristic oscillation period of a quantum particle determines its energy [13].

Since antiquity, time has been determined by observing the stars. For many centuries, one second was equal to 1/86 400 of the average solar day. In 1967, in the international system of SI units, it was customary to define one second as 9 192 631 770 periods of electromagnetic radiation corresponding to the transition between two hyperfine levels of the ground state of the caesium-133 atom. The accuracy of the atomic clock is  $10^9$  seconds. Even after 1 million years, their error will be less than 1 second. However, it should

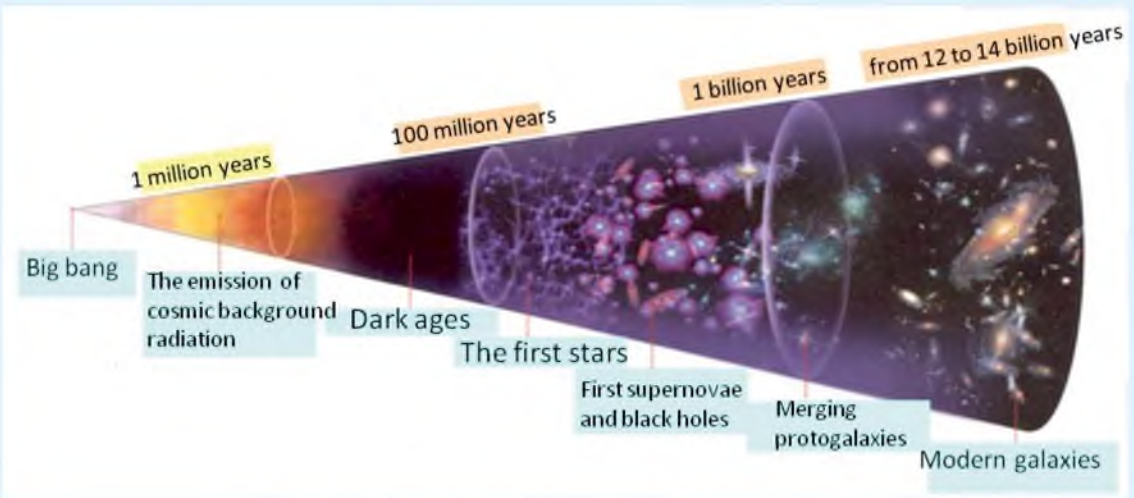


Fig. 3. Time scales in the physical universe

be borne in mind that atomic clocks on the Earth's surface and on satellites orbiting the Earth go differently due to the effects of special and general relativity. Despite the smallness of these corrections over time, it is their accounting that allows you to accurately determine the position of any object on Earth using the GPS system. Without taking into account the difference in the flow of time on Earth and on satellites, accurate geolocation is impossible.

Here are the characteristic times that characterize the physical universe, our galaxy and the solar system. Our universe emerged from a singularity

about 14 billion years ago:

$10^{-43}$ сек  $< t < 10^{17}$ сек (14 млрд. лет) (see Figure 3). At the same time, in the time interval  $0 < t < 10^{-43}$ сек (Planck time) modern physics cannot say anything about the processes that took place at that time. We have a physical picture of the processes only after Planck time.

Thus, the lifetime of our universe is about  $10^{17}$ сек. which is one hundred thousand times less than the period of Mahakalpa  $10^{22}$ сек.

Note that the period of rotation of our solar system around the center of the Galaxy is about 250 billion years (see Fig.4).

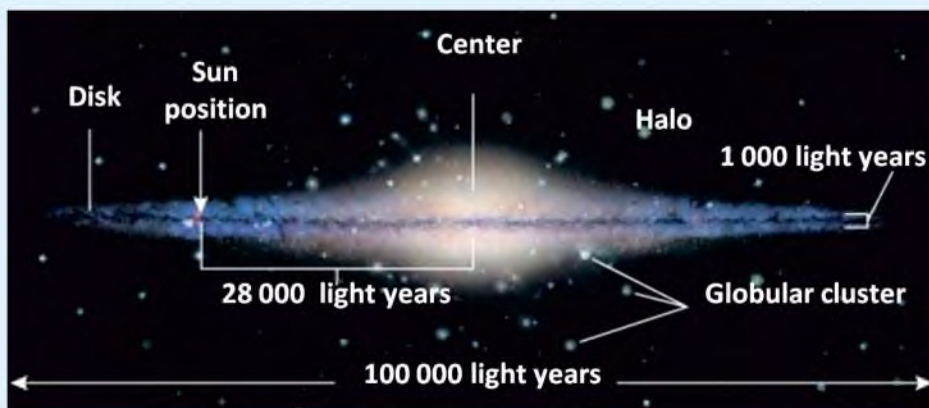


Fig. 4. Time scales in our Galaxy

We will also give the characteristic times of the planets of the solar system orbiting the sun (see Fig.5).



Fig. 5. Time scales in our solar system

### 3. THE "ARROW" OF TIME (CAUSALITY)

One of the main properties of the fundamental equations of modern physics (Newton's second law, Schrodinger equation, Dirac equation, etc.) is their invariance with respect to substitution  $t \Rightarrow -t$ . This means that the fundamental equations do not distinguish between the past and the future, i.e. the principle of causality is not included in these equations. The world around us contrasts sharply with the symmetry with respect to replacement  $t \Rightarrow -t$ . It is well known that the principle of causality is the main and fundamental property of our world, all physical phenomena obey it. Statistical mechanics shows that any system of a large number of particles must move from an unlikely initial state to the most probable state, which is therefore equilibrium. Near the equilibrium state, small fluctuations are possible - fluctuations, the probabilities of which can be counted. The probability of such a large fluctuation, which could return the system to its original state, turns out to be so small that it is equivalent to

a complete ban on this reverse process. From this point of view, the transition of the World to an equilibrium state, which means that its death is inevitable and irreversible. Only the intervention of another system can restore unlikely conditions. But in the real Universe, cosmic bodies are so isolated from each other that the transition of each system to an equilibrium state must occur before a new, revitalizing push can come from the outside. The world should become monotonous, like a desert. Even this one conclusion, so sharply contradicting the observed picture of the World, can serve as proof of the inferiority of the principles of exact sciences, a logical method of leading to the absurd. It means that everywhere in the sparkling variety of the World there are processes unforeseen by mechanics that prevent his death. Because of this, modern physics has a significant gap in understanding the nature of "time". It is not the imperfections of knowledge that can be gradually eliminated by the course of scientific research, but the profound inadequacy of the World of exact

sciences and the real World in which we live. This gap is so deep that in the exact sciences there is not even a prospect to convey the great harmony of life and death, which is the essence of our World [14-18]. The question of the "arrow" of time has been raised by many scientists (Leibniz, Descartes, Mach, Einstein, etc.). One of those who tried to solve the problem of causality in physics by increasing the dimension of time was the Soviet astrophysicist Nikolai Aleksandrovich Kozyrev [19].



*Nikolai Aleksandrovich Kozyrev*

His main ideas can be formulated as follows. Time has a special, absolute property that distinguishes the future from the past, which can be called direction or course. This property determines the difference between causes and effects, because effects are always in the future in relation to causes. Processes in the World occur not only in time, but also with the help of time. The passage of time is an active

property due to which time can exert mechanical effects on material systems. It is in the properties of time that one should look for a source that supports the vital phenomena of the World. Time is a grandiose stream that encompasses all the material systems of the Universe, and all the processes taking place in these systems contribute to this general flow.

Changing the time sign for most processes is equivalent to mirroring. Therefore, the asymmetry of the surrounding world is associated with the "arrow" of time. The greater the asymmetry, the stronger the passage of time. The southern hemispheres of Jupiter and Saturn are more elongated compared to the northern hemispheres. The morphology of animals and plants provides numerous examples of asymmetry that distinguishes right from left. For example, in mollusks, the shells are almost always twisted to the right side. Microbes form colonies of a certain spiral structure. A similar asymmetry, regardless of which hemisphere of the Earth the organism exists in, is also observed in plants. For example, in conducting vessels, the left spiral is always preferred. The asymmetry of organisms is manifested not only in their morphology. In the middle of the last century, Louis Pasteur discovered the chemical asymmetry of protoplasm and showed with a number of remarkable studies that asymmetry is the main property of life. Complex, chemically identical molecules can be built on the right

or left screw. Mixtures that occur in inorganic nature contain the same number of right and left forms. In protoplasm, there is a sharp inequality of right and left molecules. The effects of right and left molecules on the body are different. For example, levorotatory glucose is almost not absorbed by the body. Persistent, inherited asymmetry of organisms cannot be accidental. Obviously, it is a consequence of the laws of nature, in which asymmetry appears due to the direction of time [19].

Another major scientist who tried to solve the problem of time was Robert Ludvigovich Bartini



*Robert Ludvigovich Bartini*

- an Italian aristocrat (born in the family of a baron), a communist who left fascist Italy for the USSR, where he became a famous aircraft designer. Physicist, creator of projects of devices based on new principles. Author of more than 60 completed aircraft

projects. In the questionnaires in the column "nationality" I wrote: "Russian". In addition to aviation, R. L. Bartini studied cosmogony and philosophy. He created a unique theory of a six-dimensional world, where time, like space, has three dimensions. This theory was called "Bartini's world" [20]. His article "Relations between physical quantities", published in 1965 in the journal "Reports of the Academy of Sciences", caused a scandal. Bartini stated: "All physical quantities have a space-time nature and can be derived from two quantities: length and time." On this basis, he derived world constants and proposed a model of a six-dimensional universe [20].

4. EXTERNAL AND INTERNAL TIME External time is physical time associated with cycles of motion in the Macrocosm: the rotation of the Earth (its own and around the sun), tides, day-night, etc. The discovery of quantum mechanics at the beginning of the XX century led to fundamentally new results related to the energy of quantum systems. We can say that quantum physics has opened the veil of new properties of time. So, for example, quantum mechanics has shown that at absolute zero temperatures (-273 degrees Celsius), when all thermal vibrations of atoms and molecules stop, there are nevertheless so-called zero vibrations of particles. Note that the nature of zero oscillations of quantum particles is still unclear today. However, their presence indicates the inner inner

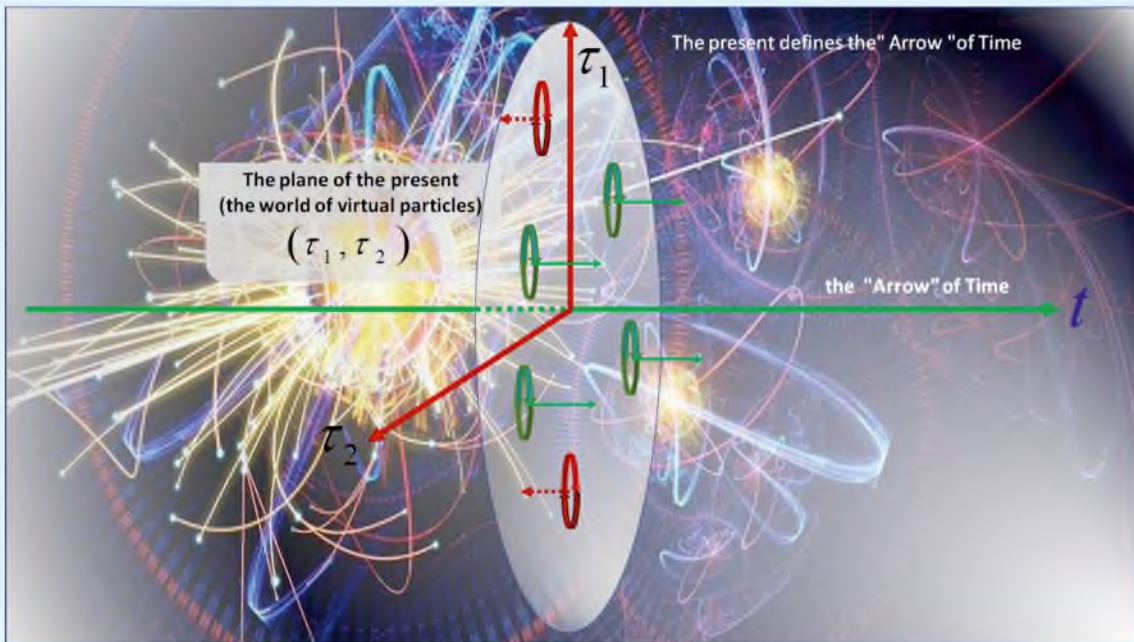


Fig.6. The generation of the "arrow" of time by events in the plane of the present.

cycles (inner time) associated with other planes (parallel worlds), closely related to our physical world. It should also be noted such a property of quantum particles as spin (proper orbital moment). Spin is an internal property of elementary particles, which can be very conditionally represented as the rotation of an elementary particle around its own axis. It is important to emphasize that the spin of a particle remains always the same and is one of the fundamental characteristics of elementary particles. The nature of the spin of particles (the inner cycle) is also unclear. Apparently, spin is generated by the influence of nearby plans (parallel worlds) on our world. It can be assumed that the unexplained laws of quantum physics are associated with new properties of time at the micro level.

It is important to note that modern quantum physics describes well the

various states of quantum systems. However, quantum mechanics does not describe the dynamics of transitions between states. This is due to the fact that these transitions are apparently caused by virtual particles that are in the closest plane to our physical world. Because of this, transitions between quantum states are statistical in nature and are described by probabilistic laws. It can be said that the time cycles of the world of virtual particles determine the statistical laws of quantum physics.

We have come to the question of what can determine the "arrow" of time, based on quantum representations. Suppose that time has three dimensions (see Figure 6). Moreover, the first dimension is connected with our world, and the other two form the plane of the present, in which all events occur at superluminal speed



(almost instantly). This means that in the plane of the present, all possible events are interconnected by a certain class of virtual particles. Because of this, two coordinates of the plane of the present can be called virtual coordinates of time. In the plane of the present, infinitely many different events are possible that can affect the flow of time in our physical world. However, as a result of the interaction of all these events (various cycles of time in the

virtual world), only a small number of these cycles "survive", which have a fundamental influence on the "arrow" of time for every living organism, society, planet and universe.

The problem of the "arrow" of time is very relevant and its solution will allow us to qualitatively change our ideas about the World and man, and will bring together scientific and theosophical ideas.



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*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 First Stanza

as a guide for meditation

by Pablo Sender

We will consider the first Stanza of the first volume of the Secret Doctrine, but not in the traditional way. We will look at how this Page can become a guide for meditation.

The information I'm going to present is part of a new book that is almost finished: "Approaching the Secret Doctrine, an introduction to Cosmogogenesis" which will be available early next year so before we start, we need to examine some basic concepts that will give us the clue as to how to use the first Stanza in this way as an application to meditation.

The first concept is the idea that human beings are a reflection of the universe Blavatsky said, man as a whole contains every element that is found in the universe as there is nothing in the macrocosm that is not in the microcosm. The basic idea here is that we are a reflection of the Cosmos: every element that is in the Cosmos, every force, every state of consciousness finds a reflection in human beings. The other important concept is the idea that when we read the Secret Doctrine we can interpret its content from different points of view using different keys of interpretation. Blavatsky says, there

are seven keys of interpretation to every symbol and allegory – that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical. So the idea here is that when you read something in the Secret Doctrine that can be interpreted from all these different points of view. Normally the Secret Doctrine interprets the information that is in the Stanzas from an astronomical point of view, from a metaphysical point of view, sometimes from a spiritual point of view. There are other points of view that we can use to interpret the Stanzas for example the psychological, physiological, etc. In order to apply the information in the first Stanza to meditation we need to apply what we read there in a psychological way and that's what I'm going to present today.

But before we go there, let's see an example that Blavatsky gives us about this kind of interpretation. She says, let us remember that when we speak of men it is a perfect analogy with the Cosmos – that which we call Absolute (Parabrahman) and the First Logos is

the higher self (Atman) and the spiritual wisdom (Buddhi) in men. So Parabrahman is a perfect analogy to the higher self Atman in human beings and the first Logos is a perfect analogy to Buddhi, to our spiritual wisdom and then, she continues, then the third Logos is the mind (Manas). That means that when we read the Secret Doctrine we read something about, let's say, the first Logos can it, can also be interpreted as explaining the buddhic principle in us when we read something about the third Logos it can be interpreted as talking about our principle of mind in ourselves, of course as a reflection. When we talk about the third Logos on a cosmic level the field of action of that third Logos is universal when we talk about the third Logos at the level of a human being then the field of action will be at the level of the microcosm, of what we call a human being. So using these concepts what we can do is to draw these parallelisms, for example, here we can use what Blavatsky just said, we can draw these correspondences: the Absolute corresponds to the higher self in human beings, as we said the first Logos to the spiritual wisdom buddhi, the second and third Logos: the second Logos is a kind of transition between the first and the third. These two correspond with the mind, the higher and the lower mind. The third lowest is the manifested Logos, the lower mind is the mind that is manifested on the lower planes and then Fohat is connected to the Passionate Nature in

human beings, kama for having the energy, the astral light - to the astral double and the physical cosmic plane - to the physical body in human beings.

Now this would be a spiritual interpretation of these concepts, we are taking the whole of the human constitution but because all these teachings can be read with different keys we can also interpret this from a psychological perspective with a psychological key that means to take these correspondences and apply them to the human mind. So for example we will have that the three higher aspects of the Cosmos: the Absolute, the first Logos and the second Logos - correspond to the three higher states of the human mind which is called the Higher mind in theosophy or Higher Manas and then the four lower principles in the Cosmos from the third Logos down to the physical would correspond to the four lower states of consciousness that are available to the lower mind, so you see in the previous one we took the seven principles and draw correspondences to the seven principles in men.

Now we are taking the seven cosmic principles and draw correspondences to one of those principles in human beings the principle of mind which is also seven-fold. So we can draw this kind of parallelisms. So what is important here is that anything that is mentioned in the Secret Doctrine about the Absolute corresponds to the highest state at the level of the Higher mind you see so the Absolute is the

ultimate level, the ultimate reality in the Cosmos when applied to the human mind the Absolute would correspond to the highest mental state

Now Blavatsky explains that the highest state on any plane of any principle is a bridge to the to the next higher principle so the principle that is higher than the mind is buddhi, so when we reach the highest state at the level of Manas, at the level of the higher mind that will take us to buddhi and this is how we can interpret the Secret Doctrine in particularly in this case the first Stanza for as a guide for meditation because the first Stanza talks about a state in the universe where there is only the Absolute Reality there and the description of the Universe in its Absolute state can be interpreted as a description of our mind in its highest state. So we can seek in meditation to reach that state of mind which is the one that will take us beyond to realize our buddhic nature. So let's see how we can do this.

1. The first Sloka in the first Stanza talks about the Eternal Parent (Space). So space is the Only Reality that is there that is immutable when everything else is in Pralaya, is resting, is not manifested similarly in the highest mental state. We find only a sense of spaciousness. Meditations on space are important in the theosophical tradition. In her diagram of meditation Blavatski says that the first thing we should try to do is to conceive of the infinite space and time of an expansion in infinite space and time and this is

because in the highest mental state one of the qualities of that state is a sense of spaciousness, of expansion that is spontaneous, it's not generated by thought but in a practice of meditation we may start using our thought and imagination until we drop that and we stay in the pure sense of spaciousness. So in meditation we seek for that sense of spaciousness

2. Then the second Shloka says: Time was not. It lay asleep in the infinite bosom of duration. Duration is that like this timeless state, so that means that in the highest mental state there is no sense of Time – there is just a continuous nowness, it continues right now - that means that to reach the highest mental state we have to drop any sense of the past, we have to drop any sense of the future , any expectation, we have to focus in the now. So the sense of spaciousness, the sense of nowness, these are the things that we have to search, to look for in meditation because these are the marks of these highest mental state

3. So the next one. The next Shloka says that the universal mind was not for there were no celestial beings to manifest it. Applied to our minds it would be that there is no mental activity in the highest mental state for there is no personal self to produce it. So here again we know that in meditation as we delve deeply in our nature we have to go beyond the mental activity we have to go beyond the process of thought. When we leave behind the

thinker that is the personal self then there is no production of thoughts, so we begin to see the quality of that highest mental state – spaciousness, newness, silence.

4. Then the Shloka continues the next one. The way to bliss and the causes of misery were not for there was no one to produce and get ensnared by them. So there is at that point when the universe is in its Absolute state. There is no means to attain bliss and there are no causes of misery because there are no separate beings to seek for the bliss or to cause misery. So similarly in the highest mental state we can say that it is a state where we are not searching for bliss, we are not searching for anything in particular. In preliminary stages we may be searching for a state of quietness, searching for this, searching for that, but as long as there is a search that means that we are not in the highest mental state. We are still in the realm of thinking, of the thinker which may be necessary before we can transcend that but it's definitely not the highest mental state because in that state there is no search for bliss, there is no intention to feel good, there is no running away from sorrow either, there is neither search for bliss nor cause of sorrow for there is no one to seek that bliss or to suffer. When we get to the highest mental state the personal self has been transcended. There is just this sense of spaciousness of being right now in complete silence without mental activity and therefore there is no search for bliss or escape from sorrow.

5. So the next Sloka says: darkness alone filled the boundless all because we may ask ourselves so what is there when there is this sense of space that is not being identified with the space that my body occupies. What is there when there is this sense of oneness that is not identified with my past with my history and it's not identified with my wishes and with my future endeavors? What is there when there is no personal thoughts and memory, no personal mental activity? What is there when I'm not seeking bliss or I'm not running away from suffering? What is there in that mental state is just a sense or a state of dark silence? You see, mystics frequently talk about the divine as this divine darkness or they talk about the divine as being wrapped in silence, dwelling in silence. So if we are in this higher mental state none of those personal activities are there any longer and there is a dwelling in this state of dark silence of silent darkness, it is a silent awareness. As we are going to see, this doesn't imply that we just fainted, we just fell unconscious. This implies a higher state of consciousness than the one that we normally experience as we are going to see. So is this a state of annihilation?

As I was saying a state of fainting is this description to the personal self sounds like something that is less than what the personal self normally experiences: thought, memory, wishes, etc.

6. However when the Sloka describes this state in the Universe it says

the Universe was immersed in Absolute perfection, Naught was, so that state of dark silence which to the personal self may feel like emptiness, like annihilation, like nothingness, it's actually a state of person of perfection and when we experience this state we can understand why and that's that state of silent awareness is one in which everything is perfect just the way it is: we are not seeking for bliss, for pleasure, we are not escaping from sorrow. As we said it is a state of just being where the even though there is nothing of the personal. We can say is empty of the person there is actually a fullness because there is no need in that state. We are not seeking to change to acquire something else, so we can say that in that from a psychological point of view there is a sense of being immersed in perfect non-being. Now this non-being is not again nothingness, it's just that we have transcended the personal self which is separate, which is full of needs, which is full of expectations.

7. So the next Sloka says: the causes of existence, of separate existence had been done away with; the visible that was, rested in eternal non-being, the one being. I'm showing the Slokas abbreviated so that they are useful for our interpretation. So the idea here is that in that state of Absolute perfection where there is this non-being, there is no sense of separate existence. It's because as the Sloka says, here the causes of separate existence have been eliminated. So this is how we can

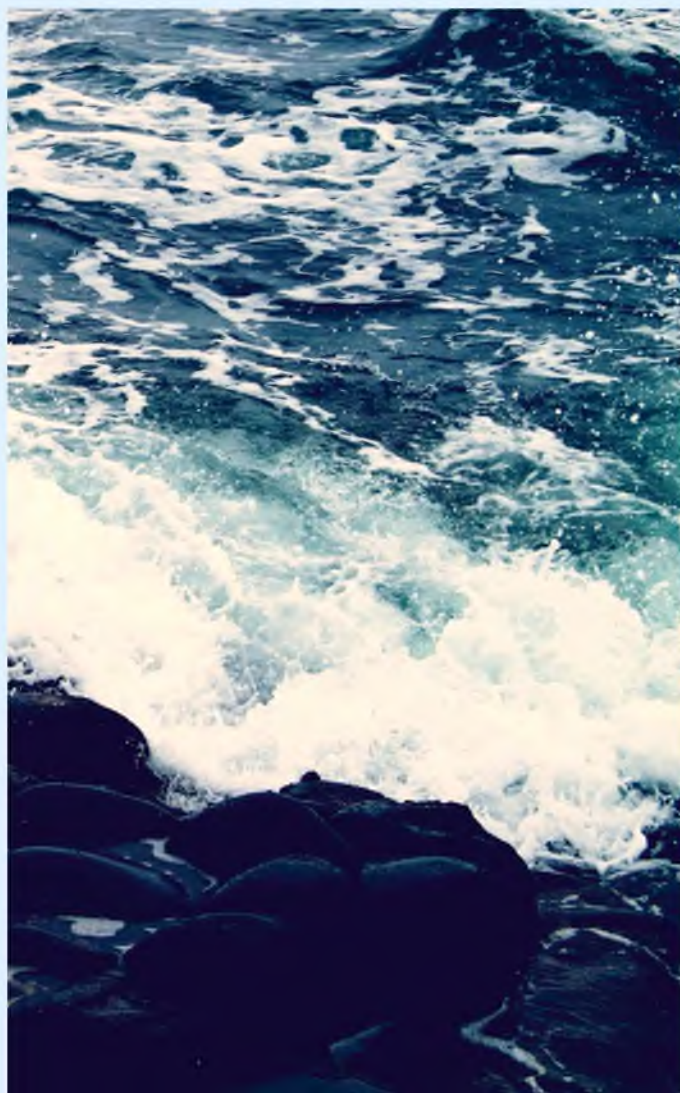
interpret it in terms of our mind. The causes of separate existence have stopped in that meditation when we are in the highest mental state and what is there is just resting in this eternal non-being which the Sloka says that non-being is actually the one being. It's not the personal being, the personal self is the universal self which can be described as non-self because it's not no self in particular. So I think the Sloka is trying to show here that that thing that we call non-being is also the universal being. We come to a place where words are not really appropriate because words belong to the place of separation and this is described in a state that is beyond separation, so in that silent dark perfection, there is no separate being that is just resting in this more universal being.

8. So what is there, the Sloka says, "Alone, the one form of existence stretched boundless, infinite, causeless, pulsating unconscious throughout the all-presence". So there is just the sense of existing. There is no, again, this is not just annihilation. There is a form of existence. There is a sense of I exist, I am, not that we are thinking about that, that is just the awareness of just being which is boundless, infinite, causeless. It's not I am, this personality, it's not restricted to I am - something or the other, it's just a boundless infinite sense of existence and that the Sloka says, pulsates unconscious through that all-presence. So there is the sense of existence that is unconscious.

Now does this mean that we are unconscious in the higher mental state? If we interpret this in terms of a psychological perspective what we find is that there is a boundless and causeless, non-cognitive presence. You see that the Sloka talks about an all-presence. There is a presence there but it says it's unconscious and what that refers to is that there is a non-cognitive presence potentially for example when talking about the higher samadhis he talks about non-cognitive states - assan pranayanta, he says, and the christian mystics for example the cloud of unknowing also talks about a state of not knowing going beyond any cognition, going beyond any mental activity. So when the Sloka says unconscious what it's saying - it's a presence but that is a presence that is not thinking it's a quiet presence that is non-cognitive because we have transcended the cognition of the personal self.

9. And lastly the Sloka describes this as the Soul of the Universe was in Absolute Being and Consciousness which is Absolute Non-being and Unconsciousness. So here again when we are talking about these high states no word is really appropriate because the words are designed to talk about the duality. If something is conscious then it is not unconscious but when we go to the absolute state we are in a state that is the synthesis of the two is neither one or the other of the opposites. It's rather a synthesis, so you can say that from a certain point of view it's

absolute consciousness, from another point of view it's absolute unconsciousness. It's not consciousness as you know it, it's not unconsciousness as you know it. So this gives us the the clue that in the highest mental state the mind is in a state of perfect be-ness. Blavatsky created this word be-ness to talk about the state that is beyond being, beyond an individual being. So this state of perfect, you see, we talked about the Absolute perfection of that state. In this state of perfect be-ness this state is beyond any becoming, beyond any effort, beyond any trying to be, trying to attain that is just the perfection of be-ness. Of course not the





be-ness at the level of atman, remember, we are applying all this to the mental state. This is the presence of the be-ness at the level of the mind. Be-ness also manifests itself on the buddhi level in a deeper way and on the atman level in the purest way but when we come to the realm of the mind this state is a state in which we can fall back into this be-ness as it expresses itself through the mind and dwelling here, dwelling in this highest mental state we are taken beyond. This is not something that happens out of any effort on our part we have already transcended the effort, we have used effort to get to this point and now we just dwell in the perfection of just being a silent awareness they are and then we are taken beyond to the buddhic nature.



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# Sentiment Analysis

on the texts of the Secret Doctrine

by Taposhri Ganguly

When I started the regular study of the Secret Doctrine at my lodge, I would end up in days of confusion, excitement and anticipation. Not that I claim to understand every word, but the underlying feeling of oneness and connectedness felt comforting more than I can ever put in words.

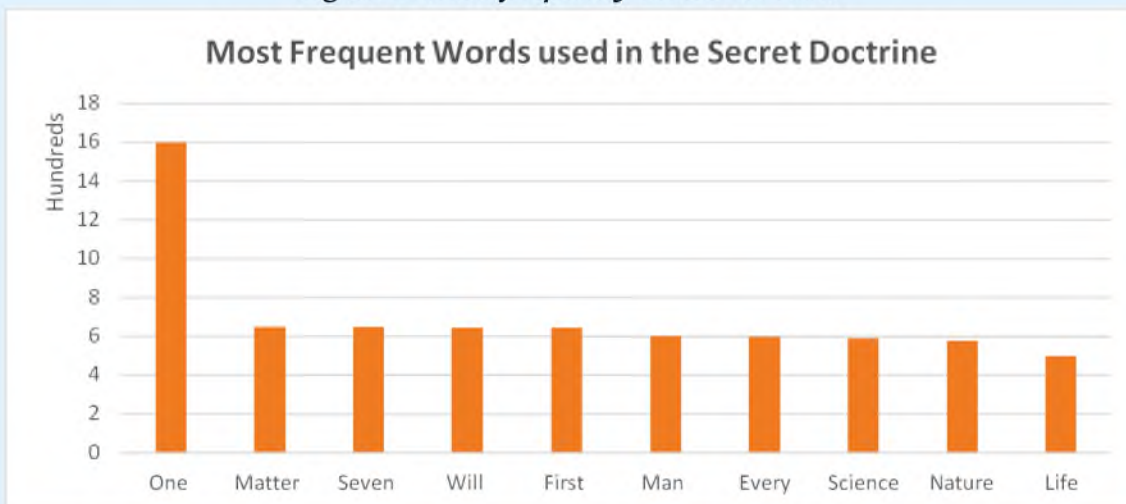
The deeper I went into the text and as my study group classes progressed, hearing and becoming aware of different perspectives, helped me in understanding that the importance of the texts and their meaning were to be lived not just to read. Therefore, the whole vector of feelings and emotions attached to the study of the Secret Doctrine, was then extremely personal

and sacred to my being.

In order to put a number and a mathematical perspective to how I felt while studying these texts, I decided to run the book through sentiment analysis. Sentiment Analysis is a field of study which is also referred to as Opinion Mining or Emotion AI. Often used in understanding and identifying the underlying value of the texts, this analysis mode provides a critical padding to the appeal and use of texts.

On running a sentiment analysis on the texts of the Secret Doctrine, Volume 1, I found that the most frequently used word in the book is 'One' followed by Matter, Seven, Will and so on. Figure 1 demonstrates the frequency of the

Figure 1. Word frequency within the texts



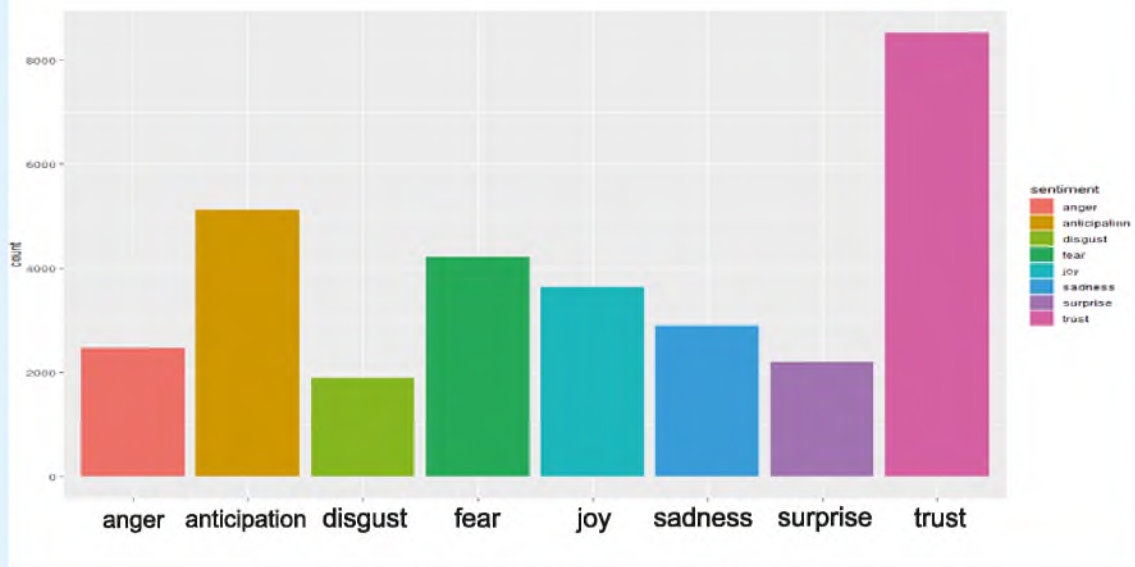


Figure2. Sentiments underlying the Secret Doctrine.

words in the book. Further, at no given point, within the framework of this analysis, the associations such as association of One with Life, Knowledge and Nirvana, under conditions of manifestations and movements are 100%. There is always an unmanifested part that remains unexplained. The maximum possible association that I found was 94% between First and Forms.

The Secret Doctrine, overall, showed a coherent positive sentiment. The sentiments are extremely high on Trust followed by Anticipation. Then followed by Fear and Joy. Sadness, Anger, Surprise and Disgust form a bottom section where some of these buckets the sentiments into a

negative bucket. Figures 2 and 3 are used to illustrate these sentiments.

While working through the sentiment analysis, I ran a correlation between the stanzas of the text and it showed that Stanzas 3, 4, 5, 6 and 7 exhibit a mixture of negative and positive associations whereas Stanzas 1 and 2 fairly remain independent with slight positive associations with the rest of the stanzas but not all. Figure 4 illustrates the correlation map.

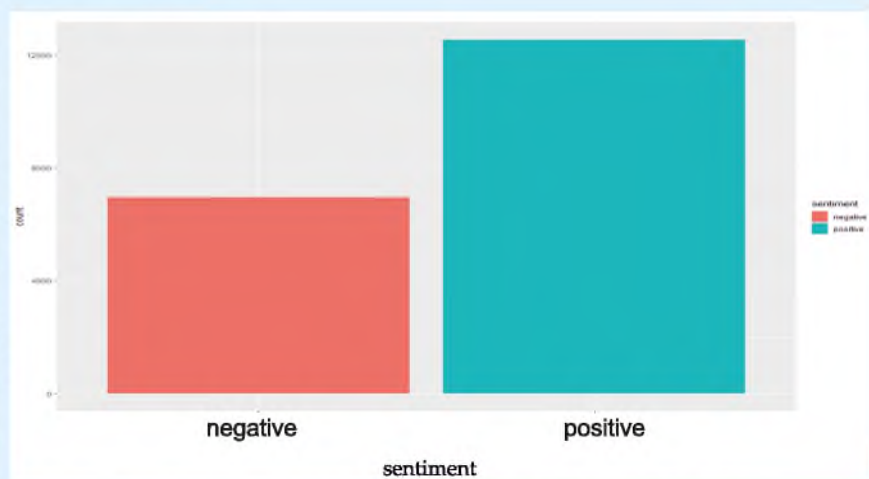


Figure3. Overall sentiments underlying the Secret Doctrine.

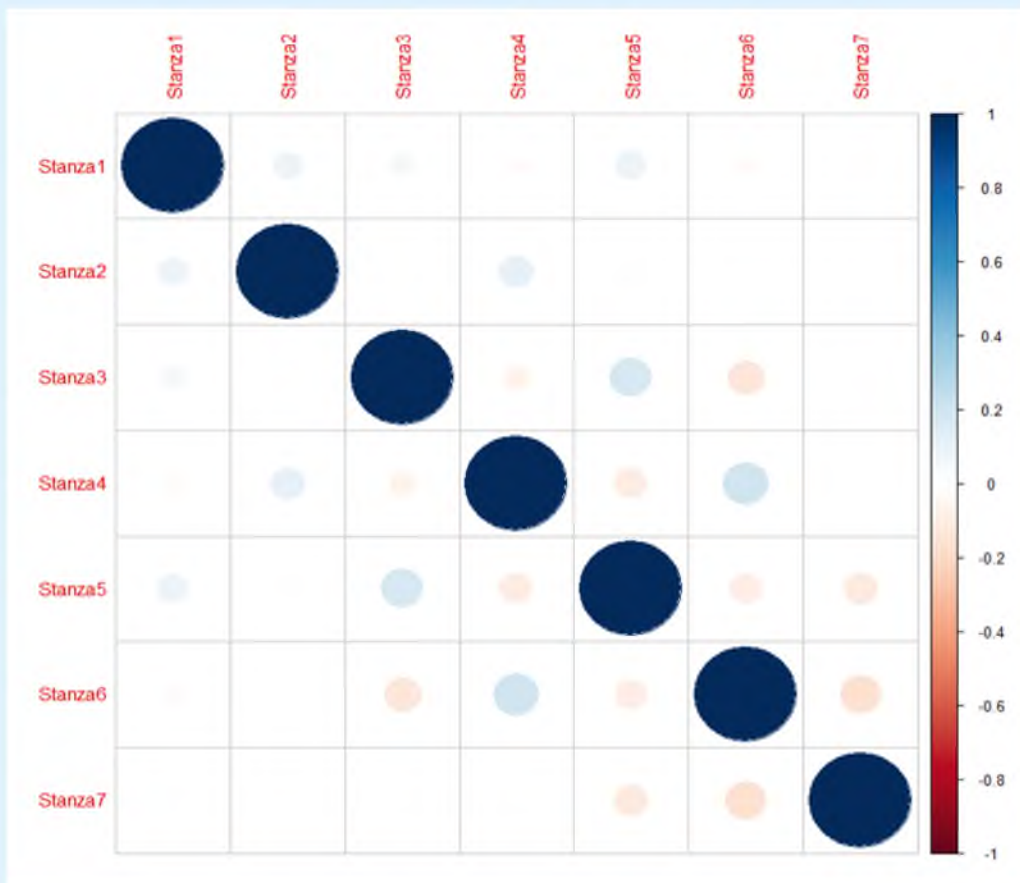


Figure 4. Correlation plot of the stanzas of the Secret Doctrine Volume 1.

Upon reflecting on the results, I am comfortable in stating that although there are several additional texts that are required to supplement one's understanding on the text of the Secret Doctrine itself, the author of this text, Helena Petrovna Blavatsky, has successfully managed to take any reader through a whole array of human emotions; at the same time expressing it very clearly that constrained by the forms, it is hardly ever going to be possible to comprehend the Absolute through mere words and numbers. The associations that exist within the

Stanzas further nourish and feed into the understanding of living a conscious life dedicated to one's own inner being. The need to comprehend the writings are well attributed to the deep inner faculties and through the map of correlations which is why Stanzas 1 and 2 in figure 4 appear to always have a seemingly positive association with all other stanzas hinting at this need of inner faculty development mathematically. All the graphs and analysis have been done using R using package `sentimentr`.



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# HPB: destroyer of death

by Tim Wyatt

Prior to Madame Blavatsky's dramatic esoteric revelations about the nature of human beings and the cosmos in the late 19th Century, ideas of re-birth and reincarnation – let alone karma – were virtually unknown in the West outside narrow academic and occult circles. Until Madame Blavatsky presented her trenchant and groundbreaking ideas, the Western view of death was predominantly either atheistic annihilation or a Christian-inspired eternal afterlife languishing in paradise or a sulphurous hell.

Although ideas of reincarnation and karma remain a minority view today, belief in ideas of re-birth especially in Europe and the US have seen a seismic increase in the past half century. Immediately after World War II surveys showed at most two or three per cent of people subscribing to such ideas. Now polls even among Christians show that up to a third of people questioned belief in repeated rebirth on Earth.

Without HPB, it is unlikely that there would have been such a dramatic and relatively quick change of attitude especially in countries dominated and entrenched by Christian assertions that human souls spend only a single life in flesh and bone. Not only did she reveal

great cosmic truths about the true cyclic relationship between life and death (and much else besides), she effectively globalised these ideas via the Theosophical Society and the various thought-schools it influenced.

Blavatsky, then, was the greatest destroyer of purely materialistic notions of death the Western world has ever seen.

As we know everything is cyclic – undergoing the regular and relentless process of renewal via birth, growth, maturity, decline and physical death, followed by re-configuration on the inner planes and eventually by physical re-birth and beginning the cycle all over again. This is true of everything from daisies and human beings to atoms and galaxies.

But sometimes a catalyst is required at some stage of this cycle – especially when it comes to the birth of new ideas which humanity at that point requires but doesn't yet recognise. The eventual acceptance of radically new notions usually undergoes its own recognisable – and indeed cyclic – scenario. It normally begins with outright hostility, opposition and denial but eventually winds up as unchallengeable wisdom. However, this takes time – from a few weeks to a

few centuries.

The process begins with Individual X proposing an idea which is so far ahead of its time – so radically shocking, so devastatingly ground-breaking and so absolutely threatening to existing worldviews – that the very mention of it evokes withering scepticism, implacable anger, mockery and outright rejection from virtually everyone. Only a very few people get it. But after a while a growing minority of people start to explore this fresh idea and after a while they begin to tacitly admit that, yes, there just may be something in this whacky and apparently dangerous notion after all. Years, decades or even centuries down the line the idea slowly gains wider acceptance, reaches critical mass and gradually seeps into the popular consciousness of the masses and is finally accepted as unassailable truth. After this no one imagines how we could not always have accepted this concept.

Occasionally but regularly down the corridors of history individuals appear whose ideas are so radical and so revolutionary that they challenge the very existence of the prevailing paradigms and dominant thought-forms of the age. They aren't necessarily avatars like Buddha, Krishna or Christ but they are highly advanced individuals who are so far ahead of the game they are often perceived as mad, bad or dangerous to the secular or religious order of the time. What usually happens is that

they are ridiculed, marginalised, persecuted or sometimes killed by religious authorities, by the state or by the mob. Or a combination of all three.

The extent of their genius is usually not appreciated during their life-times and often not for many decades or centuries afterwards. Socrates, Joan of Arc and Giordano Bruno paid the ultimate price for their attempts at radical innovation. Countless others have been martyred for what occupied their minds. Others fared a little better but beyond-the-horizon thinkers such as Leonardo Da Vinci, Francis Bacon, Isaac Newton, Nikolai Tesla and Steven Hawking were not always well understood by their contemporaries. And yet in the very male-dominated 19th Century the person who proved the most challenging to Western spiritual, religious and indeed scientific traditions and thought was a woman. A very remarkable individual.

I regard Helena Petrovna Blavatsky as a kind of destroying angel – zapping the cant, shattering the hypocrisy and lashing out at all the smug certainty and arrogance of that first industrial age which had reached such ascendancy by the middle of the 19th Century. Blavatsky's chief weapons were a cosmogony and esoteric worldview so revolutionary that it literally triggered an 'explosion of consciousness' among the most radical thinkers and intellectuals of her day. She used her reinterpretation of the Ageless Wisdom teachings as a wrecking-ball to demolish the sacred

certainties of religion and dogmatic rigidities of Victorian science. But as well as a destroyer HPB was also the ultra-synthesiser abolishing the distinctions and traditional demarcation lines between religion, philosophy and science.

She did more than anyone to revive and enhance the Western Esoteric tradition with a series of timeless universal principles about deity, cosmos and man. She was to some a wicked and to others a welcome messenger despatched to a world mired in materialistic excess and religious unravelling.

Almost a century and a half later these ideas still remain far off the radar for most people, although the broad brush-strokes continue to slowly permeate mass consciousness.

Given her immense influence Madame Blavatsky should be far better known in the modern world than she is. By resurrecting the Ageless Wisdom teachings in the West, she not only helped create and shape large swathes of contemporary esoteric thought, she effectively re-defined notions of spirituality itself. Although incomprehensible to 99.99 per cent of humanity, her monumental work *The Secret Doctrine* has never been out of print in all the 130 years since its first publication. This hasn't, of course, made it any easier to understand but its status as the modern esoteric bible and blueprint for an emerging 21st Century spiritual rebellion remains unchallenged.

Many intelligent and educated people you speak to have a vague notion of who Blavatsky was but the impression they retain tends to be confused and usually sceptical or negative. 'She was a fraud. She was an impostor. She was a black magician.' Other supposedly knowledgeable people have never heard of her. 'Did she win the Eurovision Song Contest for Latvia?' they ask you. Very few people recognise the enormous contribution she made in offering fresh but timeless explanations for the composition and workings of the universe and its many different classes of inhabitants.

Blavatsky is often described as the godmother of the New Age – and this is a very apt appraisal. As we know, she never enjoyed an easy ride. But in order to pave the way for esoteric ideas and occult propositions which were so far beyond the most distant horizon for the vast majority of people in the West at the time, she also had to adopt an often highly controversial role. Fortunately Blavatsky wasn't in the business of winning popularity contests. Luckily, she wasn't usually too choosy about whom she offended and no one was immune – especially those in her closest circles. She became a weaponised force for wisdom even though she sometimes spoke like a fish-wife.

And in stark contradiction to today's fluffy and often passive notions about spirituality Blavatsky – despite her various disabilities and ailments –



was a determined woman of action. She was prepared to take up arms and engage in a fight she believed to be just – whether physical or metaphysical. And she had the bullet wounds to prove it. Today's Theosophists tend not to be anything like as adventurous – and indeed a passivity prevails amongst us which the old woman herself would have found repugnant. However, we live in far more dumbed down times than in her day and humanity's attention span and capacity for concentration have shrunk alarmingly.

Regarded by some as the woman who rescued and reinterpreted the Ageless Wisdom tradition, she is still viewed by others today with deep suspicion and branded as a fraudulent charlatan. Her ideas have slowly permeated beyond narrow occult groups and into wider public consciousness – ideas that life is everywhere and that we live in a conscious, inter-connected, evolving and eternal universe. These are not yet the factory setting for the human mind-set but over coming generations they will be.

Blavatsky was a true seeker spending decades wandering across Asia, Europe, Africa and The Americas – a remarkable feat for anyone at that time but unprecedented for a rebellious Russian noblewoman. She had no academic qualifications whatsoever – just a life of visceral experience penetrating previously impervious mysteries.

As we know, she had a great many adversaries, enemies and critics who unceasingly tried to attack, ridicule and undermine her work. Given the rigidity of 19th Century Western notions of spirituality, this was inevitable. Her resilience in facing down her many opponents became legendary and this tough, no nonsense approach is something I also find deeply appealing along with her persistence and sheer determination.

I first encountered Madame Blavatsky as a teenager. I found *The Secret Doctrine* and *Isis Unveiled* lurking on those obscure shelves of my local library which are rarely visited. Although my initial dalliance with her was brief and unconsummated, I've always been an enormous admirer of this highly unconventional woman – precisely because of her ability and willingness to offend, to promote free speech and to generally stretch the boundaries of human potential, especially as far as consciousness is concerned. All these things are even more essential in our chaotic and conflicted world today where every freedom is under attack.

My fascination with her continues but I don't regard her as some demagogic messenger whose unchallengeable words are carved in stone and who should be regularly worshipped like some deified idol.

Blavatsky was the first to admit that she had only lifted a tiny corner of that veil shrouding the hitherto secret esoteric knowledge preserved by a few

advanced initiates down the long and winding corridors of history. Blavatsky was an important pioneer and a fearless pathfinder on the way but we should never regard hers as the final word on any matter because there is no final word. Blavatsky herself would be appalled and deeply angered by the way she has sometimes been fetishized by certain theosophists who shrilly assert that everything that came after her is bogus, neo-Theosophy which somehow offends her sacred words. It is this rigid interpretation of HPB's works – as it is with literal interpretations of holy scriptures such as The Koran or The Bible – which promotes narrow-mindedness and ossified thought. This is very dangerous in a world becoming more dangerous by the day. Rigidity of thought was always in the cross-hairs of Blavatsky's sniper rifle.

You have to say that Blavatsky was a most unlikely role model for the greatest esoteric innovator of the past few centuries. She was an agitator, an idealist and a deeply-flawed person – and it's this latter character trait that I possibly admire the most. She was the grand iconoclast of her day slashing away at the scientific, social and religious prejudices and practises. She was the slayer of the unreal and arguably the greatest psycho-spiritual anarchist to incarnate on this planet for centuries. You don't get all that many people like her in a millennium.

Blavatsky was usually in the business of brutally challenging

prevailing 19th Century notions about almost everything – the dominant social order, education, politics, diet and money – and many other things besides. But more importantly she ripped away the accepted orthodoxies of who we are as human beings, where our distant origins lie, why we are here and the kind of adventure we are on.

One of Blavatsky's chief missions was to destroy the very idea of death as oblivion, annihilation or cessation of existence. Blavatsky was familiar with death. It had often brushed past her.

On numerous occasions throughout her life from childhood onwards this Russian noblewoman frequently dived with death but mysteriously manage to dodge it until her frail body finally succumbed to its imperfections in 1891.

Those familiar with Blavatsky's life and the circumstances of the time are aware that at the 75 year mark of any century the hidden guides of the race make special efforts to 'enlighten' the ignorant western world. Before Blavatsky was selected for her world mission The Masters had been engaged for 'nearly a century' in a forlorn and fruitless search for a suitable individual to carry out this task.

From her earliest days there appears to be persuasive evidence that she was under the guardianship and protection of the Himalayan adepts. When she was baptised at only a few hours old because it was feared she wouldn't survive the officiating priest's robes

caught fire and the ceremony had to be hastily abandoned. That proved to be something of an omen for a remarkable life that was to follow.

As a young child at her grandparents' home curiosity got the better of her and she was determined to look at a picture hanging high on the wall covered with a curtain. She first dragged a table in front of the picture but when she still couldn't reach it, she precariously placed a chair on top of that and clambered up. When she pulled the curtain aside the chair slid away and she tumbled to the floor. But rather than being hurt there was some invisible intervention in which unseen arms grasped her and laid her on the carpet. When she opened her eyes both the table and chair were back in place. High on the wall beside the curtain was her tiny handprint.

A similar rescue from serious injury or death came when she was a teenager out riding. Her foot got caught in the stirrups but unseen hands again intervened and the horse was reined in.

Similar incidents continued. In May 1848 she narrowly escaped being engulfed by an avalanche in Russia. She survived two ship-wrecks. The first was in 1851 when the SS Gwalior sank off the Cape of Good Hope. She was one of twenty survivors. Almost two decades later she was sailing on the SS Eunomia off the Greek coast when its supply of gunpowder exploded and the ship sank. Again she was one of a handful of survivors. In another episode she was rescued from

a remote desert by twenty-five horsemen summoned by a shaman accompanying her and later given a fever-cure in Burma during an epidemic.

But it wasn't only marine and equestrian incidents which she survived. She was cured from a number of serious illnesses. In 1859 in St Petersburg she contracted a critical illness. A wound appeared near her heart and she was in a death-like coma for four days before mysteriously recovering. Five years later a similar incident occurred. Madame Blavatsky was diagnosed by a Russian doctor to be near death but inexplicably recovered. Shortly after this she was thrown from a horse, fractured her spine but recovered.

One of Blavatsky's most dramatic and colourful brushes with death came in 1867 when she was embroiled in the Battle of Mentana in Italy between Garibaldi's red shirts and the French and was wounded five times. Her left arm was broken in two places by a sabre and she was shot in the shoulder and leg. Another unexplained and highly mysterious recovery.

After two separate injuries to her leg in early 1875 in New York it became paralysed, black and swollen to twice its size in May and there were fears it would have to be amputated. Again death had no dominion and she survived.

There were two other noteworthy incidents which should have been fatal but weren't. In Adyar in 1885 she was

revived from serious illness by occult means – 'thanks to the Master's protecting hand', to quote her own words. When writing *The Secret Doctrine* in Ostend in early 1887 a kidney infection became so severe that consular officials actually prepared for her death. This was the famous incident when her Master appeared and offered her the stark choice of finishing her monumental work or departing from the physical plane.

It is believed that much of Blavatsky's illness resulted from her prolonged and rigorous occult training by adepts in Tibet. We are told that she left one of her seven vehicles behind on the roof of the world to 'preserve the link' with her instructors but also as a guarantee to ensure that certain secrets were not divulged.

So the prospect of death was no mere dry theory for her. It had been intimately and regularly interwoven into the fabric of her life.

Blavatsky certainly challenged the widely-held notions of a personal, anthropomorphic God – a subtle blend of wrathful and vengeful deity along with an imperious emperor-like authority figure on a throne. And she did her very best to assure humanity that God was more of a universal consciousness than sadistic cosmic overlord intent on making you suffer.

While revering aspects of some religions – principally Eastern ones – she savaged many aspects of Christianity for its shallow double-speak and ignorance. She railed

against the rigours, rituals, bigotry and hypocrisy of what she sarcastically called Churchianity. In her mission to disseminate and promote the occult ideas and esoteric teachings she had acquired during her decades of world travel she fundamentally called into question every single word of the Christian creed and its doctrines or lack of them – about the human constitution and evolution. And about death.

From her teenage years and that early, disastrous and unconsummated marriage to Colonel Blavatsky, this headstrong and highly unconventional Russian aristocrat was well aware of her life's mission.

(However imperfect she may have been, she was still apparently the best vehicle for this newly-created post of arcane agitator available to the adepts of the race at that time. That doesn't speak highly of the quality of those in incarnation at that period of history.)

Blavatsky radically re-defined the soul in a cohesive and comprehensive way never seen before in the West. It both challenged and humbled traditional and predominantly fuzzy Christian notions of a use-only-once soul destined for an eternity languishing at God's right hand or smouldering infinitely in the hot wastes of hell.

Her ideas not only provided a stark challenge to these amorphous, illogical and extremely vague Christian assertions about an afterlife, they made them seem ridiculous. Perhaps

more importantly she introduced the idea of a continuity of existence in and out of physical form – an idea incomprehensible to virtually everyone in the West at the time. She provided clarity and coherence to the concept of humans as increasingly conscious, self-evolving entities not subordinate to a whimsically pugnacious God – but free to roam the planes of existence while moulded and directed by their own karma. Humans, she insisted, are in charge of their own growth and destiny – part of the unfoldment of a grand plan whose scope and ultimate purpose we cannot yet possibly comprehend.

Blavatsky was well aware that Christianity had lost its way a millennium and a half earlier when its original notions of reincarnation were outlawed. In the centuries leading up to the Second Council of Constantinople in 553 CE, Christianity effectively called time on the Ageless Wisdom tradition by denying and subverting one of the most sublime eternal truths: that for members of humanity there is no death in terms of annihilation, extinction or oblivion. There is merely a shedding of the physical form and an ensuing change of state and consciousness. The early Church fathers didn't want you to know that.

But let's not forget that the Catholic Church was effectively the sole successor and benefactor controlling the legacy of the Roman Empire, inheriting all its authoritarianism,



hierarchical control and disregard of human beings' true make-up and destiny. And, of course, its huge capacity to inflict suffering on those who are perceived as enemies.

Blavatsky re-defined life and therefore she re-defined death, too. This was arguably her greatest triumph. She was the killer of illusion and therefore the destroyer of death as it was – and still largely is – understood by the mass mind. She insisted that there was no dead matter or empty space – simply abundant life in every nook and cranny of an eternal and boundless universe constantly in motion as it evolves in cyclic symmetry with periodic set-backs.

Her ideas were rare, slow-growing seeds disseminated only very gradually and which remain extremely exotic. Unlike religious dogma these seeds are neither weeds nor invasive species. Nevertheless, she was effectively the individual who first globalised these Ageless Wisdom ideas and timeless truths in the modern era.

Some of her ideas have very slowly permeated the heavily prejudiced minds of a few Judaeo-Christians and materialists but the majority remain immune to them. Apart from anything else, studying Blavatsky involves a degree of mental effort which is a turn-off for most people today. Nevertheless, these ideas are continuing to gain traction as increasing numbers of people forsake the churches and pursue alternative spiritual paths unshackled by dead doctrine, false

promises and empty ritual. A century and a quarter after this troubled and turbulent lady exited the physical plane, her paradigm-shifting notions have given hope to an expanding minority of intelligent and free-thinking individuals.

Reliable surveys across the Western world reveal that growing numbers of people regard themselves as 'spiritual but not religious'. Even in the still heavily Christianised United States a survey by the Pew Foundation found that the number of people in this category increasing from 21 per cent to 27 per cent in just five years.

Other surveys show progressive changes to people's beliefs about an afterlife and even reincarnation. After the Second World War polls showed only a tiny fraction of people being aware of – let alone believing in such things. Modern surveys show that there has been a sea-change with a much more sophisticated view of what happens in the post-mortem world and far greater acceptance of re-birth tempered by past behaviour – ie reincarnation and karma.

Blavatsky was right about one thing. Despite her many reservations and protestations against the ultra-materialistic science of her day, she retained the belief that science would still prove to be Theosophy's best ally in revealing the secrets of the cosmos as well as human beings' constitution and ultimate destiny. Since her departure from the physical world more than a century and a quarter ago there has

been a painfully slow convergence of science and spirituality. Quantum physics and particle theory have gradually put paid to notions of a Newtonian clockwork universe filled with the icy wastes and dead empty expanses of space. But not everyone in the scientific community is convinced. Science still retains its myths and superstitions – a gravity- rather than electric-driven universe, The Big Bang and the incomplete theories of Darwinian evolution.

And yet if Blavatsky was able to introduce the means to debunk death, surely her many other assertions about the nature of reality will start to trickle through the concrete walls of science – eventually. It seems that HPB's DNA will continue to flow through the arteries of history.



Tim Wyatt was born in York, England, in September 1952. Esoteric writer, lecturer, researcher and organizer. He has worked as a broadcast and print journalist for 50 years for the BBC, ITV and Sky, as well as for many newspapers, magazines and online websites. He has received awards for his plays and television documentaries. He has directed many television films and articles, and currently writes for various esoteric magazines around the world. He is a founder of the School of Applied Wisdom, based in Leeds, and also helps to lead the Leeds Theosophical Society. He's been organizing the conference "Roots of Wisdom" for 5 years. International lecturer of the Theosophical Society. The author of many poems, more than 25 novels, as well as books, including the highly appreciated *Cycles of Eternity: An Overview of Ageless Wisdom*, which has been distributed in more than 40 countries. The last book is a major work on death, reincarnation and karma called *The Universal Book of the Dead*.



# Philosophy of russian cosmism and buddhism

by Mergen Ulanov

*The article was prepared with the financial support of the Russian Science Foundation within the framework of the scientific project "Russia and the Buddhist world in the discourse of philosophical Oriental Studies" (grant No. 19-18-00118)*

Cosmism is a unique phenomenon in culture that originated in the Ancient World. Elements of cosmism can be found in the philosophy of Ancient India, Ancient China, Ancient Greece. However, cosmism received its fullest manifestation in the works of representatives of the Silver Age of Russian culture, whose creativity is permeated with an intuitive sense of the coming transformation of the world and man, the mission of humanity in this evolutionary process. Traditionally, outstanding Russian scientists of the twentieth century V.I. Vernadsky, K.E. Tsiolkovsky, A.L. Chizhevsky, as well as E.I. and N.K. Roerich are also called cosmists. For

cosmists, it is characteristic to expand the scope of human consciousness to the infinity of the Cosmos, to realize the deep relationship between man and all nature, the responsibility of man to the world.

Currently, the interest in cosmism is increasing: the works of cosmist thinkers are published, their ideas are developed in the research of modern scientists, exhibitions of cosmist artists attract large audiences. The cosmic worldview becomes the worldview of a person of the XXI century.

It is interesting to note that N.F. Fedorov, the founder of Russian cosmism, treated Buddhism mostly negatively, most likely because of a



weak acquaintance with its teachings. Thus, Fedorov explains that "...Buddhism ...is not a faith at all, not a deed, but only doubt (philosophy) in everyone and in everything, inaction, renunciation, alienation from everyone and everything, from God, from people, from nature, from oneself – in a word, complete destruction. Both... extremes, Judaism and paganism as a deviation from the royal path, eventually converge and are equally resolved into an ineffective, not-possible Buddhism for its purpose, or into a Buddhist rite, with which alone, perhaps, we will finally deal, i.e., with Indo-Chinese, Tibetan Buddhism, supported by the West, Europe and America... As for Neo-Buddhism, this teaching is even less a religion and even more a philosophy, it thinks to unite people without paying attention to such trifles as the difference of race, religion (i. e. even without a positive consensus), gender, color and lifestyle..."<sup>1</sup> In Buddhism, the philosopher writes, "Darwinism and Spiritualism, agnosticism, as a product of positivism, the pessimism of Schopenhauer, Hartmann and others, i.e. Western and Eastern Buddhism, are concentrated and combined".<sup>2</sup> At the same time, Fedorov sometimes has a positive assessment of Buddhism: "Buddhism is consciousness and condemnation of evil in its entirety."<sup>3</sup>

The outstanding Russian scholar-encyclopedist and thinker V.I. Vernadsky (1863-1945) also positively assessed Buddhism. Vernadsky had

great respect for the entire Eastern culture. He called Asia the cradle of many important and profound discoveries of human thought. Russia, the scientist emphasized, by its ethnic composition and by its history, is not only a European country, but also an Asian one. Therefore, its spiritual roots go not only to the European, but also to the Asian past. For Russia, in his opinion, the revival of the East is not a foreign process, but its own rebirth.<sup>4</sup>

The great Russian thinker was convinced of the need for both a more intensive acquaintance of the Russian people with the life of Asia, and a cultural rapprochement between the East and Russia. In this direction, it is necessary to develop our state policy, which should encourage the creation of Oriental studies centers for the study of the past and present peoples of Asia in a wide variety of areas.<sup>5</sup> Vernadsky's attention has always been attracted by the religious philosophy of the Far East, which, in his opinion, developed autonomously outside the influence of Western thought and monotheism. The Russian thinker attached great importance to the fact that Western science at the turn of the XIX-XX centuries became inextricably and deeply connected with Eastern philosophical concepts.

From his point of view, the entry into the world scientific activity of Asian scientists, whose research lead to interesting results, was also significant. "We say, Vernadsky writes, that new areas of natural science, such

as biogeochemistry, in the field of philosophy of the East meet more important and interesting things for themselves than in the philosophy of the West."<sup>6</sup>

According to the scientist, Indian philosophical thought is particularly promising in this regard, which should influence the culture of the whole humanity, including the theological concepts of the West.<sup>7</sup> The development of Indian philosophy in ancient times, Vernadsky notes, was much stronger than in other regions, and Indian logic turned out to be deeper than Aristotelian. The general course of Indian philosophical thought, he stressed, almost a thousand years ago was at the level of Western philosophy of the late 19th century. Thus, in this area, Europe caught up with India only in the 19th century. The time of the beginning of the decline of the creative thought of India, the Russian scientist defines the XI-XII centuries, that is, the period of displacement of Buddhism from there.

In general, the influence of Indian culture and religion, worldview traditions of India on Vernadsky were quite significant. The culture, religion and philosophy of this mysterious ancient country led the scientist to ideas related to the latest cosmic worldview, with the formation of a fundamentally new system of knowledge of the world for the West. "I am," wrote Vernadsky, "an old admirer of the Indian world and its great advancement, and I think that the entry of

Indian thinkers and scientists into the scientific work of mankind, which has been going on in recent decades, expands the limited thinking of the West (and the East), enriching the achievements of European and Asian life."<sup>9</sup>

Russian scientist's relations with his famous compatriot scholars and Buddhologists S.F. Oldenburg and F.I. Shcherbatsky are reflected in V.A. Rosov's book "V.I. Vernadsky and Russian Orientalists". Vernadsky corresponded regularly with the latter, consulting on philosophical issues. Communication with Shcherbatsky, a well-known, world-renowned Buddhist, opened up great opportunities for the thinker in the knowledge of Buddhist philosophy and culture and probably had a significant impact on Vernadsky's worldview. In one of the surviving letters of Shcherbatsky to Vernadsky, it is noted: "What you need, i.e. "biochemical energy", would probably correspond to the Indian concept of karma; this is the universal spring of being."<sup>10</sup>

As L.V. Shaposhnikova rightly notes, "The provisions of Indian philosophy about karma, about the beginninglessness and eternity of life, about the great wholeness of the Universe, about the cosmic spiritualized forces contained in it, and about many other concepts attracted Vernadsky's close attention. He found answers to his difficult questions in them and understood that much of what had existed in the spiritual space

of India since ancient times, now, with the new discoveries of empirical science, does not seem either fantastic or hopelessly outdated. He sensed in all this past of human thought the future of the scientific worldview and the future of a new system of cognition."<sup>11</sup>

Among the Indian religious and philosophical systems, the Buddhist one was closest to Vernadsky. In his diaries, he writes that "of all the solutions, there may be the most profound solution of metempsychosis in his Buddhist solution - with God-making, by gradually elevating generations - individual personalities from them - to a superhuman state."<sup>11</sup> Vernadsky attached great importance to the Buddhist teaching about the world. In the work "The Beginning and Eternity of Life", the thinker points out that the theory of the eternity of the universe, which follows from the Redi principle, contradicts the Western spiritual tradition, which is based on the assumption of the beginning and end of our being created by God. The Russian thinker notes that it is difficult for European scientists who were brought up in line with this tradition to be free from the spiritual atmosphere that was created by previous generations of ancestors. As a result, it is difficult for them to come to terms with the modern scientific approach, which presupposes the beginning<sup>12</sup> of the world. In Buddhist ontology, Vernadsky notes, there is no question of the beginning of the world,

therefore, for people living in a Buddhist environment, the eternal existence of life will be more understandable.<sup>13</sup>

Vernadsky probably shared the views of Buddhists associated with the idea of reincarnation, or metempsychosis, which is one of the basic concepts of Buddhist teaching. Regarding this issue, he wrote, in particular, the following: "Countless religious and philosophical solutions have been found in various forms, which in fact are connected with the idea of the immortality of the individual, in one form or another in the literal sense of the word, or in its future resurrection in new conditions where there will be no evil, suffering and disasters, or where they will be distributed fairly. The most profound is the idea of *metempsychosis* (*our italics - M.U., V.B.*), which solves the question not from the point of view of a person, but from the point of view of all living matter. It is still alive and bright for many hundreds of millions of people, having emerged several millennia ago. And in nothing, perhaps, does not contradict modern scientific ideas. The course of scientific thought nowhere collides with the conclusions from this view"<sup>14</sup>. Thus, Vernadsky intuitively came to the idea of a reincarnation, which, despite being alien to the Western mentality, quite organically fit into his teaching about the cosmic evolution of the world and man.

Thus, Vernadsky's merit lies in the fact that he was one of the first to point

out the similarity of the ideas of Buddhism with scientific concepts about the world. He anticipated the discoveries showing a certain closeness of a number of Buddhist theories to the latest physical knowledge about the nature of the vacuum and some properties of elementary particles, and believed that in its future development, science would follow the path of Buddhism.<sup>15</sup> As L.V. Shaposhnikova points out, "In Vernadsky's works we note the idea that Buddhism, as a philosophy, by virtue of its specificity, most meets the search for modern scientific thought. Concepts from the earlier philosophical systems of India have passed into it and received their further development in it. Vernadsky valued Buddhism for its clarity and independence of thought, for its voluminous and multifaceted coverage of the phenomena of the Universe, the like of which did not exist in modern European philosophy."<sup>16</sup>

Other Russian cosmist thinkers, in particular K.E. Tsiolkovsky (1857-1935), showed interest in Buddhism, however, to a somewhat lesser extent, in his work one can detect the influence of ideas of the East. Creating his own philosophy, he often turned to the ideas of Eastern philosophy, to the ancient sacred knowledge of Eastern cultures. At the same time, he was most interested in Indian philosophy, mainly Buddhism. It was from Buddhism that the founder of cosmonautics borrowed several key concepts and ideas, without which his

cosmic philosophy would be incomplete.

In particular, Tsiolkovsky was interested in the law of karma, which can be called the law of cause and effect. In the work "Cosmic Philosophy" he writes that "in the future life, the wrong steps of the present life are affected by the remoteness of perfection, the kingdom of truth, the slowing down of progress, its stopping, even the movement backwards to the primitive or animal state".<sup>17</sup> In the work "Genius among People", the thinker also continues this theme: "Our will, our actions - present and future - are the result of long-past times. And these were born from even earlier times. Decillions of years ago, decillions of decillions of years, decillions to the decillionth degree - these are the times, this is the state of the world that caused the present and future years".<sup>18</sup>

Another Indo-Buddhist idea that Tsiolkovsky was interested in is the doctrine of reincarnation, which is closely related to the concept of "karma". The principle of reincarnation, according to the thinker, forms the basis of the cosmic evolution of mankind and without the doctrine of reincarnation, this evolution actually loses its meaning.

The work "Genius among Men" contains the following dialogue about the reincarnation of humanity:

- What will follow the second birth?
- The third, the fourth, and so on

without end, and all in a new form.

- However, it may take so many billions of years that there will be no Earth then. How will I come to life then and where?

- There will be other planets instead of Earth. You will come to life on them. Form is mortal, but matter is immortal <...> Revival, like death, repeats itself without end."<sup>19</sup>

The founder of cosmonautics was looking for ways to free people from all suffering and achieve universal bliss, which, from his point of view, already reigns in space among higher intelligent beings. He believed that death opens up to a person the possibility of transition from a suffering existence in the earthly world to the blissful life of the cosmos through the atoms of his body. The central concept of Buddhism, "Nirvana", was put by Tsiolkovsky in the title of one of his works.<sup>20</sup> Although it should be noted that Tsiolkovsky tried to give this concept a meaning somewhat different from the Buddha's, speaking of "active nirvana": "So, long live the active nirvana, the nirvana of useless feelings, but not actions!"<sup>21</sup>

The traditional idea of Buddhism about Nirvana was transformed in Tsiolkovsky's philosophy into the idea of a perfect man who rationally knew the world and his mission in it, got rid of destructive states of consciousness, gained the opportunity to actively transform the world, freeing it from suffering. The transformed concept of

nirvana put forward by the founder of cosmonautics, although it does not contradict the classical Buddhist view, is more materialistic, effective and socially oriented.<sup>22</sup> Russian scientist concludes, "Let nirvana come even after millennia, but nirvana is mighty, royal, rich in good fruits; and let it stand guard over our planet, not allowing sufferings to be reborn either on the surface of the earth, or in the depths of the sea, or in the air."<sup>23</sup>

A positive attitude towards Buddhism can also be observed in the works of N.K. Roerich (1874-1947) and E.I. Roerich (1879-1955). Like H.P. Blavatsky, the Roerichs tried to introduce the Western world to the spiritual riches of the East. The spiritual heritage of the Roerich family showed not only the importance of the dialect of the cultures of the East and West, but also the possibility of their meeting and mutual enrichment.

Buddhist problems occupy a significant place in the works of great Russian humanist thinkers. Especially in this regard, one can note the essay by E.I. Roerich "Fundamentals of Buddhism", in which the creator of "Living Ethics" tried to convey to the reader the most important ideas and principles of Buddhism. The work of E.I. Roerich "Fundamentals of Buddhism" actually echoes the ideology of the renovationist movement in Russian Buddhism, since here the ways of modernization of Buddhism are considered in detail. It is known that this brochure was actively

distributed by figures of the renovationist movement in the 1920s. The commonality between the approaches of E.I. Roerich and the Buddhist Renovationists is an attempt to philosophize and orient Buddhism, in an effort to reorganize the sermon, in proclaiming freedom from dogmatism. Just like the Renovationists, E.I. Reich called for the revival of the principles of early Buddhist monastic discipline, which consisted in the complete rejection of private property and in high moral purity.

In the preface to *The Fundamentals of Buddhism*, the author says that the Buddha gave the world a complete teaching of life and any attempt to make this great ascetic evolutionist God is an obvious absurdity. The statement of E. Roerich shows that she saw in the founder of Buddhism, first of all, an outstanding thinker and scientist.<sup>24</sup>

Buddhism, E. Roerich notes, is not a revelation in the traditional sense, since Buddha Shakyamuni himself considered his teaching to be only the knowledge of eternal truths that had already been discovered earlier. Before the Buddha, according to the author of the book, there were many teachers of good in the history of our world. However, over time, their ideas were forgotten. Therefore, what Shakyamuni taught can be called the first teaching about the laws of matter and the evolution of earthly existence.

E. I. Roerich calls Buddhism a

simple, full of greatness, equal in beauty to the cosmos, denying idolatry doctrine. She sees the precepts of the Buddha in the proclamation of fearlessness, the value of work, the dignity of man beyond class and other differences, genuine knowledge and love based on self-consciousness.<sup>25</sup>

Buddhist teaching, the thinker emphasizes, is imbued with the affirmation of an independent human personality. Its value lies in the fact that it is addressed mainly to real earthly reality, earthly labor, saying that only with the help of spiritual self-perfection can progress be achieved. Thus, Buddhism attributes humanity as an organic part of the universe to a permanent evolution.<sup>26</sup>

To the extent that the previous religious systems were divorced from earthly existence, the author of *The Fundamentals* writes, so the Buddha became a genuine "plougher of the earth", who asserted the need for real and conscious work. Therefore, the idea that everything is achievable only with the help of independent human activity and personal spiritual efforts is a fundamental principle of the Buddhist worldview. This provision contains a distinctive feature of Buddhism, its original.<sup>27</sup>

Exploring the teachings of Buddhism, E. Roerich comes to the conclusion about the proximity to the discoveries of modern science of his idea of the existence of multiple worlds, their eternal evolutionary development and habitability,

the correlation of organisms living in the universe with aging and the properties of the planets they inhabit.<sup>28</sup>

Among other conclusions of E. Roerich, the following can be distinguished:

- Buddhist philosophy is an analysis of individual elements, which, when a certain individual flow occurs, enter into various combinations.<sup>29</sup>

- No teaching gives such a clear picture of the future as Buddhism.

- Man, according to Buddhism— is the ruler of the universe. Being a part of the cosmos, it has unlimited possibilities.<sup>30</sup>

Speaking about N.K. Roerich's attitude to Buddhism, it should be noted that back in 1913 he was a member of the committee for the construction of a Buddhist temple in St. Petersburg. "In the same years, Roerich has a firm conviction that it is necessary to bring the spiritual heritage of the East closer to the latest searches of Russia. He really wanted to organize an Art Museum in St. Petersburg, he was going to send to India fellows of the School of the Society for the Encouragement of the Arts, of which he was the director. India and the East also interested Roerich as a scientist. As a real scientist, Nicholas Roerich could not limit himself exclusively to book knowledge about the culture of India and, just before the war, he was taking steps to organize a research expedition."<sup>31</sup>

In 1925-1928, thanks to the support of his entire family, he managed to

organize a large-scale expedition to Central Asia, where he directly comprehended the living Buddhist tradition. During this journey, he captured on his canvases a variety of monuments of Buddhism. Many of the master's paintings are dedicated to the personality of the Buddha, who, according to the artist, played an important role in the process of realizing the evolution of mankind. During the expedition, N.K. Roerich created a series of paintings (1924-1925), which was called "Banners of the Stock" and included 19 works. This series is considered the most ambitious and integral of all the series of his paintings. In it, the artist tried to depict the great Teachers of mankind, who in different periods of human history discovered eternal truths and contributed to the spiritual evolution of society. Among these paintings, works on Buddhist themes stand out: "Buddha The Winner", "Nagarjuna Conqueror of the Serpent", "Padmasambhava", "Milarepa the One Who Harkened", "Tsong-kha-pa", "Saraha - the blessed arrow", "Oiro, the Messenger of the White Burkhan", "Ienno-Guio-Dia - friend travelers", "Dorje the daring one". According to Roerich's plan, these works were to glorify Teachers who made a significant contribution to the world spiritual culture. Despite the fact that they lived at different times and even in different regions of Asia, the artist emphasizes their spiritual unity and selfless work for the benefit of the

whole world.

N.K. Roerich, like the ideologists of Eurasianism, recognized the special role of the East (especially Buddhist) in the fate of Russia. The future of Russia, in his opinion, is not in blind copying of Western models, but in a harmonious combination of the achievements of Western and Eastern civilizations. The Russian thinker considered the socio-cultural space of Russia as a self-developed and at the same time universal civilization, recognized to play a special role in world history.

N. Roerich attached great importance to the rapprochement of the civilizations of the West and the East. "The idea of the East and the West," he writes in the article "The Joy of Creativity," the idea of twins who will never meet is already a hardened idea for our mind. We should no longer believe that artificial walls can separate the best impulses of humanity, the impulses of creative evolution... The West can easily understand the basic fundamental ideas of the East and preserve the eternal wisdom that comes from that part of the world from which all religions and creeds actually originated. And the East, following the discoveries of the West, appreciates the achievements of these creative minds."<sup>32</sup>

A special place in the work of N. K. Roerich is occupied by the Buddhist teaching about Shambhala, a mysterious country where great spiritual teachers live. Shambhala, according to the thinker, is the heart of

Asia, and a new era on earth will be connected with it. "The World Eye of Shambhala," writes the Russian artist, "brings Good to humanity. The World Eye of Shambhala as a Light on the path of humanity. The World Eye of Shambhala is the Star that guides all seekers."<sup>33</sup>

Roerich notes that newcomers from this country establish "links between the great traditions of the past and our aspirations for the future... Not war, not hatred, but the best creative ideas will be brought to the whole world by the messengers of Rigden-Djapo, the ruler of Shambhala. The iron birds predicted by the Buddha are already flying, peacefully breaking conditional boundaries. In the beautiful rays of Agni Yoga, evolution is knocking at the door. The messengers of Rigden-Djapo are in a hurry, and the blessed discoveries bring light and blessing to all mankind".<sup>34</sup>

While in Mongolia, Roerich painted a work entitled "The Great Horseman or Rigden-Djapo – the Lord of Shambhala", which he left as a gift to this country. Interestingly, at the presentation of this painting to the leadership of Mongolia, he explained the meaning of the work in this way: "The Mongolian people are building their bright future under the banner of the new century. The Great Horseman of liberation rushes over the expanses of Mongolia... And the great Huraldan in an active meeting composes the decisions of a new people's life. And the call of the red beautiful Sovereign



Horseman sounds loudly. During the heyday of Asia, a work of art or a book was considered the best gift. The best times of Asia have come again...".<sup>35</sup> Thus, during this period, Roerich believed in a close connection between Buddhism and socialism.

The doctrine of Shambhala, according to N. Roerich, is closely connected with the idea of the arrival of a new Buddha into this world - Maitreya, whose veneration is developed not only in Mahayana, but also in Theravada. The images of Maitreya, Messiah, Muntazar, Mitolo, as the thinker says, symbolize a wonderful future and express the most heartfelt aspiration of all people.<sup>36</sup> "Maitreya is the Buddha of the future. In the East, they are waiting for his Coming. Legends and prophecies are connected with It. With His coming there should come a bright time, a transition from Kali yuga to Satya yuga."<sup>37</sup>

Roerich dedicated a series of paintings to the image of Maitreya and related subjects, which he created during the Himalayan expedition. This series has two titles "Maitreya" and "Red Rider". "The Maitreya series consists of seven parts: 1) "Shambhala is coming"; 2) "The Horse of happiness"; 3) "The Strongholds of the Walls"; 4) "The Banner of the Future"; 5) "The power of caves"; 6) "The Whispers of the desert"; 7) "Maitreya the Winner".<sup>38</sup>

As D.V. Dorokhin notes, "the Maitreya series of paintings is a sign of

a New Era. It reveals the need for selfless work for the Common Good, the need to overcome the old, i.e., what characterizes the passing era with its endless wars, and the need to adopt the New, i.e., what will contribute to universal prosperity on our planet."<sup>39</sup> It is no coincidence that this series of paintings was donated to the USSR during the Roerichs' visit to Moscow in 1926.

Thus, the Roerichs had a very positive assessment of Buddhism. They considered it not only an ancient wisdom, but also a future-oriented teaching that is aimed at the evolution of mankind. It should also be noted that the Roerichs' approach to Buddhism was in many ways close to HPB approach to this religion. The activity of the Roerichs contributed to the process of overcoming philosophical and cultural Eurocentrism, "building bridges" between the spirituality of the East and the traditional rationality of the West. The positive aspects of their ideas, with due criticism, have, in our opinion, unconditional value for the process of searching for a new type of rationality in the XXI century.

The interest in the Buddhist worldview on the part of representatives of Russian cosmism is quite clear and understandable. The reason for this lies in the principles of cosmism itself, which presupposes the spiritual unity of all peoples, as well as the connection of man with the processes taking place in the Universe.

Therefore, the teachings of Russian cosmism show a tendency towards the convergence (synthesis) of Western and Eastern religious and philosophical ideas and concepts. This was also facilitated by the fact that many doctrinal provisions of Buddhism are interpreted quite flexibly and widely. In addition, the idea of the cosmicality of man, his involvement in the universal existence, when a person feels himself not only an earthling living on a small planet, but also a kind of microcosm that penetrates into the depths of the universe, is close to Buddhism. The Buddhist worldview is deeply inherent in the archetype of unity. Monism is quite clearly present in a number of Mahayana teachings on non-duality, according to which there is no duality at the level of absolute truth, but only a substantial unity. An important point of Mahayana monism, which makes it a fundamental anti-dualism– is the identity of samsara and Nirvana. The principle of unity is also expressed in the well-known Buddhist formula: "One in all, all in one." Cosmism also proceeds from a similar idea when asserting the unity of man and the universe, mind and cosmos. Modern followers of Russian cosmism also quite often turn to Buddhism in their writings.

Thus, Buddhist themes have found a noticeable reflection in the history of Russian cosmism, which, of course, contributed to the creation of prerequisites for a full-fledged dialogue of cultures, understanding of the idea of

the multiplicity of civilizations, and increasing interest in Eastern philosophy.



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# Metaverse and Causality in the Theosophy

by Un-Hak Hwang

## Abstract

The ongoing global pandemic of COVID-19 pushes the world to change from contact to non-contacting cyber world, so-called metaverse. There are many motion pictures on the Buddhist meditation in the youtube by using the cyberspace metaverse. In order to apply theosophy to metaverse both of the first and second Stanzas in the first Sloka on the space and time are investigated. The time can be explained by the principle of causality in two realms of (1) scientific point (physics) of view and (2) metaphysical point of view in the Buddhism. In the scientific causality, the time is passing without stopping by following clocks in the whole space of our universe after the Big Bang sometime 13.8 billion years ago. The scientific time can be measured only through the speed of matter, and in the no-matter empty space the time did not exist before the Big Bang. According to the theory of the general relativity, our universe will be terminated by one of three cases: (a) expanding forever, (b) stopping its expansion, or (c) shrinking after the expansion. The metaphysical causality was introduced by theory of karma in

Buddhism. A common theme to theories of karma is its principle of causality. Another common theme to karma theories is the ethicization with the premise that every action has a causal consequence, and that will causally lead to fruition in either this life or a next life. Hence, based on the principle of causality, good moral notions will reinforce positive consequences, whereas bad behaviors will make negative results. An individual's present situation is thereby explained by the reference to actions in his current or previous lifetime. The causal rebirth is a fundamental concept of Hinduism and Buddhism. Karma is not 'reward and punishment' itself, but the law that produces consequence by the causality principle. Causality can provide a good scenario for the theosophical metaverse.

Key Words: Metaverse, Theosophy, Causality

## 1. INTRODUCTION

In the Secret Doctrine Commentary of H.P. Blavatsky, the 1st Sloka of the 1st Stanza reads that THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD

SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES. [1] And, the 2nd Sloka of the 1st Stanza reads that TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM DURATION. [2] The 1st and 2nd Stanzas contain the discussions on the space and time respectively. In physics the expanding space prolongs time, in other way, the space must be dependent of time, or, more technically speaking, the space is a function of time. Therefore we introduce the word "spacetime" instead of space plus time. [3]

In physics the space is considered as the position of the object including particle. The modern scientific cosmology proved that the space expansion causes time extension because our universe is currently expanding. This was verified by the expelling motion of the astronomical particles including stars and galaxies to the outward.

The space itself changes by the time change, we call this the 4 dimensional spacetime because of the existence of the gravity. The change rate of object position in space due to the time change is defined as the velocity, and the change rate of object velocity in space due to the time change is defined as the acceleration.

Now we may replace the space by cyberspace with the same role of the time in it. The ongoing global pandemic of COVID-19 pushes the world to change from contact to non-contacting cyber world, so-called metaverse. Thus, the 1st Sloka of the



Figure1. Facebook sets up new team to work on the metaverse.

1st Stanza in the Secret Doctrine Commentary of H.P. Blavatsky may be re-written such that THE ETERNAL PARENT (Cyberspace), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES. [1]

As the examples of the cyberspace metaverse there are so many motion pictures on the Buddhist meditation in the youtube. Also we can make a Netflix movie by using the Doppler shift in order to inform that the Divine Wisdom which is the Absolute Being in Buddhism can provide the Nirvana to go the eternal Darkness (Paranishpanna) including the fact that man's ability is finite in sea of sufferings [4]. For showing a series of process to overcome the sufferings and to obtain the Nirvana we may use the various metaverse skills by using the media contents (youtube), visual reality (VR), and augmented reality (AR) with supports from big data and artificial intelligence (AI). In the figure 1 a typical example of the metaverse which Facebook sets recently up by new team is shown. [5] There are four

advantages for the metaverse Buddhism: (1) a man can get Nirvana during his lifetime, (2) the physical contact of Jesus due to the second coming is not required in the Buddhist Ascension (Nirvana), (3) there is no holy capital city in which one must visit during the lifetime as required, (4) Time-dependent motion pictures are the most suitable for causality principle in Buddhism.

In Section 2, the scientific causality is introduced. To show that our universe is under perfectly causal evolution by spatial expansion we introduce the observational results for our universe with help of the general theory of relativity in the Section 3. In Section 4, the metaphysical causality in Buddhism during the Manvantara is mentioned with scientific

background in the sections 2 and 3.

## 2. SCIENTIFIC CAUSALITY IN THE FRAME OF TIME UNDER THE SYNCHRONIZATION

The 2nd Sloka of the 1st Stanza in the book of the Secret Doctrine Commentary written by HPB (1890) reads that TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM DURATION.

The change of spatial position of the object or wave needs concept of the flow of time, in other word, without time we never measure the change of spatial position of the matter. The consistent flow of time in the spatial domain is called the causality. In this domain we may arrange a series of events as a sequence. The figure 2

indicates the 4 different causalities for two independent events A and B. The figure 3 indicates a causality made by 8 synchronization swimmers of Russia's Olympic Team 2004 (left) and Spain's Olympic Team 2012 (right). The figure 4 indicates a causality made by a series of many synchronized traffic lights on the road. The lights are supposed to change immediately from red light to blue light whenever a car with constant speed arrives at the next signals. 3. METAPHYSICAL CAUSALITY IN BUDDHISM DURING IN THE MANVANTARA

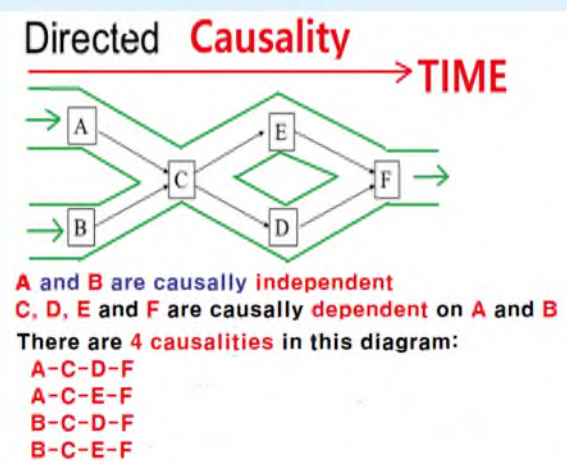


Fig.2 Diagram of causality for two independent events A and B



Fig3. Synchronized swimming by Russia's Olympic Team 2004 (Left) and Spain's Olympic Team 2012 (Right).



Fig.4 Traffic Light Synchronization

### 3. SPATIAL EXPANSION OF OUR UNIVERSE DURING THE MANVANTARA

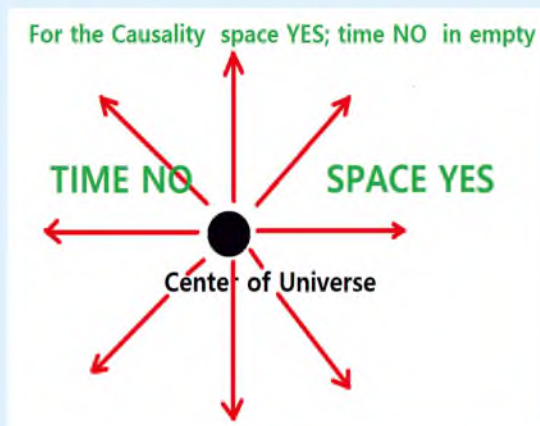


Fig. 5. Before beginning time our universe was a singular point mass. Red arrows represent the gravitational fields.

As shown in Fig.5, before the universe was not exploding, since the matters were not scattered, our universe which was under the status of singularity contained the empty space only without time. At the beginning our universe was a singular point with small sized but huge mass. This is why the field of gravitation could exist over the space before explosion of the universe. This is a kind of the zero point adjustment of a stopwatch. From the beginning our universe started

with perfect causality due to synchronization of all events as mentioned in the section 2 in this paper.

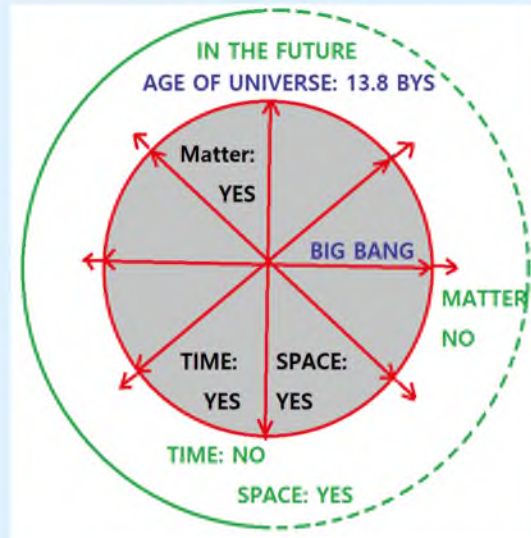


Fig. 6. Spatial expansion of our universe until today in the space point.

The figure 6 shows the expanding universe since explored 13.8 billion years ago. All events which have happened were causally synchronized by one clock of our universe. Since the universe keeps expanding so far the materials are being scattered outward in the dark circular domain in Fig. 6, and thus both of the space and time are increasing in this domain. As explained in the Fig.5 there is no time because of no matter in the outer domain of the white circular space.

In the Secret Doctrine Commentary of H.P. Blavatsky the period of Manvantara which is the 7 Planetary Chains is equal to 4.32 billion years which is about one third of the age of our universe 13.8 billion years. The

duration period time of the Maha Pralaya of death plus Manvantara may be equal to the age of our universe 13.8 billion years. Then the period of Maha Pralaya is about 9.48 billion years.

The scenario of our universe of age 13.8 billion years may be completed by the first state of Maha Pralaya with 9.48 billion years plus the second status of Manvantara with 4.32 billion years. According to H.P. Blavatsky Maha Pralaya which is the Darkness provides the incubator of next universe. Also, Maha Pralaya provides the Paranishpanna for the Nirvana gainers.

The future of our universe was anticipated theoretically by the Einstein equation from the general relativity theory. The field equation is given  $R_{\mu\nu} - (1/2)g_{\mu\nu}R = (8\pi G/c^4)T_{\mu\nu}$  where  $g_{\mu\nu}$  and  $T_{\mu\nu}$  are the gravitational geometric tensor and energy-momentum tensor respectively at the first time of our universe 13.8 billion years ago. The results for the most simple model of our universe shows 3 possible cases (1) universe keeps expanding forever (unbounded universe), (2) Universe expands and stops in the future (bounded universe) (3) Universe expands, stop, and shrinks in the future like spring oscillation (bounded universe). These 3 results show the expanding universe today which matches to the observational result with age of 13.8 billion years

#### 4. METAPHYSICAL CAUSALITY IN BUDDHISM DURING IN THE

#### MANVANTARA

The time scale in the Buddhism is the kallpa which is equal to 4.3 billion year. Therefore the scientific age of our universe is equal to about 4 kallpas. The Kallpa is not continuous, linear, and symmetric. Also the Kallpa is local. The Kallpa may exist in no-matter space too.

According to Buddhism there are many layers of time tracks which depends on the person individually. Sometimes two person's meeting requires 500kallpas because of destiny.

Three causality principles are applied to all the people during the Manvantara as follows:

- (1) Each person accumulates his various karmas causally,
- (2) When a person dies, he can rebirth by depending on his own karmas,
- (3) A person who owns good karmas will rebirth as a good person as the reward.

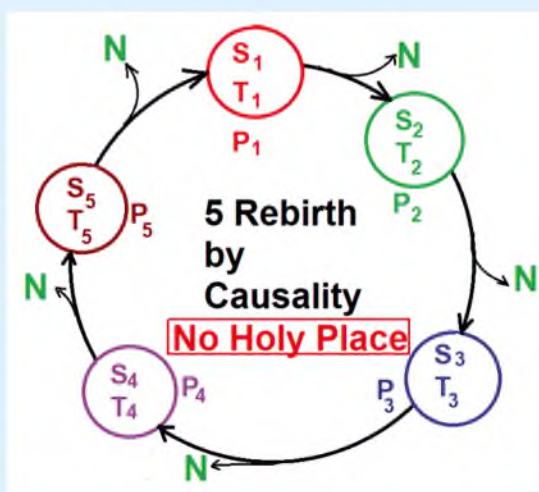


Fig. 6. A chain of 5 causal rebirths in time point ( $T_1 < T_2 < T_3 < T_4 < T_5$ )



The figure 7 shows a chain of the five causal rebirths for the different persons of P1~P5 in the Manvantara, and each person has his own space S and time T during his lifetime. There is no base camp for each rebirth as the holy place like Jerusalem. This is one of special characteristics in Buddhism. A fantastic thing is that some but very rare person can obtain the Nirvana N to go to the eternal home of Darkness in Maha Pralaya as shown in Fig. 7.

#### Conclusions

Buddhism was first started in India around 500 BC by Gotama Siddhartha of India. It is his teaching to overcome suffering through the Great wisdom of Emptiness and finally to experience Nirvana (N) and reach Paradise. You are born again through reincarnation by the causal principle, but your Karma is the standard for a new life.

What is distinctly different from other major religions is that the place and time are freely given to each individual without being bound by a specific region or past historical events. That is, there are no sacred places or religious holidays. Christianity, which has a great influence on major Western

ideas and cultures, has a sacred area called Jerusalem and major anniversaries, and there have been many wars and looting to occupy each other. Even in the East, there have been numerous wars and threats to occupy a certain Confucian sacred place in China.

In this respect, Buddhism's theory of reincarnation by causal principle is peaceful because there is no temporal or spatial sacredness, but it can be vulnerable to attacks from other religions. Religious power is not compared to other religions, but it has the property that it can be eliminated if it is corrupted or indifferent to education. Compared to other religions, if dissemination and education are carried out with cyberspace technology of the 4th industry, it is expected for Buddhism to be suitable for world peace and individual salvation as a "metaverse religion" in the future society.

#### Acknowledgments

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*relativistic cosmology in December 1985. In August 1989, he received a degree in philosophy for research in plasma physics at the Physics Department of the University of Missouri-Columbia. In 1991, he began his professional career as a professor at the Korean Technological and Educational University and has been doing teaching and conducting research at this university for 30 years. His research is mainly related to physics, including the theory of relativity. His interest in theosophy is connected with cosmological points of view in Christianity and Buddhism. His research interests are: plasma physics, astronomy and astrophysics. Being the first author of 60 scientific papers which have been published in international and domestic journals, as well as 10 books have been co-authored.*

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- [1] Helena P. Blavatsky, Secret Doctrine Commentary, p.1 (2010)
- [2] Helena P. Blavatsky, Secret Doctrine Commentary, p.12 (2010)
- [3] E. T. Taylor and J. A. Wheeler, Spacetime Physics, Freeman and Company (New York 1966).
- [4] Un-Hak Hwang, "Theosophy practice in physics", Theosophical Vector No.1, pp.109-112 (2020)
- [5] Website: <https://24htech.asia/facebook-sets-up-new-team-to-work-on-the-metaverse.html> (2021)

# What really is Brotherhood

by Michelina Foster

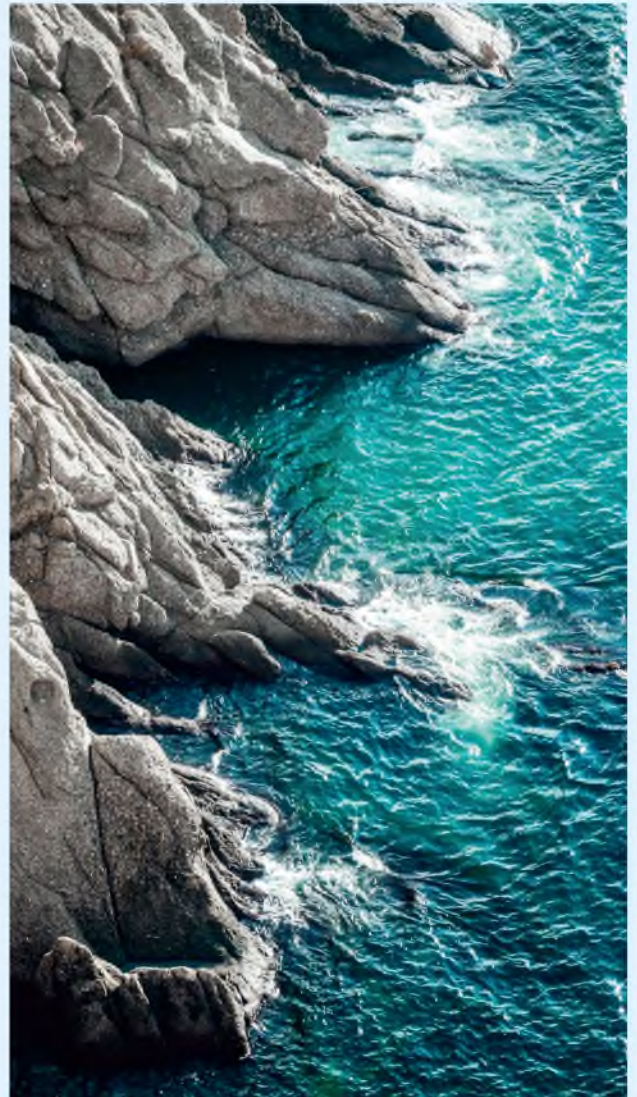
What really is Brotherhood? This concept in space is like crayons to Michelangelo. It loses its detail when spoken of here. One is often mistrusted when addressing others as 'brothers and sisters'. Many have started institutions and communities which hold the name, but have nothing to do with the concept, in our time and place, with the basis of true brotherhood.

Brotherhood is more than an 'inter-connectiveness' of all things, for there are no words on this plane to express an entity of conscious Essence on another. Universal Brotherhood is more than just merely Humanity. It is the bonding force of Mind activated by that Essence we currently denote as 'Love' of every manifested form.

The Secret Doctrine states that there is 'Substance' and that: (xix.) "It exists everywhere and forms the first UPADHI (foundation) on which our World (solar system) is built. ....As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing THROUGH IT, believe in their illusion and ignorance that it is empty space. There is not one finger's breath (ANGULA) of void Space in the whole Boundless (Universe)....."

We could say that Brotherhood is

based on "Love"... but humanity has no true inkling of that unimaginable Essence either. Neither do they (we) have a true grasp on the meaning of "Mind". We learn as the ancient wisdom slowly unfolds its meaning to us. This leaves us where? Children on the playground of this eternity in the process of learning by intelligence, imagination and games: which we call experimentation and experience.



Under the heading of experimentation, science is slowly beginning to grasp facets, or reflections of truth, concerning matter, substance, atoms, waves, and frequencies connecting all of space. These move around us, through us, and have given hints of geometrical building capacities and the dissolution of matter as we can discern it.

Energy patterns form, fill, fulfil their purpose and disperse: but the 'essence' or underlying (may I say it) 'soul' of each atom has a continuity and an ability of transubstantiation yet to be appreciated. Within all these changes, the tenure of Brotherhood maintains its status: All is illusion, yet all is connected.

This balancing point of tension is very subtle yet always substantial. Quantum physics and theoretical physics are beginning to point the intellect of mankind to an awareness of his connection with all 'things' within his scope of knowledge. This knowledge is related to the dual aspect of comparative assimilation within the intellectual ability of his comprehension. What is learned in a three dimensional plane of existence is limited to the 'ring-pass-not' of this plane... as is his current understanding of Brotherhood. Yes, there are expanded Laws beyond this plane, but as 'excess baggage', the learned 'facts' here need to be jettisoned before one 'changes Planes.'

Brotherhood is more than just an interesting concept. It is the liberating

principle of free-flowing trust within a group, an organization, a nation, or a world. Universal Brotherhood involves all of Life as each of us understands it and then so much more than each of us is aware. It begins as the first seed of spring within the heart of each man or woman. It grows through the rough ground of Life: loves, hopes, beliefs, fears, hates, sufferings, and all the gamut and private 'hell or heaven' each of us has endured. From these we can look back and see from where we came, and the impacts of the lives around us which added, or took their toll, on our 'private' existence. All were 'interconnected' at some level within our physical, mental, and emotional structure.

We get a 'hint' of this concept from our very body. So many organs, nerves, blood, tissue and bones functioning together: each doing its own separate 'job' yet we are the result and the end product of all that chaos and organization occurring each nanosecond. It can be called many things... but it is a 'hint' of Brotherhood in action.

Many groups base Brotherhood on 'blood'. Again we see a flow of response and energy moving constantly throughout the system: be it body, tribe, family, or culture. Somehow, humanity tends to stop thinking of Brotherhood at their 'skin' level. Are they not a 'self-contained unit'? Are not the gears within a clock self-contained units which work together? They work not to just cause

the clock to 'tick-tock', but to allow all to hear the chiming of the appointed time... and each of these 'hearers' have their own sequence of life to fulfil.

As conscious awareness expands within this beautiful experiment of humanity, Brotherhood begins to echo in Universal Mind. Connections begin to evolve to pets, plants, places, Nature, planets, and all of Life. Not all these 'connections' are of a 'human consciousness' designation. We see the trees as giving oxygen; the mountains protection; the rivers giving water for our existence; and we thank the night stars and the sun for teaching us time and distance. But the cosmos does not 'Think' in human terms... The expanded outline of Brotherhood among humans is Universal Brotherhood which is yet to be experienced.

We learn from Life the simplicity of currents: Life's own currents, our bodily currents, our world currents, and our immortal currents. Life is never still: it never stops. When we do: we are no more on this plane. It takes study and pondering/meditation/deep thinking/ call it what you will: The scientist, the mystic, the old man down the street all have their name for it.

True Brotherhood has a current which flows throughout space and time. It touches you, me, each of us with the opportunity for achieving greater results in this experiment we call earth. We each have a gift to share, a talent to unfold, as we begin to see all Life around us as an extension of that

great Essence within us. Let us look forward to a calmer world within us which interfaces perfectly with the coming into being of the more enlightened world of Universal Brotherhood around us. To this let us dedicate ourselves.

In the Secret Doctrine (xxv.)... We call it the One manifested life - itself a reflection of the Absolute.....

(xxvi.) "The latter must never be mentioned in words or speech LEST IT SHOULD TAKE AWAY SOME OF OUR SPIRITUAL ENERGIES THAT ASPIRE toward IT spiritually, as the whole physical universe gravitates towards ITS manifested centre - cosmically."

In Brotherhood, I salute you.



*Micheline Foster USA. I have been studying theosophy since about 1982, when I joined the Besant Lodge in Los Angeles, California. It was the lodge that became the Krotona in Ohio, California. In 1981, I became the Esoteric Director of the Meditation Mountain in Ohio, California,*

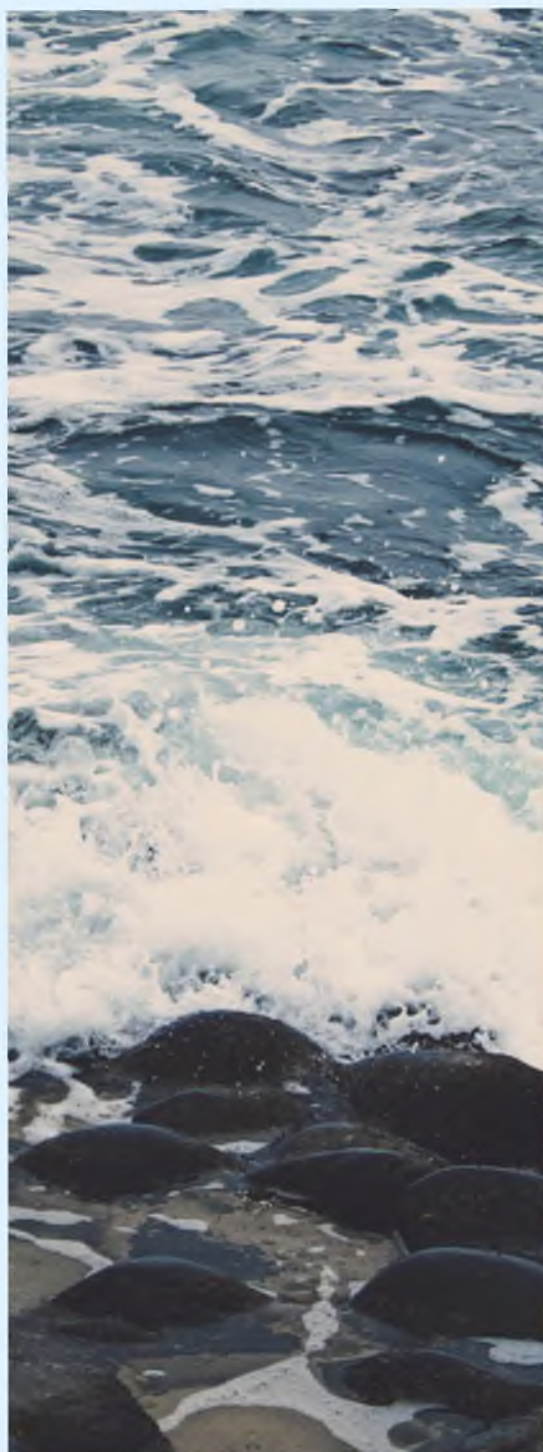
*and lived and worked there until 1988. During this time, I was ordained a priest of the Free Church of Antioch, and in 1992 I became the presiding bishop of the church - a position that I still hold. (We are a very small group, but our "roots" are based on the teachings of TS and Alice Bailey.... this is the Himalayan Brotherhood.) I and a few other people from the Mountain gave talks in Croton and had the honor to meet Joy Mills and many great teachers there. Manley Hall often came to Mount. He was truly a great man and a disciple.*

*I have lectured at Universities and churches about Ancient Wisdom, and most of the lyrics of my music echo these teachings, which for many years I have never understood. I have written and published more than 15 books in the genre of metaphysics and ancient wisdom on the Amazon. And I admire many wonderful people spreading and practicing this Teaching all over the world! It has to spread, because once again it is time to welcome this level of consciousness that we call Humanity.*

# Buddhist and Theosophical concept of Cosmogenesis

by Sergey Frantuzov

The theosophical concept of Cosmogenesis is based on Buddhist cosmology - the doctrine of the Universe as a Psychocosm<sup>1</sup> (p. 72). At the same time, as I will try to show in the future, it is not reduced entirely to this. It is broader, because it is a synthesis of the mystical experience of all mankind, but in this matter, Buddhism takes precedence. It is Buddhism, in terms of the structure of the Worldview, the cyclical nature of its Existence, the absence of a beginning and an end for the Psychocosm, that has managed to walk literally on the razor's edge between the extremes of theism with its inherent doctrine of a personal Creator God and vulgar atheism with its characteristic primitive understanding of the world as a disorderly corpuscular movement with random consequences, the inevitable consequence of which is immortality<sup>2</sup>. In this, Buddhism is fundamentally at odds not only with the Abrahamic religions, but also with Hinduism: "The Buddhist doctrine - in contrast to the Brahmanistic one - denies not only the existence of the substantial atman as an individual soul, but also the existence



of the atman as the Soul of the World, acting as the Creator (*Ishvara*, skt. isvara), the root cause of the Universe and living beings. That is why Buddhist philosophizing was built in such a way as to lead the adept to the conclusion that there is no Creator and there is no creationist act.<sup>3''</sup>

So, in the Seventh sloka of the First stanza, it is said about what will follow the disappearance of our or any other of the sensually comprehended worlds. It should be emphasized in this regard that Buddhism is not alien to the idea of the coexistence of parallel worlds, accepted and seriously developed today in quantum physics. Thus, the problem of parallelism, the multiplicity of cosmic worlds was discussed by Vasubandhu in the Buddhist encyclopedia *Abhidharmakosha* compiled by him in the auto-commentary to *karika* (stanza) 3 of section III "*Loka-nirdesa* (*Loka-nirdesa*), or the Teachings of the World."<sup>4''</sup>

Let us dwell in more detail on the first point, or point (a), as HPB herself designated it: "The reasons for existence had been done away with". In her comment, Elena Petrovna found it necessary to note: "The "reasons for existence" mean not only physical reasons known to science, but also metaphysical reasons, of which the main one is the desire to exist, the consequence of *Nidan* and *Maya*." The table below will show what Elena Ivanovna Roerich and the Vasubandhu

already mentioned above, the largest classifier of philosophical views of early Buddhist schools, who created in the IV-V centuries AD, understood by *Nidanas*. in 613 verses (!), combined into 8 sections, one of the most significant monuments of Buddhist religious and philosophical thought is the treatise "*Encyclopedia of Abhidharma*" ("*Abhidharmakosha*").

Here, let it be allowed to make some digression that is not directly related to the topic of this speech, but directly concerns the topic of the possibility of finding ancient manuscripts in Buddhist monasteries lost among the mountains, which is very relevant for the history of theology. The fact is that "*Abhidharmakosha*" has come down to us in Chinese, Tibetan, Mongolian and incomplete Uighur translations. For many centuries, its Sanskrit original was considered lost until 1935. He was not discovered in a small Tibetan monastery by Ngor Rahul Sankrityayan (1893-1963), a writer, polyglot, traveler, scientist, public figure and a great friend of the USSR. This Sanskrit text was published only in 1967 by P. Pradhan.<sup>5</sup>

Interestingly, E.I. Roerich, talking about the *Nidanas* in her monograph "*Fundamentals of Buddhism*", published in Urga (now Ulaanbaatar) in 1927, could not rely on the "*Abhidharmakosha*" in any way, only on translations and transcriptions of its corresponding section.



Table. Twelve Nidanas by Vasubandhu and E.I. Roerich

<p><i>Vasubandhu. Abhidharmakosha.</i>  <i>Section III: Loka-Nirdesa, or</i>  <i>The Doctrine of the World, stanza 20</i></p>	<p><i>E.I. Roerich Fundamentals of Buddhism</i>  <i>(1st edition: Urga, 1927)</i></p>
<p>1. Ignorance;                      2. Formative factors;                      3. Consciousness;                      4. Name and form;                      5. The Six Sources of Consciousness;                      6. Contact;                      7. Sensitivity;                      8. Thirst;                      9. Attachment;                      10. Existence;                      11. Birth;                      12. Aging and death</p>	<p>1. Avidya (obscurity, ignorance) (Taurus)                      2. Samskara (karma). (Mouse)                      3. Vijnana (consciousness). (Boar)                      4. Nama-rupa (form, sensuous and non-sensuous). (Dog)                      5. Shad-ayatana (the six transcendental senses). (Rooster)                      6. Sparsha (contact). (Monkey-yana)                      7. Vedana (feeling). (Goat)                      8. Trishna (thirst, lust). (Lo-shad)                      9. Upadana (attraction, attachment). (Snake)                      10. Bhava (genesis). (Dragon)                      11. Jati (birth). (Tiger)                      12. Jara (old age-and-death). (Hare)</p>

It should be noted that in stanza 20, Vasubandhu introduces the canonical concept of "causal occurrence" - *pratitya-samutpada* (*pratityasamutpada*). This is a continuous succession of groups (i.e., all causally conditioned dharmas, divided according to the five skandhas: a group of matter, a group of sensitivity, a group of concepts, a group of formative factors and a group of consciousness in three states of existence (past, present and future).

Causal occurrence includes twelve components in three periods." These components are Nidanas. It is they who determine the immutable truth for Buddhism that existence is suffering in the cycle of births.

It is worth noting that according to the Buddhist teaching expounded by Vasubandhu in the *Abhidharmakosha*, "psychocosmic worlds are innumerable, although living beings who have not lived before are not born

in the universe.

However, with respect to multiple psychocosms, there is, as Vasubandhu points out, a pattern: those living beings who have overcome the attraction to the sensory sphere of being in one psychocosm are deprived of this attraction to the corresponding sphere of all other psychocosm... In other words, multiple psychocosmic worlds are parallel and homologous with respect to the adept's individual progress to the state of nirvana: escaping affects in one psychocosm, an individual cannot become their prisoner in the parallel sphere of another psychocosm. The principle of the country is total, but the victory over suffering is total."<sup>6</sup>

In the work of E.I. Roerich, the fundamental provisions of classical Buddhism are supplemented by the later layers of the Mahayana tradition, in particular, the identification of Nidanas with animals of the Central Asian-Far Eastern calendar cycle.

As for Maya (*majjan*), this term means "illusion" or "appearance" in Sanskrit. Maya is a certain energy that hides from us the unity of all things and the true nature of things. A common place was the comparison of Maya with clouds that obscure the sun. Maya is inextricably linked with *avidya* — ignorance. However, it is not completely clear whether Maya generates *avidya* in the minds of living beings, or whether minds subject to *avidya* create Maya for themselves.

The following remark of H.P. Bla-

vatsky is very important: "The desire for conscious life is revealed in everything, from the atom to the sun, and is a reflection of Divine Thought, directed to objective existence, to the law, so that the Universe exists." It clearly expresses the idea of the universe as a Psychocosm. But it should be borne in mind that the Universe in some phases of its existence only potentially has consciousness. With cyclical development, the destruction of the sensory world together with the material beings inhabiting it, including the carriers of reason, with its subsequent rebirth, periodically occurs. During such periods, the mind and its carriers can be present in the Universe only potentially.

Considering the "representation of the 'Eternal Non-Being', which is the 'One Being'", H.P. Blavatsky refers to the fundamental categories of Kant's philosophy, such as numen (noumenon) — "a thing-in-itself" — and a phenomenon — "a thing-for-us". The image of intangible gold atoms scattered in a ton of gold-bearing quartz is successful, which "can faintly shade the relation of the numen to the phenomenon." However, unlike Kant, who considered numenes unknowable by nature, Elena Petrovna emphasized that unlike a mere mortal, who "cannot formalize ideas about the reality of things separated from Maya, obscuring them and in which they are hidden," "an initiate, enriched with knowledge acquired by countless generations of his predecessors," is able

to penetrate "into the essence of things, which no Maya can influence."

Another parallel from the history of philosophy with the theosophical concept of Cosmogogenesis suggests itself. We are talking about pantheism, the most prominent representative of which in European philosophy was and remains Baruch (Benedict) Spinoza. His great predecessor in the Arab-Islamic world should be recognized as Muhyi-d-Din Ibn al-'Arabi / Muhyî'l-Dîn Ibn al-'Arabî (1165-1240) with his teaching on wahdat al-wudjud (wahdat al-wudjud) "unity of (divine) being", which is interpreted as "theosophical concept of "mystical monism""<sup>7</sup>. For this great Sufi thinker, being was a manifestation of the divine essence in the infinite and continuously changing images of the material world.

Finally, in the history of Soviet Marxism, the original, somewhat romantic, but at the same time profoundly produced from the standpoint of dialectical logic, "Cosmology of Spirit" by Evald Ilyenkov (1924-1979) stands apart, in which it is unequivocally stated that as there is no consciousness without matter, so there is no matter without consciousness (albeit in a potential, and not actually present in it), and a very convincing hypothesis is expressed that thinking beings are responsible for There is a unique mission in the universe to resist entropy and restore the world dying from "heat death" to its original state. With some stretch, such an idea of the

Universe can be considered as a form of pantheism.



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*In 1990, he defended his PhD thesis "Socio-political history of Hadhramaut in the early middle ages". In 1990, he was admitted to the Leningrad branch of the Institute of Oriental studies of the USSR Academy of Sciences (since July 2009 – The Institute of Oriental manuscripts of the Russian Academy of Sciences). In 2010, he defended his doctoral dissertation on historical sciences "Society and the state in ancient Hadramaut (the beginning of the first Millennium BC – the middle of the first Millennium AD). He holds the academic title of associate Professor. Author of 7 monographs (4 co-authors) and more than 300 articles.*

*Professor at the Department of*

*semitology and hebraism of the faculty of Oriental studies of St. Petersburg state University and in the Department of Oriental and African studies of the National research University Higher school of Economics in St. Petersburg. Teaches classical Arabic, Hebrew, classical Ethiopian (Geez), introduction to Koran studies, Middle Eastern history, and other courses.*

List of used literature:

<sup>1</sup>See about this teaching, first of all: Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirdesa, or the Doctrine of the World. Section IV: Karma-Nirdesa, or the Doctrine of Karma / Edition prepared by V.I. Rudoy, E.P. Ostrovskaya. M.: Ladomir Scientific Publishing Center, 2001. p. 72.

<sup>2</sup>This is exactly the assessment of "Soviet-style" atheism (and not only) given by the famous paleontologist and writer, follower of the Roerichs' teachings I.A. Efremov in a letter to the theosophist G.K. Portnyagin dated 02/18/1970 (Correspondence of Ivan Antonovich Efremov / Author-compiler O.A. Eremin. M.: "Veche", 2016. p. 1136).

<sup>3</sup>This was interpreted by the leading Russian Buddhologists V.I. Rudoy and E.P. Ostrovskaya. This is a discrepancy between the two largest religions of Ancient India (Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirdesa, or the Doctrine of the World ... p. 92).

<sup>4</sup>Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section III: Loka-Nirdesa, or the Doctrine of the World... pp. 74-77, 126.

<sup>5</sup>Ostrovskaya E.P., Rudoy V.I. Preface // Vasubandhu. The Encyclopedia of Abhidharma, or Abhidharmakosha. Section I: Dhatunirdesa, or the Doctrine of Classes of Elements. Section II: Indriyanirdesa, or the Doctrine of the factors of dominance in the psyche / Edition prepared by V.I. Rudoy, E.P. Ostrovskaya. M.: Scientific Publishing Center "Lado-mir", 1998. pp. 8-9.

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<sup>7</sup>Akimushkin O.F. Sufi brotherhoods: a complex knot of problems // Trimmingham J. S. Sufi orders in Islam / Per. A.A. Stavisky, edited by O.F. Akimushkin. M.: Publishing house "Helios", 2002. p. 8.

# Revelations and warnings

## of the forces of Light to those seeking the Truth

by Elena Chernozemova

There is a unique space at the Novodevichy Memorial Cemetery in Moscow, where the graves of the deepest mystic and poet Daniil Andreev, the world-famous director K.S. Stanislavsky are located not far from each other. Stanislavsky, famous for his technique designed to help the actor to go beyond the plain text and stage space, to convey the high essence of art, and the opera soloist of the Bolshoi Theater Concordia Antarova (1886-1959), in whose repertoire there were leading arias of an extensive contralto repertoire, including the most complex roles in the operas of Wagner's cycle *The Ring of the Nibelung* (*Gold of the Rhine, Siegfried, Death of the Gods*). Concordia Evgenievna Antarova has created a three-volume work known as *Two Lives*, which combines the elements of artistic prose and spiritual revelations reflecting personal life impressions from communication with K.S. Stanislavsky, S.V. Rachmaninov, captured in her books in the images of theater figure Stanislav Bronsky and pianist Anninov. The work created by K. Antarova reflected both her involvement in the Theosophical society in Moscow and her personal

spiritual experience. The books describe the path of search and ascent of outstanding possessors of spiritual values, masters, science and art, servants of Light, who create under the guidance of Great Teachers. Images of Teachers are created both carefully and boldly. Their names and essence are hidden from the uninitiated, they become mentors and helpers of seekers.

According to eyewitnesses and biographers, K.E. Antarova began work on books at the beginning of the Second World War. At the same time, in the UK, Clive Lewis (1898-1963), better known in Russia and in the world as the author of the *Chronicles of Narnia*, began working on *The Space Trilogy*, which embodied the images of Teachers in its own way.

Through the mouth of the central character of the linguist scientist Ransom, in the final part of the first novel of the trilogy (*Out of the Silent Planet*), K. Lewis formulated a writer's supreme task: to familiarize people with a new set of ideas and to begin with be able to change the concept of Space to Heaven, to tell about outer space, crowded with life, living according to strict objective laws, the

guardians and guarantors of which are cosmic hierarchs, known in many cultures of the earthly world as deities, angels, forces<sup>1</sup>. In the concept of the universe, built by Lewis, who taught a course of theology at Oxford, their existence does not contradict the Christian idea of monotheism. All the forces inhabiting the cosmos are subject to a strict hierarchy and are assistants to the supreme principle.

In modern terms, Lewis asserts the existence of a single information field of the universe. The writer manages to reproduce the sensations of a person who came into contact with this field, receiving non-verbal information, who managed to use the channel of intuitive knowledge, which since the time of Plato has been reasonably considered an important way of knowing the reality. In the third novel (*That Hideous Strength*), when the guardian lords of the five planets (hierarchs-oyars) approach people, the possibility of non-verbal communication is perceived by a person as "a game not with words, but with thoughts, paradoxes, images, inventions (...) Hypotheses – either funny or serious – were born one after another," but no one could remember what it was about. "In all their lives they have never heard such eloquence, such precise rhythm, such guesses and metaphors. But to remember what they were talking about... couldn't (...) The mind flew apart: desires, memories, thoughts were crushed and merged again into sparkling balls. Fortunately

for them, they loved poetry; anyone who wasn't accustomed to seeing two, three, or more meanings simply couldn't stand it. Ransom, who had studied the word for many years, experienced heavenly delight. He was in the very heart of speech, in the red-hot furnace of the language. For the lord of meanings himself, the messenger, the herald, the herald appeared in his house. Oyars came, who is closest to the Sun - Viritribia, who was called Mercury on Earth."<sup>2</sup>

Developing the concept of the Word as a source of information, Lewis largely follows the English tradition and follows John Milton (1608-1674), to whose collected works he wrote and published an introductory article. Just like Milton, the communication of Clive Lewis's eldil angels with people is subordinated to the principle of measure, the communication of information about the world in accordance with the level of consciousness: "To say more than said would be unwise," Ransom states at the end of the novel shortly before the final Postscript. To Ransom's question whether God only sees things as they are, the rulers of the planets answer: "There are no holding places in your mind for an answer to that" (*Perelandra*, ch.14). According to Milton, the principle of proportionality of information to the level of consciousness is set out in the VIII book of *Paradise Lost*, where the Archangel speaks to Adam, who is wondering about the essence of Knowledge, about

the wisdom of the world, about the incomprehensibility of Divine design and about the futility of trying to know what God has not given to know To a person, about the wisdom of ignorance, the ability *"to live The easiest way, nor with perplexing thoughts To interrupt the sweet of Life."* God, according to Milton, only allows people to guess about the structure of the world and reveals his secrets, laughing at people's attempts to understand them:

From Man or Angel the great Architect

Did wisely to conceal, and not divulge

His secrets to be scann'd by them who ought

Rather admire; or if they list to try [75]

Conjecture, he his Fabric of the Heav'n's

Hath left to thir disputes, perhaps to move

His laughter at thir quaint Opinions wide

Hereafter, when they come to model Heav'n

And calculate the Starrs, how they will weild [80]

The mightie frame, how build, unbuild, contrive

To save appeerances, how gird the Sphear

(72-82 Paradise Lost, Milton)

Lewis takes up on Milton's call not to try to penetrate the impenetrable to man. Higher beings advise Ransom not to focus on what he does not

understand, "so as not to miss the more important": "My people have a rule - not to talk too much about sizes and numbers, even with sorns (i.e., representatives of the most knowledgeable and wise people - E.Ch.). If you do not understand, you should not focus on it, otherwise you may not notice the truly great.

The more important, integral, unspeakable is given to a person in moments of intuitive insights. C. Lewis describes one of these states as being sent to Ransom by higher beings in the course of explanations given to him: *"And now, by a transition which he did not notice, it seemed that what had begun as speech was turned into sight, or into something that can be remembered only as if it were seeing. He thought he saw the Great Dance. It seemed to be woven out of the intertwining undulation of many cords or bands of light, leaping over and under one another and mutually embraced in arabesques and flower-like subtleties. Each figure as he looked at it became the master-figure or focus of the whole spectacle, by means of which his eye disentangled all else and brought it into unity — only to be itself entangled when he looked to what he had taken for mere marginal decorations and found that there also the same hegemony was claimed, and the claim made good, yet the former pattern not thereby dispossessed but finding in its new subordination a significance greater than that which it had abdicated. He could see also (but the word 'seeing' is now plainly inadequate) wherever the ribbons or serpents of light*

intersected, minute corpuscles of momentary brightness: and he knew somehow that these particles were the secular generalities of which history tells — peoples, institutions, climates of opinion, civilisations, arts, sciences, and the like — ephemeral coruscations that piped their short song and vanished. The ribbons or cords themselves, in which millions of corpuscles lived and died, were things of some different kind. At first he could not say what. But he knew in the end that most of them were individual entities. If so, the time in which the Great Dance proceeds is very unlike time as we know it. Some of the thinner and more delicate cords were beings that we call short-lived: flowers and insects, a fruit or a storm of rain, and once (he thought) a wave of the sea. Others were such things as we also think lasting: crystals, rivers, mountains, or even stars. Far above these in girth and luminosity and flashing with colours from beyond our spectrum were the lines of the personal beings, and yet as different from one another in splendour as all of them from all the previous class.

But not all the cords were individuals; some were universal truths or universal qualities. It did not surprise him then to find that these and the persons were both cords and both stood together against the mere atoms of generality which lived and died in the clashing of their streams: but afterwards, when he came back to earth, he wondered. And by now the thing must have passed altogether out of the region of sight as we understand it. For he says that the whole solid figure of these enamoured and inter-inanimated circlings was suddenly

revealed as the mere superficies of a far vaster pattern in four dimensions, and that figure as the boundary of yet others in other worlds: till suddenly as the movement grew yet swifter, the interweaving yet more ecstatic, the relevance of all to all yet more intense, as dimension was added to dimension and that part of him which could reason and remember was dropped farther and farther behind that part of him which saw, even then, at the very zenith of complexity, complexity was eaten up and faded, as a thin white cloud fades into the hard blue burning of the sky, and a simplicity beyond all comprehension, ancient and young as spring, illimitable, pellucid, drew him with cords of infinite desire into its own stillness. He went up into such a quietness, a privacy, and a freshness that at the very moment when he stood farthest from our ordinary mode of being he had the sense of stripping off encumbrances and awaking from trance, and coming to himself. With a gesture of relaxation he looked about him..." This description is correlated with O. Huxley's reproducing the movement and interweaving of musical themes in the "Buffoon's Round Dance" (1923).

Ransom experiences this insight in Chapter 17 of *Perelandra* after a desire to clarify theological questions, questions of faith. In an effort to comprehend the information, a person tries to formalize it verbally. The author verifies, works out in the word what is called an intuitive form of cognition and correlates with the epiphany that he experienced in the



25th year of his life (1600) and described by Jacob Boehme, testifying about his life, which allowed him to penetrate into the innermost depths of nature, or Pascal on the night of November 23-24, 1654, "from ten and a half o'clock in the evening to half past midnight", written on parchment, which biographers will call a "Memorial" or "Amulet Pascal", and he himself will designate the word "Fue" (flame, fire).

Insights make it possible to pass through the information corrupted by the fallen angel to its pure source. The hero of Clive Lewis realizes that a corrupted mind, raised in a corrupted world, cannot comprehend the Creator's plan, just as Boehme, as noted by Nikolai Berdyaev in his dedicated essay, felt the distortion of Christianity by scientists and theologians, popes and cardinals.

– Who owns that void where there is not a single planet? What is there to object to the Enemy when he says that there is no plan or purpose in all this? As soon as I see the goal, it turns into nothing, into another goal that I didn't even think about, and what was the center becomes the curb, and so on all the time until we believe that any plan, any pattern, any plan is only a deception of the eyes that have been looking for hope for too long. What's all this about? What morning are you talking about? What will start with it?

A strange conversation began, in which Ransom could not distinguish which words he himself was saying,

which were spoken by someone from the interlocutors; which were human, and which were eldils. Speech followed one another-unless, of course, they all sounded at once-as if five instruments were playing or the wind was shaking the crowns of five trees on a high hill.

Lewis conveys this game of consciousness responding to Ransom with a series of twenty detailed replicas, the authors of which remain unnamed.

The unwillingness of consciousness to perceive the reported information about the structure of the world and the laws by which the cosmos lives, lead to the fact that reliable facts in their pure form are not perceived by earthlings, they can and should, according to the author, be presented in an artistic form as a probability. Ransom comes to this conclusion by the end of the second novel, and thus the artistic and philosophical form chosen by Lewis for the presentation of important ideas for him turns out to be explained and justified.

The same artistic form is chosen by K.E. Antarova. In the books created by her, among those who are relentlessly and selflessly engaged in the most active spiritual search for truth and the solution of meaning-related problems, there is an image of Natalia Vladimirovna Andreeva, in which the distinct features of HPB appear: "... full, medium height, with strongly curly hair, an ugly brown-haired woman. But her eyes, huge, gray, protruding,

restless, with an imperious expression, did not exactly fit into this dense body. These eyes seemed to need to know everything, to intervene in everything, to understand everything. <...> the lady smiled - as if she had drilled a hole in my heart," "Despite the external rudeness, the power of benevolence emanated from Andreeva."<sup>3</sup> The central character connecting the plot of the three-volume book, the young Levushka, immediately feels a friend in her and ceases to be afraid of her eyes.

As follows from the text, Andreeva appears in the Community when she was not even seventeen years old, and they accept her with joy. The strength of her vibrations does not benefit everyone, only very seasoned people can communicate with her. She goes to the mysteries of humanity under the guidance of Teachers. Her companion and assistant is the quiet and easy-going Colonel Oldencott. Her passion for learning the Truths of Being is encouraged. She is allowed to get acquainted with carefully guarded ancient manuscripts. At the same time, it is on the example of this image that it is shown how irrepressibility and inattention to the advice of Teachers can harm on the path of ascent. In particular, ignoring the Teacher's advice to get enough sleep before a difficult road, the character is engaged in night vigils – she wants to finish reading and writing something, which subsequently prevents persistent and calm overcoming of difficulties and

requires additional efforts from the companions to maintain the safe movement of the character.

Another roll call of the two works is the idea that a breakthrough to the cosmic hierarchs leads to misfortune against their will. Clive Lewis's mercenary-minded scientists at The National Institute for Coordinated Experiments in Bellbury, seeking to put the awakened Merlin at their service, are punished by the curse of the Tower of Babel: they cease to understand each other and lose the ability to express thoughts clearly: "by their own evil will, they broke in there, to the forces of the otherworldly (...) They came to the gods, who did not go to them, and brought down the sky on themselves."<sup>4</sup> The corrupted consciousness incorrectly perceives the reality and possibilities of knowledge. An unprepared consciousness perceives a culture that has gone far in its purity for backwardness, simplicity for primitiveness. This is what happens in the first novel of the trilogy: they take the voice of an invisible spirit, the hierarch of the planet, either for a loudspeaker, or for a ventriloquist sorcerer.<sup>5</sup>

K.E. Antarova created characters who dream of grandiose achievements and complain about the insuperability of interfering circumstances. Teachers give them the opportunity to achieve, removing obstacles from their path, opening the way to the Community, but everything turns out to be just

empty conversations, caring dreams for those whose spirit has not strengthened in the fight against obstacles.

In addition to the rule of giving information on consciousness, taking into account the purity of the aspirations of the seeker of supreme knowledge, Antarova's Teachers repeatedly repeat several advice-requirements for students: 1. not to be an observer, to be an assistant; 2. to remember the constant presence of the Teacher, which strengthens the spirit, courage, the ability not to be afraid of difficulties and a sense of responsibility for being involved in what is happening.

It is advisable and important to listen to each of the tips and requirements formulated in the books, of course, created with the help of intuitive walkthroughs.



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#### Scientific and public recognition:

·Award Holder of three A. F. Losev Prize, established by the Moscow State University for scientific works and textbooks for Universities (2000, 2001, 2002).

·Laureate of the International Award of the medal "Raising the World with one Heart, 2004.

·The title of "Knight of Humane Pedagogy" and the golden badge "Heart and Swan" of the International Public Jury, 2007

·Yu. A. Gagarin Medal of the Academy of Cosmonautics, 2010

·Medal "For contribution to the development of education in Russia" (Directorate of the National Educational Program "Intellectual and Creative Potential of Russia"). 08.01.2012. Reg. N 106, 2012

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# The Practice of Theosophy

by Evgenia Shaburnikova

In order to practice anything, you need to know: what does THEOSOPHY mean by knowledge? Knowledge is the Knowledge of Truth. The truth is the cause, the Cause is Eternity. Eternity is a Single inner essence, that is, something finite or transitory cannot be KNOWLEDGE. KNOWLEDGE is those spiritual accumulations that have been collected over many incarnations. And if we once achieved the Knowledge of the Truth, then this Knowledge will remain with us forever, in all incarnations, and in each incarnation we will strive for this Truth, for this Magnet.

We will have the quality of recognizing what is eternal and what is transitory. We will be able to distinguish between higher and lower manifestations of our Personality, we will be able to have the necessary attention to notice in ourselves the smallest beginnings of selfishness and egoism, egoism, which kills all the noble forces of our nature. We will be able to start working on ourselves to purify our consciousness. Then we can get closer to the Truth, and therefore to Knowledge, then we can start practicing.

"Man know thyself", the ancient oracle of Delphi proclaimed, and it is

difficult to find a truer call. To know Oneself is to know one's Higher Ego or to become PURE, for the Higher Ego is a non-mortal essence.

"You need to have books, and the knowledge embedded in them should be applied in practice – so confidence, or persuasiveness and ability to think will develop," Helena Petrovna Blavatsky tells us.

In the "Secret Doctrine", everything begins with a description of the Absolute Truth.

The volume of absolute truth that we are able to perceive is determined solely by the degree to which our conscious is approached to it. Absolute Truth is a symbol of Eternity. Conditionality is already a deliberate lie.

Theosophy is the Divine Knowledge, which is TRUTH. Thus, knowing, we affirm the Truth and eradicate the Lie. The ray of the Absolute Truth can be reflected only on the pure mirror of its own flame, which is our highest spiritual awareness. Spiritual consciousness begins when paradoxes disappear.

The main problem in understanding theosophy and, consequently, in understanding practice, is the inability to recognize the form, both internal and external. To have this recognition,

you need to have Knowledge about the inner nature. Unfortunately, a person lives by an ordinary vision, that is, an external form of cognition, perceiving everything only through external aspects. Those who have been able to discern the life of their inner essence, those who have thoroughly studied the life in themselves before proceeding to the study and analysis of its manifestation in the outer shell, they can count on UNDERSTANDING THEOSOPHY, or practice.

As the human race started to appear, as Madam Blavatsky describes in The Secret Doctrine, "not only animals and birds in general symbolized Cosmic Forces, but also ... each separate genus of animals and birds personified some differentiation of one of these Cosmic Forces."

During the period under consideration on Earth, there was an open confrontation between two diametrically opposed Forces, which occurred due to the inherent desire for domination of each of them. This led to the fact that FOHAT revealed the energy that carried out their mutual adaptation and final combination, thus raising the vibration level of the substance at the plane or planes where these Forces operate. That is, by combining opposite forces (centrifugal and centripetal) the Fohat Force prompted matter to become more perfect. As Mahatma Morya says, the antagonism of opposing

Forces is peculiar only to the lower planes, on the Higher plane they successfully interact. Thanks to the "Secret Doctrine" we can consider other aspects of this movement towards the union of opposites. For example, the struggle of two opposing forces, as a struggle between two "I" (Higher and lower Manas). Incoming breath - Apana (Motionless mind, the Higher Manas, centrifugal force). The outgoing breath is Udana, Prana (moving Mind, the Lower Manas, centripetal force). Their connection is the "vital wind", the NAVE, or the point of Synthesis or LIFE. Thus, the union of Breath, internal and external, is LIFE or MOVEMENT.

Fohat has 3, 5, 7 promotions, as the Dzyan Stanzas say. Or races 3, 5, 7: the third race are the Agnishvatts, who gave a Spark illuminating Manas; the fifth race is a symbol of the Higher Manas, when a person should become reasonable; the seventh race is where a person becomes Conscious, or Thinking, and learns to think independently, or create his own IMAGE, that is, becomes a Creator, or FOHAT.

THE SUM  $3+5+7=15=6$  makes six.

**$3+5+7=15=6$**  (in total six)  
 Synthesis of opposites of the first three, opens 6 directions of SPACE, within which the open Heart shines – only the Heart can contain opposites (internal and external) and reveal UNDERSTANDING or LIGHT. Only it can connect **6 to 7** and start Moving the Wheel of Time into Infinity.



The synthesis of opposites of the first three, opens six directions of SPACE:

1. Generosity: the Sun, Light, Cause, refutation of the statement about reality, cosmic expediency. Falls into the 4th, opposite direction;

4. The need to turn the Wheel of Learning, the disclosure of Co-knowledge – Diligence) - Venus, methods, the error of mutual clinging, the Glory of God, the Cup of Wisdom or Human Consciousness (Reason, the need to turn the Wheel of Learning);

2. Recognition by the Spirit - Mars, Divine dignity, justification, discipline, repentance of evil, refutation of statements about unreality. The spiritual nature of a person (Spirit, recognition of the Spirit). Falls into the 5th, opposite direction;

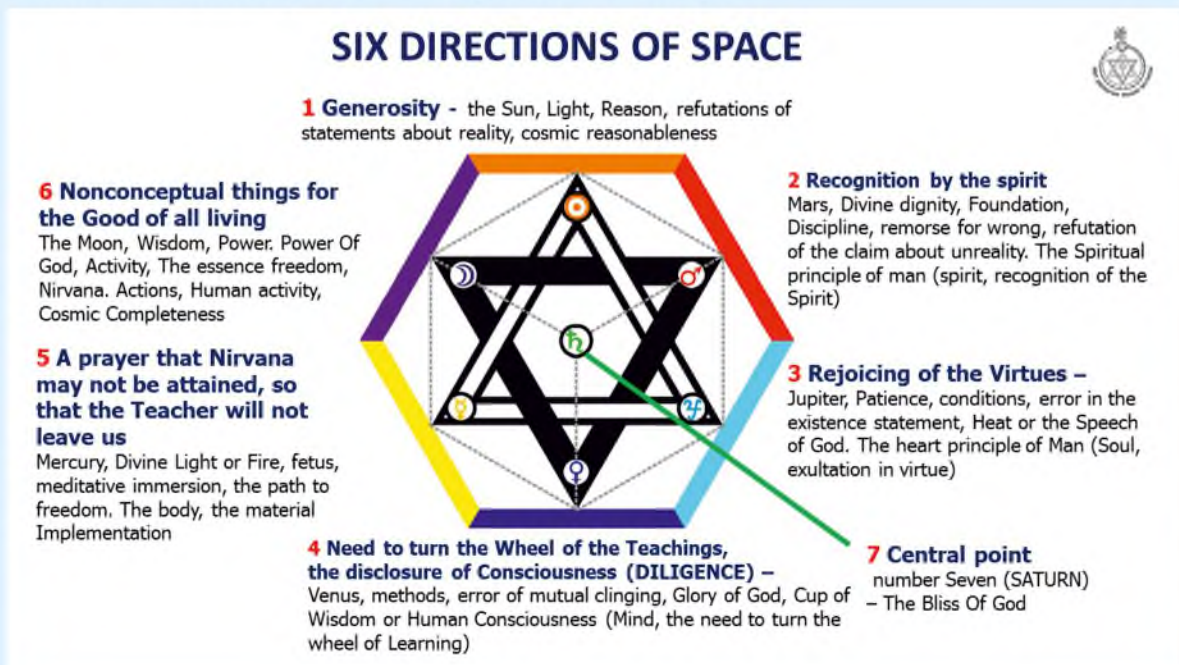
5. Praying that Nirvana is not achieved, that the Teacher does not leave us - Mercury, Divine Light or

Fire, fruit, the perfect body of the Buddha, meditation, mental immersion;

3. The Exultation of Virtue – Jupiter, patience, warmth or the Speech of God. The heart of a Person, the Soul, immersion, the path of achieving freedom. The Body, material Realization. Falls into the 6th, opposite direction;

6. Non-conceptual deeds for the Benefit of all living – the Moon, Wisdom, Power, Power of God, Activity, the Essence of freedom, Nirvana. Business, Human Business, Cosmic Completeness;

7. The central point, Synthesis, the number Seven (SATURN) is the Bliss of God, an open Heart shines inside. Only the Heart can contain opposites (internal and external) and reveal UNDERSTANDING or LIGHT, connect the 6th into the 7th and begin the Movement of the Wheel of Time into Infinity.



Helena Petrovna Blavatsky dedicated this knowledge given in the Secret Doctrine to all true theosophists. Therefore, we must follow her and begin to study this fundamental work, then we will have something with which we can examine our lower nature and purify our consciousness, thereby approaching the Light of our Higher Ego, connecting the opposites and becoming conscious. How? THROUGH the MIND.

The Conscious Mind is actually the True life. And there is no way life can be death. The light is shining in the human soul, and it is life. This Light cannot be Darkness in any way, because it really exists, and truly, there is only this Light that illuminates the human soul, for such is its inner nature - the conscious mind in man - the Elixir of life.

Madam Blavatsky gives a description of this condition. The student initially breaks between two extremes, finds himself in the face of a murderous paradox, the solution of which should first of all suffer in order to understand.

During hours of silent meditation, the disciple discovers a quiet corner in the depths of his soul, where he can find refuge and salvation from his own thoughts and desires. And he can reach this refuge by plunging his consciousness into the depths of his own heart.

At first, this is possible only in solitude and silence, but perfecting this ability, the student learns to penetrate into this abode in the midst of battle,

without losing control over it. Victory will be won only when silence is established not only in the inner citadel, but also outside it, that is, it will become an inner understanding, and only then will it begin to manifest itself externally. Leading the offensive already from the depths of inner silence, the disciple realizes that he has solved the first great paradox.

Using various examples, we have examined how UNDERSTANDING or LIGHT arises when the opposites are combined, which means that PARADOXES disappear. That's what PRACTICE is. By this practice or UNDERSTANDING, we prepare the form/matter for the introduction of the next more perfect race. In the same way, Nature itself is preparing the creation of a body for the embodiment of the Ego of another era, which will not need so much coarse substance to maintain a more perfect physical balance on Earth.

This is how the "Secret Doctrine" guides us and gives us Knowledge about Eternity, Absolute Truth, Knowledge of the imperishable/ ETERNAL, the Foundation according to which we can begin to move towards understanding or towards LIGHT.

Light exerts tremendous pressure on all bodies in Space. The intimate Knowledge of the nature and functions of Light, especially its invisible aspects, inform us that just as wheat once (we know that wheat came to Earth from Venus), so all other forms of germs are



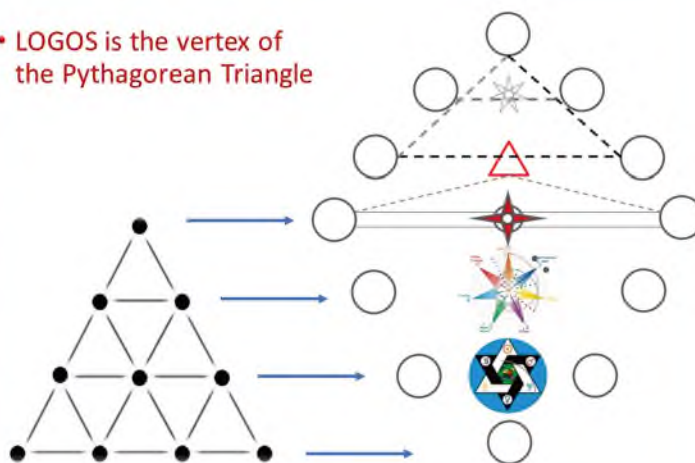
constantly transferred from one planet to another by means of light pressure within any solar system. Similarly, if we approach the Light of Inner UNDERSTANDING or the Higher Ego, we become Magnets, and then the world changes not only inside us, but also outside of US, to Infinity. Since the Light is One, the Truth Is One, the Cause Is One.

The main principle of THEOSOPHY is the Law of Correspondence "as above so below", the great interconnection of the Cosmos, Nature and Man. It is the "Secret Doctrine" of H. P. Blavatsky that reveals this Single Truth, therefore Cosmogogenesis is given first, and only then Anthropogenesis and Theogenesis.

In the same Synthesis in the "Secret Doctrine" we are given the Pythagorean triangle, which symbolizes the great Movement from the One (Non-Form) to multiplicity or (Form), which corresponds to the Planes of Being or the planes of Consciousness, connecting all Worlds by Movement or Synthesis.

If we don't know the SINGLE CAUSE, we won't be able to understand and practice THEOSOPHY. And vice versa, knowing the CAUSE, then through this prism, we will be able to know any sphere of human Existence, and it will be unusual, new, magnetic, directing not only our own conscious-

• LOGOS is the vertex of the Pythagorean Triangle



ness or Higher nature, but also other consciousnesses, because we are in a single space of Thought - so we will avoid major mistakes:

- first we will start to change OURSELVES, not society;

- we will understand that changing the external form does not lead to anything because it is impossible to change the internal form by an external change;

- only by changing the inner form, we can change the outer one, so in the "Secret Doctrine" Movement begins from the inside out;

- so we can learn concentration, attention, and most importantly, the connection of internal and external, which is true LIFE;

- FOHAT acts in the same way, combining two opposites, minus and plus (centrifugal and centripetal forces). At the top Fohat is the Totality of all creative Forces, at the bottom there are electro-dynamic and creative forces.

FOHAT is the Law of harmony and Balance or the Law of the Union of Opposites (disappearance of PARADOXES). Theosophists should know these Laws and act according to them. Then Theosophical knowledge will not be abstraction or fantasy.

A new cycle, a new Era has already begun, the time has come when theosophical knowledge becomes a vital necessity for every person. And if we act according to these Laws, we will become that Magnet or LIGHT... And then there will be no need to strenuously call anyone, to persuade, to discuss, to argue, then people will see for themselves and knock on our door themselves, they will come.

Our task is just to OPEN the DOOR.



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# Contemplation about the Secret Doctrine

by Vladimir Yary

The Secret Doctrine is a generic name given to esoteric teachings of ancient times. In the preface to the "Secret Doctrine" H. P. Blavatsky writes: "It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth... But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong <to no religion> exclusively. The Secret Doctrine is the essence of all these". Fragments of "The Secret Doctrine" are taken from the Book of Dzyan. "...this work requires attention not because of a particular call for a dogmatic authority, but because it is closely intercon-

nected with Nature and follows the laws of unity and analogy.

The purpose of this work can be defined this way: to prove that Nature is not "an accidental combination of atoms" and to show humanity its legitimate place in the scheme of the Universe; to save the archaic truths from perversion, with these truths being foundation of all religions; to open up to a certain extent the main unity where they all come from; finally, to show that the occult side of Nature has yet never been available to science of modern civilization" [H. P. B. London, October, 1888].

"Knowledge is above all. Each one who brought a grain of knowledge is already a benefactor of mankind. Each one who collected sparkles of knowledge will be giver of the Light. Let us learn to protect every step of scientific learning. Disregard for science

is immersion into darkness.

Each one has a right to get access to the Teaching. Read the work filled with seeking the Truth. The ignorant ones spread prejudice without even bothering themselves with reading the book. The most affirmative work is called a denial. Accepting the Higher Principles is believed to be a terrible blasphemy. That is true that the superstition is a bad advisor. However, we cannot bypass all the collected knowledge. We shall not forget to express our gratitude to those who captured knowledge with their lives. The above said can be used as a preface to "The Secret Doctrine" [Agni Yoga. Aum, 440].

Let us find enough strength to read "The Secret Doctrine" as it is filled with seeking the Truth. That is the first step to burning the aspiration as a necessary state of our mind. The question remains only in whether we know how to read the esoteric work.

For the reader who is trying to understand the sense of what he has read, there are conditions that require high tension for perceiving the sense of the text. The necessity itself requires cutting away the main obstacle, the inert habitual thinking, for calming down the mind. Following the instructions given by Madam Blavatsky, we need to "saturate with aspiration" to the Truth. But as without a Teacher there is no proper tension that leads to consonance with the Spatial Fire, we can burn out because of or ignorance, in line with inflexion of fanaticism, in

spontaneous superstitions. But the first step is usually a betrayal in exquisite form, with the one who betrayed not knowing about it himself.

Only in selfless Love to the Absolute Truth and, therefore, to love towards those who carry the Truth, the heart opens up so that the Teacher comes in. From this moment, knowledge-feeling (intuition) serves as cognitive capacity for recognizing "the light and the darkness", "the good and the evil".

Such individuals seeking to learn "The Secret Doctrine" esotericism need a School. In a School of collective learning the main factor is discipline. Thus, cultural communication between students is formed. Love towards the Teacher is loyalty and reverence as natural factors of Teacher-student relations that result in possible and natural state of line of authority expressed by following the Teacher's instructions, which is true state of the student for self-improvement.

Selflessness for the sake of Common Good derives from communality with everybody; in other words, by bringing up a Student who follows the Instructions, School starts up state of brotherly relations awareness. Therefore, we make up a step in process of practical contemplation or meditation in a given direction, for our aspiration to reach the goal of conscious penetration into the esoteric Teaching.

Need to reach tranquility of mind depends of how the willpower is brought up, with this will power to be the guard of inducing "the root of

thoughts" to reasonable control over them, by letting the pure ones be and by cutting off the lower ones. Discipline of mind will result in peace, or rather tranquility of mind necessary for meditation or contemplation. Aspiration to reach the goal and a directing milestone provided by the Teacher clears up the consciousness when used in practice and makes the contemplation aim clearly seen. Thus, a magnet of aspiration attracts the spatial thought by consonance with the spatial fire.

For contemplation tension is needed, which, in its turn, derives from aspiration in persistence creating the rhythm. Rhythm is persistence. Persistence results from loyalty. Loyalty results from reverence. Reverence is the reason to follow Instructions. A followed Instruction leads to ascension. Ascension is only possible with aspiration present. Aspiration in its rhythm gives penetration, with this penetration leading, in its turn, to understanding in learning the causes. Causes, or Nidanas, are the effect of producing minds; in them there is the Law of concatenation between causes and effects. Therefore, knowing Nidanas, or Causes of Existence, give an opportunity to know the Existence presented by LIFE. "The Kalachakra Calendar" is the secret of Life and Death.

The Teacher allows for a question leading to an answer. Persistence plays the main role in creating a rhythm, giving birth to harmonious tensions consonant with causes of learning.

Each cause has its range of tension or vibration. Following sustainable research, we start to follow the row in order (from bottom to top), from A note to G note in musical scale.

The School exists so that "Non-Being" manifests in Being through awareness. For this aim, different meditative thinking practices are used. Pure thought is key to success in entering other worlds, such as "elemental, astral, mental, Manasial, Spiritual, Archetypal, Absolute" ones.

H. P. Blavatsky writes: "It becomes clear that as soon as we admit that human body is directly intertwined with similar higher worlds, specialization of organs and body parts will inevitably lead mentioning all parts of human organism without exception. Before the eye of truth and nature no organ is more noble or less noble than any other".

As we follow this thought-image, we are all united and divine, as the Universe itself. We have nothing to fight for, nobody to judge or to blame. We are manifestors of a part of the Universal Thought available to consciousness. It means that contemplation is our duty and destiny. It is necessary to learn about the Causes of Existence, which are, being born by Devas and Dhyana-Chohans, are called the Nidanas.

In the Theosophical glossary H. P. Blavatsky says the following about the Nidanas, "The Nidanas are belonging to the most subtle and abstruse doctrines of the Eastern metaphysical

system, it is impossible to go into the subject at any greater length". But with everything she said, Madam Blavatsky gives a direction for studying this topic. Now we have certain idea, clues such as the chain of twelve Nidanas being read in two directions: from the outside to the inside and from the inside to the outside: Centripetal and Centrifugal motion.

For achieving the enlightenment we get to know the Causes of Existence, of embodied presence, though the awareness of the fact that suffering is the effect of the cause, of our ignorance.

"The Seven Ways to Bliss were not", but now they ARE. It means that we have an opportunity we can use, and exactly going up to the state of Moksha, to Nirvana, in Tibetan (Ten-del-chugnyi).

Therefore, "the Great Causes of Suffering" were not, "for there was no one to produce and get ensnared by them". In other words, there were no vehicles for the forces of the Mind. But we are the carriers of potentiality of the Mind forces in our consciousness, so there is someone to produce "The Causes of Existence". As Buddha Gautama said about causes of suffering leading to old age and death, ignorance as the cause of Evil.

What is it related to? First of all to the fact that we are ensnared by Maya leading us to the illusion of perception of the reality. Ignorance concerning causes of existence leads to suffering, illness and pain. Learning about the Causes of Existence gives us the Seven

Ways to Bliss, to getting free from Maya.

Let us follow the Teaching of Hinayana and Mahayana Schools, the most ancient of all ancient teachings, "which emerged with emergence of mountains". Hinayana was proclaimed earlier, and Mahayana, according to the necessity cycle, after leave of Buddha from the objective world.

As Hinayana teaches, according to 12 Nidana-causes existence through embodiments on Earth leads to suffering. Liberation from suffering means getting rid of attachment to the earthly embodiment through desires. Mahayana also uses learning of Causes of existence, meanwhile having a goal of improving life through the sacrifice of self-denial for the sake of the Common Good! This is the path of compassion, the path of Bodhisattvas.

Now let us see what is the essence of the Nidana root and what we need for understanding this essence of the existence Causality? We need to learn symbolic, numerical language of the Teaching of Wisdom, the mystical language, which is global, for the initiated ones, and for true Theosophists.

These are Point, Circle, Sphere, Line, Triangle, Cross, Cube, Pentagram, Tetragrammaton, Seven-ray star, Nine-ray star, Dodecadedron. This is only what belongs only to geometry of space figures, but of course there are the number and enumerations, polarity and duality etc. Furthermore,

there are Sound, Light, Color; emanations, radiations, planetary spirits, the elements, mind, heart, grain of spirit, spirit, consciousness, space, time, individuality, personality, Hierarchy and Infinitude of changing forms of existence, relativity of the law according to the necessity and rational character of what is there right now, of the moment arising from Time in space.

The "Kalachakra calendar" is the Symbol of Macrocosm and Microcosm Mind, of the Cosmic Feeling Mind and the Human Feeling Mind, which are one, as the Law is the Same in manifestation of creative thought, in creating the Existence.

So it is: Nidana of the century: the White Dragon. The Dragon is the Symbol of Existence "Bhava". Its essence is consciously reasonable presence in the state of Existence. It "plays the role" of the Karmic Mediator, of birth in one or another form of existence in Traylokya (the three Worlds or spheres of spiritual form of existence) and Ghati (Seven Esoteric), (Six exoteric) states of existence that feels. They are subdivided into two

groups: three upper and three lower ways. The first group embraces Devas, Asuras and (immortal) humans; in esoteric light the other three are personalities in Kamaloka, elementals and animals. The seventh type of existence is Nirmanakaya. "Nirmanakaya is a state after death, in other words, the adept leaves the physical body and keeps all his "principles" except the kamic one, as he has thrown in up forever from his nature". Thus he makes a sacrifice to help humanity in the invisible form of Nirmanakaya.

Further, every Nidana in its concatenation chain of causes and effects has a klesha, an obscuring cause of Nidana. The reason for Klesha is laziness. Laziness is passivity of Mind that lets our physical nature dominate the spirit. Klesha means Obscurations, or torturers, which overwhelm the mind. Overcoming of Kleshas is the path of spiritual development. We should not only learn how to defeat Kleshas, but we should not even allow a grain of Klesha appear.

Let us see how to defeat the cause of kleshas, laziness as the cause of the mind immobility:

Nidana.	Klesha.	Victory.
Ox	Ignorance	Gnosis (knowledge)
Mouse	Grief	Joy
Boar	Excesses	Self-restraint

Dog	Lust	Patience
Rooster	Injustice	Justice
Monkey	Avarice	Communality with everybody
Goat	Lying	Truth
Horse	Envy	Goodness
Snake	Cunning	Life
Dragon	Anger	Light, heat
Tiger	Recklessness	Attentiveness and Focus
Hare	Malice	Wisdom

The XXI century, the century of the White Dragon, has concatenation in points of the century triangle. Two Nidanas: Monkey and Mouse. Spiritual experience is needed, when in the circle of time we meet the Nidana of Monkey or the White Mouse. The triangle is united by the element of Ether, which is symbolized by white color.

A century of human life is expressed as 100 years, and the Wheel of Mind: the 60-year cycle "Rabjun". A century is 100 years, it includes ideally four generations 25 years each. It means that the formula "three fall into four" is manifested through a guiding form,

through the idea of a century. In this case, "Wisdom of Existence", essence of the element and Nidana combination is as a Complete Wisdom.

On the wheel of Time, the White Dragon has the number 14.

In Mahayana, the 60-year circle, 12 Nidanas go five times through the five elements (states of matter), with each Nidana having its own number. We can reveal the sense of number 14:  $1+4=5$ . Number 5 is the symbol of human being, the 5 elements, 5 sense organs, 5 Buddhas. The symbol of the fifth element Ether is the Pentagon. If we consider 14 as Tala and Loki as the two symmetries, or the seven ways to



the Bliss of Nirvana, then we can understand and realize the meaning of ANTAHKARANA.

So, by number and enumeration we can elevate the veil of sansara for getting the Aboveground Consciousness! For that purpose we need to open the Heart. In its turn, it opens by accepting the Hierarchy as the Guiding Hand! The century gives us an opportunity, while the Hierarchy gives us Direction for clear vision of our path and purpose through self-denial. Tala and Loki constitute the whole theme for learning about states of consciousness.

While going through the Ether element, the Dragon should have attainment equal to this element. That is, we, humanity should collectively raise attainment to the goal inside ourselves. We are all Dragons! The Dragon Nidana is "Bhava", the Wisdom of Existence. It means that "a zealous student attains unto knowledge". To know means to be able to use opportunities in life, in other words, to REALIZE.

The great causality is actually the Nidana of the Dragon century, where the Dragon plays the role of the Lord. "The hierarch", Love to whom is manifested in us as loyalty and reverence, and they, in their turn, are caused by love for Truth, and, therefore, to the Carrier of this truth as well. Consequence of such love is a line of authority, and reverence is the power to fulfill Orders.

So, as we know the root of the

thought that leads us to self-improvement actions, attitude to causality of the year 2021, the White Ox year, should cause the appropriate attitude. People born in these principles should draw our attention, as through them "shall come the Truth". We should recognize this Truth, as everyone is a teacher and a student. Thus the Brotherly world-view is formed and reverence awakens compassion, and cooperation is the consequence of peaceful coexistence.

Let us look at the combination of the Nidanas in the triangles of the White Dragon, the White Mouse and the White Monkey. The three paths unite them.

The White Dragon – the path of Spirit;

The White Mouse – the path of Consciousness;

The White Monkey – the path of Mind.

They are united by the element of Ether! They are also in three Houses of Zodiac, in air.

1<sup>st</sup> house is in the World of Spirit beyond Forms;

2<sup>nd</sup> house is in the World of Mind and Creativity;

2<sup>rd</sup> house in the Material World, the World of Formation.

It can be noted that worlds require an expanded consciousness for consonance with Further Worlds that can energetically be realized only through the heart, by knowledge-feeling, which people call intuition.

That is how we should understand

the formula from the Secret Doctrine "Three Fall into Four". Here four is personality reflecting reality "the way it is". Four is the symbol of the Cross of Life or represents the embodying mind. Points of the White Dragon Century are the following: Birth – the White Dragon, Life – the Blue Goat, Death – the White Dog, Immortality – the Blue Ox.

The vertical line of the Cross starts from the century of the White Dragon. The opposite point of the line is the White Dog as the joy in response to the Dragon and vice versa. In order for them to get the joy arising in response they need a consonance, and for that we should go to the horizontal line connecting the two points of opposite Nidanas: the Blue Goat and the Blue Ox. So, "Per Aspera Ad Astra" we are getting BALANCE or PEACE.

The aim is that we try to apply our understanding according to knowledge we acquire, revealing the causes of Existence. Each of us should follow the aspiration to the Truth, gathering grain by grain spiritual experience, meaning of causes and effects of Cosmos, Nature and Human Being. This is actually the Mysticism

of the Oriental Thought. Apply the grains of clues in the concatenation of Nidanas of year, month, week, day, BY YOURSELF. Thus the practice of MEDITATION will commence. The subject of the goal is "The Good Law Wheel".

The Nidanas are a chain of causes and effects acting as forces of giving and acceptance, centripetal and centrifugal forces. They are the Laws of Spiritual Nature. Thus, in a human being there are potential forces of these Causes, or the Nidanas, which are ideas of developing the Spiritual Soul of Humanity. But those Nidanas which



are created by a human being because of ignorance, according to the illusionary perception of the Existence, by affecting Nature, these Nidanas are fixed on the Astral Light as causes of the Karmic Law. The Lipika, or the secretaries, write down the impetus of any inducement, and according to their actions the karma of the embodying essence is defined. It means that human is responsible himself for his inducements, regardless of whether he knows it or not: the Karma is similar to Nemesis.

Contemplation of the human being is natural humane purpose that requires responsible attitude towards inducement or intention, towards thought, word and speech. Impersonal egoistic state is the reason for the tranquility of mind. Such a state is actually the beginning of meditation. The same state is needed while studying "The Secret Doctrine". It means that conditions, atmosphere and place play an important role for contemplation as they create an attitude, with the attitude being a state. If we are aware of laws of analogy and relativity, they lead us into a state

without any limits, into a state of boundlessness, which allows us to be free from habitual illusionary reasoning.

The teaching warns us that we must get free from the frames of limited thinking, in other words, let go of prejudice. A contemplating person lives life right now, while a reasoning person lives either in the past, or in the future, which both do not exist. The first one is already not there, the second one is not yet there. Contemplation is the essence of what is caused in us as necessity of what is here right now, was we are catching lightnings of the thought, and it is caused by energies in time, by energies of hour, day, week, century, era. Therefore, foreseeing the future and the past in spiral spin of the Good Law Wheel becomes possible for making predictions. That is actually cooperation with the Further Worlds. Contemplation is the start of cooperation with Cosmos, Nature and Humanity.

Everyone has an opportunity to discover the Teaching of Mahatmas!

Wish you light on the Way!!!




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